

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

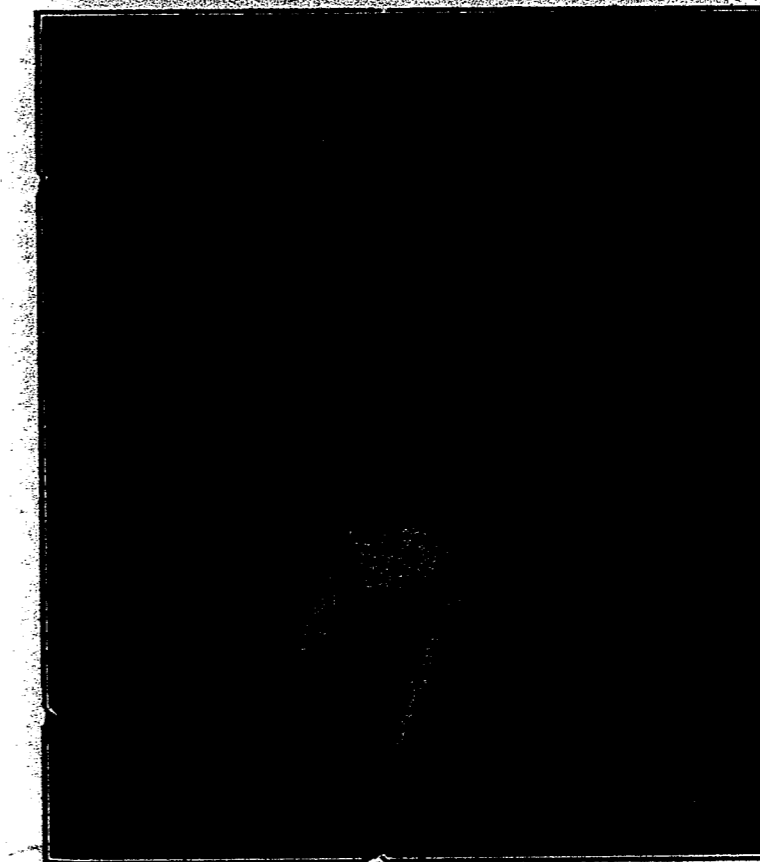
The Sabbath Recorder

The Sabbath Recorder

Vol. 111

AUGUST 31, 1931

No. 9



REV. WILLARD D. BURDICK
President of General Conference at
Alfred, N. Y., 1931

Contents

Editorial. —"The Grace of Apology."—The Power of Forgiveness.—China Disaster	257
Conference	258
The General Conference	264
Missions. —Annual Report of the Seventh Day Baptist Missionary Society	270-275
Annual Meeting of Sabbath School Board	275
A Resolution	275
Woman's Work. —How Shall We Promote Christian Growth?	276
Denominational "Hook-Up"	277
A Note of Appreciation	279
Young People's Work. —Young People of the Southwest.—Prayer: Jesus' Teaching and Example.—What Should Our Meetings Accomplish.— Junior Jottings	280
Children's Page. —Conference Reports.—Our Letter Exchange	282
Our Pulpit. —The Services of the Church	283-287
Notice Education Society Meeting	287
Deaths.	288
Sabbath School Lesson for September 12, 1931	288

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.

President—Willard D. Burdick, Rockville, R. I.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

Trustees of the General Conference for Three Years—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

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.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.

Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.

Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. Karl Sheldon, Albion, Wis.

Southeastern—Mrs. Harlie D. Bond, Lost Creek, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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.

Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

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.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

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.

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

Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Anacostia, D. C.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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.

The Sabbath Recorder

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

VOL. 111, No. 9

PLAINFIELD, N. J., AUGUST 31, 1931

WHOLE No. 4,512

EDITORIAL

"THE GRACE OF APOLOGY"

Why is it so hard to apologize? It sometimes seems hard to forgive, but after all, it is harder to apologize. It is because by the act of apologizing one admits he has been wrong. Are we not likely to forget in our practice one of the teachings of Jesus? He said that when we come to the altar and thus remember that we have grieved or wounded or wronged anyone the first thing to do is to go, apologize, and be reconciled. It would then be time to return to the altar and make the gift. This teaching is neither accidental nor incidental—it is fundamental. It gets right down to the root of things. The willingness and promptness to apologize for wrongs done to others is a major Christian virtue—one often neglected, if not entirely eliminated.

Life is full of misunderstandings and strained relationships. In our shortsightedness or carelessness or unthoughtfulness we offend and possibly injure others. Absorption in our own affairs causes us to neglect those who have a claim to our care. Misunderstandings arise most naturally. An inflection of the voice may carry a meaning we did not want or intend to convey. One's actions are often *not* a true index of one's motives and heart. Out of

unintentional wrongs to one another grow many of the quarrels of life. Many of these would disappear if we would search for our wrongs to others and offer apology rather than hunt for wrongs done us. If, instead of fretting over injustices and wrongs read or fancied, we earnestly endeavor to correct the mistakes by which we have offended others, our hearts would be lighter and others happier. Try it out.

Harder to apologize than accept an apology? Yes. For no one likes to admit he is wrong, especially if he has wanted to do right. However hard it may be to apologize, there is the command of our Lord and Master to do it. "Leave there thy gift and go, be reconciled . . ." Little use is it then to go to the altar to worship, to carry the head proudly up, or to trample out that inner feeling that your fault should be acknowledged. God will not accept you until you go and be reconciled. Jesus teaches us to forgive if we would be forgiven, no less does he teach confession of faults, "go, and first be reconciled." James who reflects so much of the teachings of the Lord urges, "Confess your faults one to another." In the words of Paul—speaking of another Christian virtue—let us "abound in this grace also," the grace of apology.

The Power of Forgiveness

A few years ago it was the privilege of the writer to make the "Victor Hugo Trip," through Paris, a trip sponsored by the Y. M. C. A. Vividly there came to the mind of those who had read *Les Miserables* the injustices done its hero, Jean Val Jean, and his sufferings. Written sixty-nine years ago, it depicts the age of the sweat shop and galley slave. A human being was considered no better than a beast of the field. "Excessive taxation and high cost of living created a poverty that became a menace to the government. The poor man was at the mercy of

a social system which knew neither sympathy nor concern."

With all the fire and passion of a sympathetic nature and with a rare art of words, Hugo gave vent to his feelings against the conditions and abuses of the times. The book has a message for every age. That the author, in a time of hectic revolution, could write a book with such a spirit as it contains is a marvel to all who thoughtfully read it.

Jean Val Jean was sent to the galleys as a long time slave. Again and again denied the privilege of honestly working for a

meal, he stole a loaf and gave it to his sister to feed her famished children. That was his crime, and for this, nineteen years were spent in prison.

It is a long story—his effort to go honestly. His spirit was at war with the church; he stole the silver candlesticks from a priest who was befriending him, and when captured by the police and forced to return the stolen goods, the priest forgave him and gave him the silver. Val Jean went out a saved man. In spite of the overshadowing past and enmities of his fellow men, he became benefactor to the poor and oppressed. Unselfish and unrequited love are exemplified in the hero of the story. Well is illustrated the teaching of Jesus—"He that loseth his life shall find it." As he lay dying, "the light of the silver candlesticks fell upon him as his face looked toward heaven, for with those candlesticks the bishop had literally bought his soul."

China Disaster The sympathy of America again must be quickened as news is transmitted of the floods raging in the Yangtze River valley. Thousands of lives are reported lost and 30,000,000 are homeless. An Associated Press correspondent, flying last Tuesday (August 25) from Shanghai to Hankow, reports central China as an inland tideless sea of "ten thousand islets," both appalling and magnificent, every Yangtze hilltop being a small island covered with numberless trapped refugees, probably without aid.

The swarms of people were unprotected from the blazing sun, without water except from the yellow, muddy river swirling at their feet, and apparently without food. It is reported that it would require one thousand powerful motor boats working together, with ships stationed at intervals between Nanking and Hankow to rescue the marooned. Floating thatched roofs, with holes forced through where the inmates of the overtaken home had fought their way to the surface, helped to tell the awful story. The sight from the air of the city of Hankow is reported appalling. "Only the top floors of the tallest buildings are above water." A city of some one million inhabitants seems reduced to the size of a small village.

The task of providing relief for the millions of sufferers will be greater than American post war relief for Russia, it is said. The difficulties will be even greater.

If America will use her navy and air fleet, with her resources now dedicated to military and naval war demonstrations to carry and distribute our surplus wheat and cotton to those needy millions, not only will it be a gesture of friendliness and an assurance that we are armed for peace instead of for war, but it will go a long way in solving our own economic problem at home.

CONFERENCE

PRESIDENT'S ADDRESS

REV. W. D. BURDICK

When David sang to the Lord of his deliverance from his enemies, he cried out, "He brought me forth also into a large place."

David had advanced from the humble position of a shepherd boy to the exalted position of king of God's chosen people, Israel. But David took no credit to himself for his advancements and deliverances; he gave no glory to his captains; he gladly ascribed praise to God for his advancements, deliverances, and for the privilege of holding a position of service. "The Lord is my rock, and my fortress, and my deliverer," were words of his song.

I do not know that David ever had a thought that the place in which he found himself was too small for his ability; I do know that when he was a shepherd boy he tended his sheep so faithfully and played his harp so sweetly that the king sought him out to play before him; I do know that during those trying years of service under King Saul he was faithful to his work, he was faithful to his king, and he was faithful to his God.

And now, as he takes up new tasks, faces tremendous problems as king, he cries, "The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation."

We are gathered in the one hundred twenty-ninth anniversary services of the Seventh Day Baptist General Conference. During the years of our denominational existence great changes have taken place; the

world has taken on a strange largeness. With David we can say, "He has brought us into a large place."

Discoveries and inventions have been made that have quite revolutionized business and travel; more and better educational advantages have been secured and placed in the reach of people; moral reforms have commanded the attention of the thoughtful, and some of them have been established; the Church has pressed forward in missionary activity; nations but little known a hundred years ago are now wielding great influences on the most enlightened nations of earth. But although these changes have brought unnumbered blessings to us they have also brought out problems scarcely thought of a century ago, problems that fairly bewildered us, if they do not dishearten us.

Dr. A. W. Beaven, in his address before the Northern Baptist Convention that was held recently, graphically pictured these changes and their effects in these words:

"Think for a moment of the shift in the basic ideas of the universe which are taking place. Our children who go to college today get a vastly different set of ideas of matter, space, and time than we had. Matter, instead of being inert, is now in motion; space, instead of being limited, stretches away to its millions of light years; time, instead of beginning yesterday, has expanded until we read discussions of conditions a billion years ago, and prophecies as to how this earth may end up by bringing the moon crashing down upon it forty million years from now. The size of the canvas on which our children start to paint their thought pictures of reality, of life, of human relationship, of God, of eternity, is greatly enlarged over that of the past generation, and is steadily enlarging. The mental readjustments necessary in such an age are obvious, though sometimes agonizing."

At such a time as this we should not be under the juniper tree: we ought rather to say with David, "The Lord liveth." He has brought us to the present hour, and we should rejoice that he has a work for us to do, and that he has promised to be with us to the end.

Seventh Day Baptists believe in God; we believe in his Son, Jesus Christ; we believe in the Holy Spirit; we believe in the Bible;

we believe in man the subject of God's gracious plan of salvation; we believe in the Church of Jesus Christ; we believe in God's holy Sabbath day; and we humbly believe that God delights in us, else he would not have preserved us to the present hour.

We are conscious that we are enjoying unnumbered blessings because of God's saving and keeping power, and we gratefully acknowledge his guiding presence and help through the years. We are equally confident that he who has brought us to this large place has still a work for us to do.

Christian people are rightfully concerned about present alarming conditions in the family, in business, between races, and in governments, and they are seeking to find out the ways in which they can best serve and improve these conditions.

The theme of the Northern Baptist Convention held recently in Kansas City was, "Christians in a Changing World."

A few weeks ago about three hundred fifty ministers, educators, editors, laymen and women of the Methodist denomination gathered in a ten-day conference at Delaware, Ohio, to consider carefully selected questions under the theme, "The Significance of Jesus Christ in the Modern World." It is said that they spent the time in intensive discussions on these questions without ten minutes being given to the consideration of budgets, quotas, or appeal slogans.

It is encouraging that following the observance of the nineteen hundred anniversary of Pentecost, the Church is giving more serious thought than ever before to the application of the life and teachings of Jesus Christ to our lives and our service.

We may well ask what the mission of Seventh Day Baptists is today. What can we, a small people do?

In our eagerness to help in bringing in a better day we can find no better place in which to work than to be "laborers together with God."

WORKING WITH GOD TO SAVE MEN

Humanity has many standards of right and wrong. And we are apt to say that the troubled condition of affairs in the world is due to the breaking of our standard of right.

The most perfect standard of right that

man has found is revealed in the Bible. According to this standard, sin is the cause of the trouble in all the world.

But this Book also reveals to us the great truth that God's supreme effort in behalf of man since he first sinned has been to save him. There has never been a man so wicked, or a day so dark, or a problem so great and discouraging, but that God's offered salvation has been sufficient to change the sinner and give the greatest possible aid in solving the problem.

It is an encouraging sign in these days of distraction and looking about for relief, that so many people are considering the person and teachings and ministry of Jesus Christ in their application to individual and social conditions.

In a review of the book, "The Place of Jesus Christ in Modern Christianity," by Professor John Bailie of Emmanuel College, University of Toronto, is this statement: "There has been no age in the history of Christianity when more attention was given to the person and nature of our Lord than is given in the present one. . . . Jesus Christ is today the most discussed personality of human history."

Rabbi H. G. Enelow of New York City, a brilliant Jewish preacher, said in a sermon not long ago, "What does the modern Jew think of Jesus? A prophet? Yes, crowning a great tradition, and who can compute all Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled—all that is unequalled in human history. Among the great and good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He is the greatest personality in history."

Why is he the "greatest personality in history"?

JESUS CHRIST, THE GREATEST TEACHER

When we compare the writings of earth's greatest teachers with the teachings of Jesus Christ we confess, as did the officers sent by the Pharisees and priests to take Jesus, that "Never man spake like this man." But it was not Jesus' teachings that saved Peter and Paul and the jailer. It takes more than teachings of Jesus to save sinners today.

JESUS CHRIST OUR PATTERN

Jesus lived his life in perfect harmony with his lofty teachings. We have in him the perfect man—the pattern for our lives.

But we need more than a perfect example; we must have more than a pattern for our lives.

JESUS CHRIST THE SAVIOR

We need a Savior—a Savior who saves from the guilt of sin and the love of sin, a Savior who gives power to live the saved life.

Dr. John R. Mott said not long ago, "I have asked the students of forty nations to show me any power except Christ that could save their life from sin, and give them strength," and only one person made such a claim—and that one came to him before the evening service and confessed that he had made the attempt in his own strength, and had failed.

These words from the book, "Effective Preaching," are true, according to Bible teachings and human experience: "No mere course of instruction, no certain amount of information, can make a bad man good or purge a person of his sins. There is no system of truth which can be taught, no set of books which can be read, no catechism which can change the shade of a sinful soul by so much as a shadow. But bring that life into actual living touch with the best of lives, and directly there comes upon it the spell of the redemptive personality of the God-man, the Word made flesh."

And, remember, he who accepts Jesus Christ as Savior realizes the most possible in him as Teacher and as Example.

Nineteen hundred years ago Jesus called on his followers to join him in saving men—and today there are multitudes of people who have not even heard of Jesus. Why is this? Because God has lacked helpers!

We pour out blood and money to *kill* men, but we are almost indifferent about giving money and service to *save* men.

Has any company of people the right to bear the name "Christian" unless they are laborers with God in saving people? Is this *our* mission? Are we gathered in General Conference that we may become more effective workers with God?

GOD'S CALL TO OBEDIENCE

When Jesus commissioned his disciples to go and make converts, he instructed them to teach them to observe all things that he had commanded.

We are living in lawless times. Many people are breaking the laws of city, state, and nation. Some are banding together to nullify laws made to secure the rights and the protection of people. The cherished blessings of liberty are endangered by this lawless spirit of the day.

I believe that the Church is in part to blame for this popular attitude towards obedience to law, through its minimizing the importance of obedience to God's laws, and this has affected the consciences of men towards human as well as divine laws.

Mr. Moody realized this, and wrote, "The conviction deepens in me with the years that the old truths of the Bible must be stated and restated in the plainest possible language. I do not remember ever to have heard a sermon preached on the commandments. I have an index of twenty-five hundred sermons preached by Spurgeon, and not one of them selects its text from the first seventeen verses of Exodus twenty. The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation. We do not want a gospel of mere sentiment. The Sermon on the Mount did not blot out the Ten Commandments."

Dr. James Hastings, writing in the *Speaker's Bible* on this important subject, quotes this confession from Dr. Harry Emerson Fosdick:

"One of our most venerated and farseeing citizens recently remarked that in his eighty years of active life, associated with some of the most stirring events in the commonwealth, he had never seen such an orgy of lawlessness as that through which we are living now. Startled into thoughtfulness by this assertion, I made some interesting discoveries: that I could not recall ever having heard a sermon on obedience; that when I searched volume after volume of modern addresses and sermons, I did not run upon any that dealt with respect for and obedience to authority. There were plenty on freedom, on the emancipation of the individual, on the outgrowing of old

restraints, but few, if any, upon the necessity and glory of being mastered by what rightfully masters us. The impression began to sink in that our orgy of lawlessness is not an accident, nor merely a post-war psychological reaction, but that it is the natural fruitage of deep-rooted tendencies in our thinking which have affected alike our religion and our law."

Now in contrast to this neglected call to obedience are Jesus' teachings: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

When the Church keeps that part of the Great Commission that calls upon us to teach the observance of all of God's laws, then we shall magnify the importance of obedience to all laws.

SERVICE

Jesus Christ the great teacher, the perfect man, the Savior, was a tireless religious worker. He not only lived his religion, but he deliberately propagated it, and he sent his disciples into the world to make his gospel known.

Dr. Robert E. Speer interprets the Bible teaching correctly when he says, "Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away."

A prominent New York newspaper had this as a big headline over an article a few months ago, "Sixty thousand pulpits fail to win one convert in a year." The article was based on figures given out by Dr. J. Campbell White, general secretary of the Men's Church League.

An examination of our statistics will show that each year there are churches that report that they have had no converts. Why is this? Is it because we are not as actively engaged in soul saving as we ought to be? Is it because we do not have enough ministers? Yes, we need more choice young men and women who will give themselves to missionary, evangelistic, and ministerial work; young people equipped with the best possible training, and who have a passion to save people.

But we are in as great need of consecrated, trained, spirit-filled lay workers in our churches as we are of ministers of the gospel. I believe that more of our churches have died because of the lack of godly, trained, working lay members than because they did not have ministers.

The interests represented in the Church of God are as worthy of as intelligent, hearty, sacrificial leadership and service as any lodge or business or school or government, and often the cause of our God languishes and is in ill repute because of the lack of consecrated lay workers.

Oh, that during this General Conference the Lord would move mightily on the hearts of the laymen and women to return to their churches and enter more heartily and sacrificially into the work of their church. If such a revival in service is realized, we shall have recruits to the ranks of the ministry before the year closes.

Two wealthy Christians, a lawyer and a merchant, when traveling in Korea, saw a boy pulling a plow and an old man guiding it. The lawyer was amused and took a picture of them. Then he said to the minister who was directing the party, "They must be very poor." "Yes, they are," the minister replied, "When the church was being built, they were eager to give something. They had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves." The travelers were silent a few moments, when one said, "That must have been a great sacrifice." The missionary answered, "They did not call it that; they thought that it was fortunate that they had an ox to sell."

On his return the lawyer showed the picture to his pastor and told the story, and said that he wanted to double his pledge to the church, and asked for some plow-work to do.

We, too, need a greater interest in the work of the Master; we need the Christ passion for saving the lost; we need to share in the labors of the Servant of humanity.

He who declared himself "the way, the truth, and the life," has not abandoned the task of saving men; he has not forsaken truth; he still is the hope of the world—

but he must have more Christians to serve with him!

A GLANCE AT OUR CONFERENCE PROGRAM

The Scripture passage that is given on our program, "We are laborers together with God," reminds us of the necessity of co-operating with God and with one another in the work of the church and the denomination.

We are united in the General Conference that we may the better carry on the work that God has called us to do.

In order to more effectively carry on the various lines of Christian work we have brought eight boards and societies into existence. These boards are creatures of our General Conference, and this is our annual business meeting in which they report to us. About one-half of the time of these six days is given to them, and they will report on the past year's work, tell us what they would like to do in the coming year, and possibly tell us of problems that are before them. Our hearts will burn within us as they speak of the Master's work.

I urge you to take advantage of this opportunity to learn more about our work as it is represented in these boards. This is the time for you to advise with them, and perhaps instruct them as to your wishes.

And this annual meeting enables each of the boards to become better acquainted with the work of the other boards. Morally the boards are not independent of one another; they are important parts of the whole. If one suffers, or is neglected, all must suffer.

In "A Statement of Conditions and Problems Before the Committee on Restudy of Denominational Administration," drawn up by our committee, last year, is the following conclusion that we constantly need to remember: "Neither the boards, nor the churches, nor the General Conference are responsible to one another, except morally. Under these circumstances our problem at every turn involves the question of co-operation. Under our polity there is no semblance of a united effort without co-operation."

Let us pray for and work for such co-operation in this session of our General Conference as shall favorably affect us in all departments of church and denominational work.

CONFERENCE BUSINESS SESSIONS

The program calls for business sessions on Friday and Sunday forenoons, each session closing with an inspirational sermon.

Several of the important questions that are to be considered are listed on the program so that you may know when they are to be considered.

We need your presence and closest attention at these business meetings. Business connected with the Lord's work is worthy your best thought. Let us make these business meetings deeply spiritual and grandly inspirational. Such was the Jerusalem conference in New Testament times.

BUILDING UP THE LOCAL CHURCH

Tonight and tomorrow night the addresses are to emphasize the importance of Building up the Local Church.

According to the Home Missions Council there are 10,000 villages in America without a church of any kind; 30,000 rural villages without a resident pastor; 13,400,000 boys and girls under twelve years of age who are receiving no religious instruction; and more than one-half of our population not connected with any form of organized religion.

Stop and think of the Seventh Day Baptist churches that have become extinct during your life-time, and think of those that now are near the point of extinction. Why these empty church buildings? Yes, I know that we attempt excuses, but frequently we know that the church ought not to have died.

I am confident that many an extinct church would now be a living church had its membership worked, and worked together, and all worked together with God.

If our denomination is to have a future we must build up our churches.

THIS MEETING SHOULD BE ONE OF GREAT SPIRITUAL POWER

Because we are failing year by year to raise our denominational budget there is great danger of our feeling that our supreme need is more money to carry on our work. It is true that we must have money to carry on the Lord's work, but our fundamental need is not money but spiritual life and power.

In the first report of the Commission under the New Forward Movement is this clear call: "First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more Godly people, a people more worthy the name of Christians; this is fundamental."

Many are longing for the deepening and enriching of our spiritual life, and have come to this meeting praying that God will give us a Pentecostal blessing. I believe that our churches and boards and the entire denomination feel the need of such a refreshing. We can have it if we seek it and work for it.

The program has been worked out with this in mind. In the midst of each vesper service there is to be a devotional service. Let us make these and other devotional services truly devotional. The prayer and conference meeting on Friday night, the communion service, and the sermons on Sabbath morning and at other times will help us to realize the spiritual refreshing that we need.

OUR YOUNG PEOPLE AT CONFERENCE

We are cheered by the large attendance of our young people at the General Conference in recent years, and the interest and enthusiasm that they manifest in the work of the Master. The program promises a successful meeting of our young people this year, and I am confident that when they return to their home churches they will take up their work with renewed consecration and zeal.

Some of you, young people, are here with serious problems and questionings. I invite you to go to some trusted friend and talk over with him, or with her, your difficulties. There are persons here who have faced your problems or similar difficulties, and out of their experiences they will be able to help you.

Never have the youth of the world been more clearly and loudly challenged than now to dedicate their lives and their best service to God in his effort to bring about moral and spiritual reforms in the world, and many of us believe that the world has never had more choice young people than now, willing to work with God in bringing

about kingdom of heaven conditions on earth.

Young people, God is going to speak to some of you more clearly and insistently during these days than ever before in your lives. May this be a great Conference to you in that you shall respond favorably to the call of God and the challenges of a needy world.

THIS MUST BE A FORWARD-LOOKING CONFERENCE

As Seventh Day Baptists we have a history intensely interesting and stimulating as we read it. This is a good background.

Our doctrinal beliefs, our denominational polity, and our different lines of work are such that we cannot abandon them, because we believe them right.

God, who has brought us thus far on the way and to this large place, would have us realize in this General Conference a great spiritual blessing, a greater interest in and zeal for the carrying on of the work that he has entrusted to us.

Our spiritual interests and the welfare of those who are so closely bound to us in Christian fellowship and the welfare of the many outside our denomination who are influenced by their contacts with us, demand that we take no backward step in this Conference, but rather that we labor together with God for a more successful Onward Movement.

(Closing with the words of the hymn, "Be Strong! We Are Not Here to Play," by Maltbie D. Babcock. These words are copyrighted.)

THE GENERAL CONFERENCE

REPORT BY THE ACTING EDITOR

The one hundred twenty-ninth anniversary of the Seventh Day Baptist General Conference opened promptly Tuesday afternoon, August 18, 1931, at two o'clock, with the president, Rev. Willard D. Burdick, in the chair. As the grand memorial organ rolled out "Faith of Our Fathers," with a transcript by Professor Ray W. Wingate, the people from many states and from across the seas reverently and quietly found their seats in the beautiful, newly remodeled First Alfred church auditorium, and bowed, ready for worship. Memory

recalled, "I was glad when they said unto me, let us go into the house of the Lord," while hearts responded, "My feet stand within thy gates, O Jerusalem." Following the congregational singing of "Faith of Our Fathers," Dean Arthur E. Main prayed, "O thou who art our God and our Father, 'before the mountains were brought forth, or ever thou hadst formed the earth and world, even from everlasting thou art God.' We come to worship. In all our nature we would praise thee, thanking thee for the good Providence which brings us together and for the privilege of being thy fellow workers. We are not worthy of thy goodness. Thou hast shown thy love and thy compassion through thy Son, Jesus Christ, our Lord and Savior. Most humbly do we acknowledge our unworthiness. Do thou help us to become more worthy to be thy fellow workers. Bless our president and all those who help to administer the work of this Conference. May they look to thee for strength—for in so doing they shall not look in vain. Own and bless us with thy holy blessing. May hope and faith and love unite us. Do for us more and better than we can ask or think. Guide us with thy strength and wisdom and may these days witness an outpouring of thy blessing." The anthem, "Great is the Lord," by Wooler, was rendered by the well trained choir, and the Conference was on in full swing.

WELCOME

Pastor A. Clyde Ehret in his happy vein welcomed us as follows:

Most of the guests in Alfred, if not all, have received a welcome before this. We have given you a welcome because we are glad to have you with us. We have been looking forward to this occasion for some time. We are here and we are glad that you are here. My part is to make you feel at home. During your stay in Alfred our home is your home. The more you feel at home the better time you will have.

We will be on our best behavior and we shall expect you to be too. Sometimes it pays to be on our good behavior. Our homes have been put in good condition; they are yours. Emergencies may arise and we hope that you will be able to meet them—we know you will be equal to the occasion. Not only are you welcome to our homes but you are welcome to our village also. Go where you please. We make no class distinction between ourselves and you. The university buildings will be open to you—not all the time, but the hours will be announced later. Not

all of this audience has been here before. You are welcome. It would not be true to the spirit of the times if Seventh Day Baptists were not welcome.

Motto:

WELCOME GUESTS!

Hello, guests, and howdeedo!
These our homes belong to you,
And our house and all that's in it—
Make yourself at home each minute.
If the temperature displeases
Take your lungs full of our breezes;
And if that should chill you later,
Sit upon our radiator.
If a hungry pang is twitchin'
Make a raid upon our kitchen—
Help yourself to book or blotter,
Easy chair or teeter-totter;
All is yours that you like best.
You're at home, now!
Welcome, guests!

Dr. A. Lovelle Burdick of Janesville, Wis., gave the response to Pastor Ehret's welcome as follows:

RESPONSE TO WELCOME

It is usually an easy matter to say "thank you" and to express one's individual appreciation for favors received, or for the kindly words of welcome. The difficulty comes when one attempts to represent a large gathering and assumes to speak the composite mind of all those whom he has been chosen to represent.

We have come here from many places, east, west, north, and south, and it is safe to say that we have come from a variety of motives. We have not all been actuated by the same impulses, any more than we have all come with the same appetites. Some of the things that urged one to come to Conference have had but little influence with others.

So motives and appetites are very much alike; they must vary with the individuals, otherwise it would have been useless for your commissary department to have provided for any other kind of meat than chickens or for any other dessert than apple pie, for we all should have passed as preachers and wanted the same things, and so have missed many other things that would have done us good (and increased our weight or helped us to reduce). So, while it is probably true, as Pastor Ehret has intimated, that some of us have come to Alfred for other reasons than to attend every session of the General Conference, there is no reason why we may not all be benefited by our sojourn here, and so we thank you for this opportunity of satisfying our individual desires.

It is an enjoyable thing to greet old-time friends and relatives whom we have not seen for months or years, to sit down with them and live over again the days that are gone; it is just as pleasant to form new acquaintances and make new friends. There is much pleasure in observing the beauties and wonders of nature and in watching the things by the roadside as we pass along the way. It is a satisfaction to observe

how other people live and conduct their affairs, and to note wherein their methods are superior to ours, to learn from one another the things that make life the most worth while. And it gives us a wonderful thrill to mingle with the leaders of our denomination, to listen to their inspiring addresses and their confusing discussions, and, incidentally, to tell *them* a few things ourselves.

All of these things have had their influence in calling us here, and again, Brother Ehret, we thank you for your kind invitation to come to Alfred to enjoy these privileges—an invitation which sounds genuine and all right even if it was made through the connivance and earnest solicitation of a Commission who say that you should perform this act of kindness and liberality once every three years, and who are not responsible for the inexhaustible supply of good nature in your budget of hospitality.

But I anticipate that the one thing above all others that has brought us here and which each one of us shares, in varying degrees of intensity, is an abiding interest in the welfare of our beloved denomination, both material and spiritual.

We have watched with much apprehension the changing conditions in the religious world that have been so manifest in recent years. We can no longer view them with complacency when we see the devastation that is being wrought, not only in our own homes, churches, and societies, but in *all* homes and *all* churches of *all* denominations all over the world. One is not a pessimist who sees things in their proper light and knows that they should be improved. It is not a mark of pessimism to see evil where evil exists; it is only when we exaggerate in our thoughts and words the evils, either real or imaginary, that are about us that we may, with justice, be called pessimists. Rather, it is a mark of optimism to recognize the evil and have faith that it can be rectified, and to be willing to be used in any way to help in making things better. And as it is the privilege of each one to have a part in this regeneration, it is necessary that each one prepare himself so that he may be of the greatest service. We realize that in these gatherings there is an opportunity for us to sit down together and consider these things seriously, to get each other's view point and see with each other's eyes the disconcerting things as well as those of encouragement, and there is much reason for courage, even when things are at a low ebb all about us; and it is worth the time and effort to study diligently the situation and adapt ourselves to the changed conditions that we as a people may be able to stem the tide of indifference and to build up a resistance that will prevent the continued defection from our homes and societies. And so again, we thank you for this opportunity.

Under wise counsel and consecrated leadership much was accomplished by the Forward Movement that was inaugurated a few years ago. Men and women began to get a wider perspective and a clearer view of the needs of the denomination, and there arose a greater personal interest in the promotion of denominational af-

fairs, and under the Onward Movement these ideas have grown until the churches are more united than ever. The Forward Movement and the Onward Movement have meant much to us as a people; they have furnished us with goals towards which we might bend our energies and unite our efforts. We have need for them still, but I believe that more than anything else we need at this time an *Upward Movement* — a movement that will bring us nearer to reaching the aim of all Christian living—a movement that will not only carry us forward and onward, but upward on to a higher level of religious thought and Christian experience.

I believe that it is with the hope that these things may be attained, that by brotherly conferences and a comingling of counsel the interests of the denomination may be advanced, and that a rich experience may come to each of us and to the churches we represent, that delegates have met here from all over the country. And because we are privileged to have a part in these proceedings, I think it is safe to say that I express the sentiments of all the delegates when I say that we thank you and your people, Brother Ehret, both for the invitation to come to Conference and for the very generous words of welcome you have uttered.

THE PRESIDENT'S ADDRESS

When the choir rendered the anthem, "He Leads Us On," one is sure the audience was well in the spirit to receive the thoughtful and inspiring message of the president, Rev. Willard D. Burdick. He called attention to the text at the head of the program which serves as text and theme for the entire Conference—"We are laborers together with God," 1 Corinthians 3: 9. He pointed out that "Christians in a Changing World" have responsibilities they have not always been willing to assume. No attempt will be made to report this address as it appears in this RECORDER in full.

REPORTS

Reports of the corresponding secretary of Conference, of the treasurers, and of the Commission were made, and formal reports of the various societies and boards given, and were referred to committees appointed to consider them. The chairmen of various committees were appointed as follows: Credentials, Rev. William M. Simpson, Battle Creek; Petitions, Rev. Ahva J. C. Bond, Plainfield; Nominations, Raymond Burdick, Syracuse; Report of Commission, Rev. James L. Skaggs, Milton; Missionary Society Report, Professor J. Nelson Ingliss, Milton; Tract Society, Rev. Harold R. Crandall, Westerly; Sabbath School Board, Rev. Walter L. Greene; Woman's Board,

Mrs. Frank J. Hubbard; Education Society, Rev. Eli F. Loofboro; Young People's Board, Rev. Loyal F. Hurley.

VESPER SERVICES

A report of Conference, session by session, and speech by speech, is not sometimes the most desirable of methods to follow. So far as addresses and sermons were written and may be secured, RECORDER readers will have the benefit of them in full. Vesper services are not easy to report. One cannot report the spirit or the impression. Throughout the Conference Professor Ray W. Wingate had charge of the music and brought together many of the best singers in the denomination. Songs and vespers, with the music from the Sarah Burdick Rosebush organ, brought help and inspiration to the various services. "No religionist but the Christian writes such hymns as we have sung and such anthems as the choir has just rendered," declared Rev. William M. Simpson of Battle Creek, as he led the evening meeting on in its deep devotional attitude. He continued, "Back to Christ," say some, and "on to Christ," say others; it must be both, for we must make Christ first, if we would be real Christians."

BUILDING UP THE LOCAL CHURCH

If the denomination is to be strong, a strong local church must be built up. If the individual Christian is to be strong and of largest service, there must be a strong local church. Such was the reasoning back of the program headed as above. The men chosen to discuss the topics are men of wide experience and large success in their ministry. At the heart of his address, Rev. George B. Shaw of Salem, declared the mission of the Church is to reveal Jesus Christ as the Son of God. The services of the church must contribute to real worship, in which the worshiper may come to sense the real presence of God, where prayer, song, meditation, address contribute to the experience expressed in the words, "Be still and know that I am God." So it was urged by Rev. Loyal F. Hurley of Adams Center. "The fields are white," said Rev. Theodore J. Van Horn of DeRuyter as he discussed the "Opportunities of the Local Church." Religious education, reforms, prohibition, Allied Youth Movement, peace, getting rid of hatreds came in for a share

of attention of the church that would serve its Christ in these days. Since the light hath shined into men's hearts, lights should shine out. "Ye are the light of the world." It is hard to summarize such addresses as these three, and we are glad that our readers will have the opportunity to read them in full. They deserve close attention on the part of all to whom the Master said "Come" and "Go."

DEVOTIONAL HOURS

"It takes more than altitude to make visibility . . . it takes clear air," declared Rev. Loyal F. Hurley in the early morning devotional service of the missionary day's program. "We have come to a high day, but there will be no vision unless we have clear soul atmosphere." This came from a reference to a Pike's Peak experience when from the heights his party beheld a three hundred mile panorama of ranches and farms stretching to the eastward. At this time and again at the close of the morning program he read to his audience the experience of Isaiah "in the year that king Uzziah died." We must have undimmed vision and faith if we would know what God wants of us. The mission of the individual, he declared, is the same as that of the strange beings that surround the Infinite. The six wings of these seraphim are symbolic; the first pair of wings of reverence, the second of humility, and the third of service. As of these creatures, we have capacities of reverence, humility, and clothed with them we may go forth and serve God. Unless we exercise these capacities we will ever be hampered in our efforts to serve God. Sacredly did the congregation feel itself drawn close to the Father, and the hour was auspicious for the splendid program on missions that awaited.

A COMPREHENSIVE PROGRAM OF MISSIONS was the theme prepared and presented by Secretary William L. Burdick. It was the survey and address of a Christian statesman. The purpose of missions was stated—"to lead men to a Christ way of life." It was pointed out that the world is "hopelessly religious." Russia was cited and with everything even as it is happening there, George Bernard Shaw just returned from that benighted country was quoted as saying, Russia is religious and does not

know it." World conditions must be taken into account. Many failures, some of Seventh Day Baptists, result from failure to do so. To do this means that missionaries, as never before, must be trained, board members must be trained, churches must be trained. We must take into account — *who is responsible* — for it is a mighty task calling for men, for training, and for consecration if any comprehensive program shall be put over. Back of all, the people are responsible, as God calls. It's a mighty task. The difficulties are most formidable. In the story of Webster's reply to Hayne the argument of Hayne seemed so unanswerable that a keeper of Webster's farm was made sick and went to bed. When the Boston *Intelligencer* printed the reply and the sick man finally read it, he cried, "Bring me my boots." It was not time to remain in bed. So, said Doctor Burdick, this is no time for discouragement. Our leader is undefeated and he has the answer. We shall "put on the boots" and triumph under his leadership.

PRESIDENT DAVIS

Last year President Boothe C. Davis was in the hospital and was unable to present a sermon at the Conference as he had prepared to do. But his theme is perennial and he had been asked to bring us the message, which he did, on "The Pentecostal Spirit of Missions." Like a prophet of old, he sounded out in clarion notes a great message. Preaching the gospel is needed as much now as at Pentecost and is basic in all mission effort. On the day of Pentecost, there was the sign of the tongues and the flame of fire, but no conversions resulted until Peter stood up and preached. He proclaimed the message of the cross, of a crucified and risen Savior. It went to the hearts, and the opportunity came for an evangelistic appeal. "What shall we do," they cried, and Peter fearlessly replied, "Repent, every one of you and be baptized." He pointed out that the prohibition of religious education on the part of the Chinese government would not prove an un-mixed calamity. Let it turn our efforts to evangelism, to the dependence more and more upon the proclamation of a crucified and risen Christ. His second thesis was that truth must be voluntarily accepted. In

a masterly way Doctor Davis outlined the changes that have occurred, the new problems eventuating, and the need of a new method of attack—individualism instead of paternalism. Liberty brings its dangers but it brings to one responsibility. This is true of governments as well as individuals. Missionaries are but seeing the results of their prayers—in part. They went to China to stir to achievement. It has its dangers but even more it has its compensations. Yes, there must be voluntary, glad acceptance of the truth. The schools and the hospital, imbued with the Christ spirit, will enrich and strengthen the power of a strong, evangelistic, spiritual church. This must be the center of our mission—a church with a living message of a crucified and risen Savior.

Ages ago there wallowed through the great swamps the huge mastodon. He is gone. At the same time lived the prehistoric man—but man survived because he had the power to fit himself into new conditions, while the mastodon did not. What shall we say of the religion, of the denomination, of the church that cannot meet the changed conditions and continue to live? Pentecostal preaching is still needed.

MISSIONS — AFTERNOON

Again Rev. Loyal F. Hurley led us before the throne of God and to search our hearts to know if we had the consecration and willingness for the task. "Lovest thou me . . . feed my sheep."

REV. JAY W. CROFOOT

"So you are going to take up a new assignment?" said a port official to President Crofoot of Milton College, thirty days home from China. So the president introduced his address of the afternoon. He has, for over thirty years, been on assignment of the Missionary Board. Telling of the man who was so fair and who so loved the Negro race, of whom it was said, "his skin was white but his heart black," the speaker thought it might be said of him in his attachment for the Chinese, that he had a yellow streak in him. He declared it was none too soon to begin planning to send a young man to China. Comparing the statistics of the past and present we were told the Shanghai Church now has some five times the membership it had when Mr. Crofoot went to China. The question of

registration is a hard one, but the speaker felt the right course in registration was being taken. Registration means that no religious instruction will be allowed in primary schools, and while permissible in high schools and colleges, it must be voluntary. Two-thirds of the board must be Chinese and the head of the school must be native. China is "open" today as never before. There are immense difficulties in the way. But just as the first and last blow of the Irishman's hammer upon the hard stone, with all the blows in between, finally broke it up, so will these difficulties at last be reduced. We must not think because results are not at once apparent that the blows are unimportant or unnecessary.

"The Challenge of Home Missions," presented by Everett Harris, pastor of the Waterford Church, was really a challenge. With forbears who became missionary and evangelistic in spirit in the early colonization days, we too must carry on. A people without missionary spirit will fail. If we would live, we must win others. As Peter stood in their *midst*, so our ministry must have the sympathetic support and co-operation of the people whom they serve. It is a mighty stream we are in. Nothing can stop it. Mr. Harris in closing suggested as our serious motto—"Every church a home mission center and every member a home missionary."

CO-OPERATION

"Seventh Day Baptists in Co-operation," was the theme of Rev. H. Eugene Davis of China. People, he said, are telling him he ought to be in this country; and his answer has been, if he has any powers to discern problems and prescribe a remedy for our troubles, it is because the Missionary Board sent him to China. A picture was painted for our imaginations to see—of our youth who are ready and of our seventy-seven Sabbath schools full of children waiting for training and opportunity to go out in the great service of God. What are we doing for them, and are we boosting them and for them? Doctor Davis believes some simple machinery should be set going to cover the home field. Laymen and quartets should be sent out and pastors released. "We must see the task—'where there is no vision the people perish.'" Responsibility must be accepted by someone for the tasks

that are before us. The Chinese Church says, "We must be more Christian." It has planned to double its membership within five years. Where is the home church that will undertake to set such a goal? But it is not impossible. It is a matter of getting it on our hearts. Why not be one hundred per cent back of the board, and boost? We cannot build on criticism, the only way is by "working together with God."

BUILDING UP THE LOCAL CHURCH

Another leader of devotional thought, Rev. Herbert L. Polan, drew us closely together in a worship service in "The Lord is my shepherd I shall not want." Quoting from Edgar Guest, "It takes a heap o' living to make a home," he said it takes a heap of living to know God. "There is no way whereby we can build up the Church and co-operate with men and God unless we draw near unto God and hearken unto his voice.

The theme of the evening was divided and handled by four people—Rev. Carroll L. Hill, Rev. James L. Skaggs, Mrs. Alfred E. Whitford, and Rev. Harold R. Crandall. The work of Young People, Church Brotherhoods, Church Work for Women, and Working Together—were the respective topics. Foundation stones in training young people, Mr. Hill laid down as the home, the public school, commercialized amusement, and the Church. The Church must co-ordinate the work of all, and especially lead the youth to know Jesus, help him to chose his calling and life mate, constantly leading him to achieve the highest ideals. All forces must join hands to save the child.

Mr. Skaggs, out of his own experience for many years in brotherhood work, spoke of the benefits and opportunities of a men's organization within the church. He declared a church might well have a slogan—"All member a general interest, every member a special interest." With a basis of service, the Milton Brotherhood works through such committees as prayer meeting, care for the sick, membership, social, civic-community, and program. The purpose is for spiritual development, and in promotion of that ideal fellowship has an important place. Pleasant recreation has a place, but the main object is never forgotten, namely,

spiritual development, winning men, kingdom building. Men determine what a church shall be and can make or break a pastor. With a group of praying men behind him, a pastor is bound to grow. "No church is adequately organized without a brotherhood." The noble paper of Mrs. Alfred E. Whitford's will be published in full, so a brief word here will be sufficient. Said she, the status of children and young people and other groups in the church have received much attention and careful study and help, but that of woman in the church has been taken for granted. Mrs. Whitford thinks with the changing order and recognized equality, women should take larger responsibilities for the church program than formerly. It is not enough that she minister in Aid societies, and missionary clubs or guilds, valuable as her contributions in these lines have been; but she must rise to the need of the church. She said the place of woman in the church is not in the kitchen or parlor, but in the *living room*. Some way or other, we all liked that idea. Read her paper.

It was pointed out by Rev. Harold R. Crandall that Paul's simile of the church has never been improved upon. It is that the church is a body and each one a member thereof, with special function and duty. He deprecated church lordship or boss. It is a curse to an organization. Responsibilities must be placed upon young people and they be allowed to carry them. A church must be careful not to be near sighted. Such a church cannot be built up. Many a church is in the process of dying because it will do only for itself.

The early church was to begin with itself and continue its service unto the uttermost parts of the earth. And it was not alone, "Lo," said Jesus, "I am with you always." He has confidence in us that we will do the task he has set for us. We must have confidence in each other, remembering we are not working alone, but that "we are workers together with God." In the closing words of the session, President Burdick said, "You will soon be going back to your homes. Go back to build up your own churches."

Music rendered by the Washington chorus and a solo by one of their number added to the pleasure and blessing of the meeting.

MISSIONS

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

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

(Continued)

Report of Miss Susie M. Burdick, Shanghai

The evangelistic work among the women has been carried on much the same as last year. The woman's society has continued to meet the first Wednesday of each month. They have sewed for the Liuho hospital but have done a little less than last year. At four o'clock there is a devotional hour. Dr. Grace Crandall, on one occasion, spoke very helpfully on Communicable Diseases; today (June 3) the two delegates to the Second National W. C. T. U. Convention, which met in Shanghai two weeks ago, brought good reports of the meetings.

The cottage prayer meetings have been held with little interruption. Last summer two of our faithful members, who were always ready to welcome the meetings to their homes, moved away, Mrs. Mo to Soochow, two hours by express from Shanghai; and Mrs. Pau to Kaung-wan, eight miles distant. Mrs. Mo was sure we were sometimes to go to Soochow for our gatherings, and at Easter time some ten of us did go for a blessed day in her new home among the peach and mulberry trees. The trip is too expensive for us to hope to meet there frequently. In the Kaung-wan home we have already met three times. Mrs. Pau has tried to bring in her non-Christian neighbors. Mrs. Chiang, another of our old girls, also has this at heart and is regularly holding a meeting in her home the second Wednesday of each month. There are two denominations besides ours represented in that family, and members of all have responded to the invitation; the meetings have been fully attended and wonderful testimonies given. Besides Mrs. Davis', Mrs. Crofoot's, and our home, twenty-one families have welcomed us, some of them several times. I asked the senior Bible woman, Mrs. Zung, if she were making a report about our work what she would say.

After thinking it over for some time, she said she thought that through our meetings a growth in courage and zeal had come to several. There has also been a readiness to help those in distress, and in at least three homes mah jong is no longer played. The meetings have also helped us to keep in touch with our church members.

Mrs. Koo, the junior Bible woman, has grown appreciably. As a pupil in the City Day School, years ago, she was no ordinary student, being very thoughtful and blessed with a good memory. She was the eldest of eleven children, so always responsible. These same characteristics she is showing now. Wherever there are meetings, and there have been not a few in Shanghai this year, where the Scripture is being expounded, she has gone as often as possible and she hears and meditates on what she hears and passes it on to others. Now that our stand-by for years, Dzau Sing Chung, is gone, it is especially fortunate that Mrs. Koo lives at our place in the city.

I have continued to do some teaching in the Girls' School mornings, and we have also gone about among the church members. During these spring months, because of indisposition from heart trouble, Mrs. Zung has had to go more carefully. Mrs. Koo has been very faithful in visitation, but she has also had some inconvenience because of the sickness of her children.

We are very mindful that however we work it is God who must "give the increase."

Grace School for Girls, Shanghai

REPORTED BY MISS ANNAM. WEST

This has been a year of adapting, changing, entering upon new conditions, and, we hope, of real progress.

Last summer it was decided that the day school sponsored by the church should combine with the first four grades of the boarding school in a properly graded school. It was so advertised, and when school opened in September the four grades were filled—one hundred twenty children in our sunny new primary rooms. We had also decided to open a kindergarten, for surely the number of wee tots in this one block seemed to warrant it, and it did. The kindergarten has been well attended both semesters and is, naturally, one of the most attractive parts

of the whole school. As the day school had received both boys and girls, we have continued to do that through the fourth grade.

The Boys' School authorities offered us the use of two of their rooms on the second floor in the joint building while our other building was under construction. That gave us a place for the kindergarten and fifth grade for the first semester. Sixth grade and junior high occupied what had been our living and dining rooms. The new kitchens for school and house were sufficiently completed in September so the rooms over them were used for dormitory, and those with other second floor rooms and the porch of the Burdick-West house accommodated about as many boarders as usual. The girls were very patient about being packed in such close quarters and about the lack of conveniences, since it was temporary.

It was with great joy and gratitude to our friends who had made it possible that, in January, we moved into our new Girls' School building. It is a continual joy to use these pleasant rooms which have more than doubled our space, and where there are so many conveniences that we have never had before.

With our increased numbers we have enlarged our staff. A Miss Waung from the Union Girls' School, Hangchow, has carried on a splendid kindergarten. Miss Li, Miss Koo, and Miss Mary Zung, our own graduates who have been with us many years, have taught, respectively, first, second, and third grades. Miss Sung Nantsung, who studied here a while and later was graduated from St. Mary's Hall, came to us for the fourth grade. Miss Tsu Wekyuin, one of our graduates who finished high school at McTyeire last June, has had charge of fifth. Miss Lucy Zung, Mr. Feng, and Mr. Tsaung have continued their work in sixth and junior high school. In preparation for what meant a change of work for several of the teachers the women teachers took summer school work at the Baptist College.

Up to this time we have been a small departmental school mostly for boarders. Now we are graded, and we feel that the school is truly serving this crowded community, for about eighty per cent of the pupils come from within a radius of about a half mile.

The health of the girls has been unusual-

ly good, but never before have we had so much eye trouble. Nearly seventy-five per cent of the school had trachoma, which the teachers have been treating under the direction of Doctor Crandall. An epidemic of measles this spring interrupted the kindergarten and lower grades. The youngest kindergartener and the third child of Theodore Chang died of pneumonia following it. There was the usual epidemic of "flu" and hard colds but not quite so many chilblains (thanks to the new building and stoves). There have been two other deaths among the day pupils, one in first and one in sixth grade.

The school sustained a great loss in the death of our beloved Mr. Dzau Sing Chung who taught in the school more than twenty-five years, and was not only the teacher but the friend of all he taught.

In the fall Miss Waung Be-tung, a deeply consecrated young woman evangelist, brought great blessing to the girls through a series of meetings held with them. This spring Mrs. Tseu Zoong-tung, the former pupil of whom Miss Burdick wrote in the RECORDER, was a real blessing to the girls in meetings and personal work, quickening their faith and bringing some to decision. During the year three girls have been baptized and eight more have become probationers. Others have been on the point of decision but were hindered by their home people. We are not satisfied, and we pray that the year to come may bring greater spiritual blessing.

We close the year with the possibility of registration before us and all the new problems that will accompany it. We feel very greatly the need of divine guidance.

(The statistical and financial reports will be printed in the Year-Book.)

The City Day School

At the close of school a year ago Mr. Dzau Sing Chung expressed the desire to stop teaching in the Girls' School and to give his time to closer supervision of the City Day School. He made large plans and preparations and started bravely in September. In October he was taken seriously ill, and the last of November he passed on. The school has had considerable interruption because of the illness of the teachers.

After Mr. Dzau's death Mrs. Koo, Mrs.

Yeu-Lieu Vung-sung, and Miss Burdick were appointed a committee to take the responsibility of the school. Miss Lee and her assistants have gone regularly for services on Sabbath morning.

The teachers report a registration in the fall term of eighty-one (81) and this half year of ninety (90).

*Report of Grace Hospital, Liuho
For Year Ending May 31, 1931*

BY DOCTORS GRACE I. CRANDALL AND
GEORGE THORNGATE

The steady growth and development which Grace Hospital has shown since its beginning has been maintained during the past year. The Waite Cottage for tuberculosis has been in use for a year, and the fact that it has been full practically all of the time has amply proved the need for it. In fact, a large firm in Shanghai has recently asked the staff to consider putting up another such building in order to insure care for their own employees who have tuberculosis! Perhaps it need not be reiterated that tuberculosis is by long odds the leading cause of death in China. There are probably few families which do not have some member afflicted with the disease. Grace Hospital is one of less than ten hospitals in China which specializes in the care of tuberculosis.

The greatest forward step during the year has been the coming of Miss Miriam Shaw to Liuho as head nurse. Her presence has been felt in all phases of hospital activity. Miss Shaw spent one semester in the language school of Soochow University. Since February she has been in Liuho continuing her study with native teachers. She has reorganized the school of nursing. Classes for the nurses are given by Miss Shaw, the doctors, Mr. George Bau, and Mr. Samuel Dzau.

The general administration and house-keeping duties have of necessity been much heavier this year than before. These have been ably cared for by Mr. Samuel Dzau as superintendent, and Mrs. Dzau as matron of the hospital. A technician's assistant and three extra helpers have been added to the staff.

No building has been done during the year except to enlarge the dairy barn. There will have to be considerable repair work done during the coming year.

The hospital has recently purchased an X-ray outfit. This piece of equipment, although expensive seemed necessary in order to examine patients scientifically and to check up on those treated by pneumo-thorax.

A glance at the summary of statistics will show that the number of patients has increased over last year by more than twenty per cent, and there were more out-patients this year than last. The average length of time spent in the hospital by each patient is greater than ever before, as is also the average number of patients per day.

Tuberculosis, of course, leads in the list of diseases. Of the non-tuberculosis cases many were diseases seen more frequently in the Orient such as malaria, fluke infestation, amoebiasis, hookworm, opium addiction, etc. Operations performed have been about the same in number as in previous years, being largely gynecological and ano-rectal. The procedure of producing artificial pneumo-thorax has been carried out in a fairly large number of cases. Spinal anesthesia has been used in all operative cases where it was suitable.

The laboratory has been particularly active and valuable. Thousands of examinations have been done, affording much help in the diagnosis and management of disease. The technician, Mr. George Bau, besides doing excellent work in his department, has helped with the evangelistic work among the patients and in the church, has taught a class of nurses, and helped Miss Shaw in her language study.

The evangelistic work has been carried on with considerable enthusiasm. A special effort was made early in the year under Mr. Davis' supervision. Regular work is done among the in-patients, nurses, and helpers, and in the dispensary waiting room the gospel is explained and Scripture portions given out. The men's social club has its meetings every two weeks, which seem to be enjoyed by all the patients.

Doctor Thorngate has continued his work at the Liuho Foundling Asylum during the year.

Doctor Crandall has conducted physical examinations for the girls of Grace School and Bridgman School.

(Statistical and financial reports will be found in the Year Book.)

Annual Report of Liuho Industrial Work

BY DR. ROSA W. PALMBORG

My last report was written as I was about to start on my furlough. I enjoyed the meeting of old friends, the renewed acquaintance with the churches, the Conference, and the visit to the land of my birth, very much. I reached China on the twenty-first of February. During the nine months of my absence the work was carried on very nicely by Miss Esther Phan, and I am grateful to her, as well as to Doctor Crandall, who must have helped her a great deal. Miss Phan entered college a few days before my arrival which was during the winter vacation at China New Year time.

We started work again at the beginning of March and have been steadily at it. The Industrial Mission Center keeps us busy. We do not make much money, but we have the privilege of helping quite a large number of the girls and women to earn some money, and of teaching them the Bible and the truth of Christianity, which is our most important work.

Of the twenty girls who wrote their names signifying that they wanted to be Christians, four have been baptized, and I hope more will decide on this step soon. Several expressed their willingness to do so but say their parents will not allow it.

The young lady who was helping me about cutting the work continued to be of great assistance to Miss Phan, and is now indispensable to me. I also have her sister helping in the morning as the character of the work has changed to a kind that requires much more preparation. They are both fine girls, and the older one is a real Christian, one of those baptized during this year.

We have now sixty-five on the roll, with about the same number on the waiting list. Some have been married and dropped out, a few have stopped for other reasons, so about one-fifth of the number are comparative beginners.

The roofs of the building has been re-laid, making it difficult for sparrows to nest in them, so we are not such a nuisance to our farming neighbors as before. The remaining doors and windows of my room have been screened, and the fence extended, tak-

ing in more of the land belonging to us here for garden. All this has been done through a gift from a dear friend at home.

We pray we may be of more service to God in the next year.

(See Year Book for financial report.)

*Report of Mrs. Nettie M. West as Corresponding Secretary of the China Mission
For the Year 1930-1931*

This has been a year of change in the Seventh Day Baptist Mission in China. Mr. Crofoot has been called to the presidency of Milton College. A Chinese principal is to take his place in the Boys' School the coming year, Mr. Theodore Chang, a former graduate of Milton College.

New school building have replaced the old ones; the Burdick-West house has been re-roofed and re-sided, and two small extensions added to it.

The grounds of the compound have been greatly improved by the change in the location of the school buildings, making the playground much more commodious than before.

The first floor of the Crofoot house has been given over to the kindergarten. The upper floor is occupied by Mr. Theodore Chang. The Crofoots have been living in the Davis house since the middle of December.

Mr. Tong, the Chinese evangelist whose home is in Liuho, occupies, while staying in Shanghai, rooms in the rear of the church. He spends the greater part of his time here and does pastoral work among the people of the congregation. Mr. Crofoot, David Sung, and Mr. Vong, one of the teachers in the Boys' School, assist Mr. Tong in supplying the pulpit and conducting the Friday evening prayer meetings. Both of these services are usually well attended.

During last summer, again in the winter, and also in April, Mr. Tong conducted series of evangelistic services in the church. Considerable interest was manifested in these meetings. Other special services have been held from time to time.

The church and society have met with serious loss in the death of Mr. Dzau Sing Chung, another of our evangelists.

The mission at Liuho has been greatly strengthened by the addition to the hospital staff of Miss Miriam Shaw, graduate nurse.

After an absence of little more than nine months in Europe and the home land, Doctor Palmberg returned about March 1 to her industrial work in Liuho.

Mr. Crofoot is leaving soon after the close of the school year. We believe his going will be an irreparable loss to the mission. But as the Chinese government is demanding Chinese principals for the higher schools, perhaps this the opportune time for making the change.

On account of the leaving of Mr. Crofoot in July, Mr. Davis' furlough was advanced six months. He and his family left December 14 and are expected to return soon after Conference.

That the future will bring other changes to the schools of our mission seems almost certain. However, there is still great need of Christian educational work in this land, and we are praying that our schools may be able to carry on.

II. HOLLAND

Owing to the belief on the part of many that Holland offers rare opportunities for Sabbath reform and the gospel as proclaimed by Seventh Day Baptists, the appropriation for labors in that kingdom was slightly increased in the year now closed, even in face of an effort on the part of the board to reduce the sum of its appropriations. Though special efforts have been made to secure data for this annual report, no information from any source has come to hand since the first of March, and therefore this report conveys in a general way only what has been accomplished the last year.

The plan of the board regarding this field is to help the workers, principally Rev. G. Velthuysen and Rev. Pieter Taekema, together with the churches in Holland, extend the work already established. Brother Taekema gives his entire time to the work; but owing to the cause of social reform to which Brother Velthuysen has given his life, it is impossible for him to devote more than a fraction of his energies to denominational work, directly. From information received last winter it appears that the labors of our brethren in Holland were being blessed in a marked way and that, notwithstanding some discouraging items, there is cause for encouragement and new hope.

The people of Holland are among the most advanced in the world, but, as in European countries generally, the gospel as proclaimed by evangelical churches with an autonomous polity has not flourished in this kingdom in days past. Nevertheless, the spirit of democracy in religion, as in politics, is penetrating everything in Holland, and there is evidence that the time is ripe for the proclaiming in Holland of the gospel as promulgated by Seventh Day Baptists.

As in past years, our churches in Holland have fostered work among the poor people in Java; and, though the Missionary Board has no mission in Java, all money sent to the board for Java is promptly forwarded by the treasurer to the ones for whom it is intended.

III. AMERICAN TROPICS

In this report we have already spoken of the problems connected with mission work in China. For the most part the same difficulties confront those who would do mission work in the American Tropics as are found in China, India, and other foreign countries populated by peoples not of our race. To be sure, in the British colonies in the Tropics the language is the same as ours, and the Christian religion which we profess is supposed to predominate. In these two respects the British colonies in the Tropics offer an advantage over Oriental countries. But even in these British colonies a very significant proportion of the population (about one third in some of the colonies) is made up of East Indians and other peoples from Asia and Europe, to say nothing of American Indians; and religions other than the Christian in some cases have a strong foothold.

Tremendous changes have come over peoples since the cataclasm known as the World War. Methods which might have been followed in the past with a fair degree of success fail now. At every step of the way racial, national, political, and religious problems instantly spring up to thwart the efforts of those who would do mission work, and unsuspected pitfalls for unwary feet are found at every turn. All denominations with headquarters in our country trying to do work in the American Tropics are finding the same difficult problems and are

meeting them with varying degrees of success. If Christian denominations from the United States help these peoples very much, they must study conditions till they get a telescopic vision of the situation; they must go to them as brothers and colleagues; they must be patient and forbearing; and above all they must possess something of that love for those to whom they go which prompted Christ to pass through Gethsemane and endure the cross.

At the time of the last report Rev. Royal R. Thorngate had returned from British Guiana, South America, on account of his health, and to date no one has taken his place.

Brother Thorngate's health did not improve after his return, and he was given a furlough salary till January 31, 1931, when he was transferred to the fund to pension retired ministers and allowed \$30 per month, all that the income from the fund would justify. At last report Mr. Thorngate was slowly improving.

After Mr. Thorngate's resignation as missionary in British Guiana, some effort was made to secure a successor, but no one was appointed. There are four churches and companies of Seventh Day Baptists in British Guiana. The faithful ones have been trying to maintain the work, but it has been under discouraging circumstances. The board has appropriated \$20 a month for the salary of William A. Berry, pastor at Wakenaam, a day's journey from Georgetown, and \$10 per month for rent of a place of worship, traveling expenses, and a native worker at Huis't Dieren. Though the work in British Guiana was in a promising way when Brother Thorngate came home, there are several indications that it has been disintegrating since he left and that it will not succeed without a missionary from the home land to advise and encourage.

The board has employed only one worker in Jamaica, British West Indies, namely, Rev. D. Burdett Coon, whose salary and traveling expenses it has borne as in other years. Mr. Coon has reported much good work, and churches not reached by him are trying to carry on.

In a letter last autumn Brother Coon expressed a desire to have his successor elect-

ed, but thus far the board has not been successful in bringing this about.

The people of the American Tropics are needy. They need many things — more schools, better home life, more physical comforts, higher moral standards, and more brotherliness—but above all they need the religion of Jesus Christ, which transforms human hearts, adjusts social and political relations, and fills the life with faith, hope, joy, and victory. Today the good God has opened the doors of these needy peoples to Seventh Day Baptists.

(To Be Continued Next Week)

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.

A RESOLUTION

The delegates and visitors to the General Conference held with the First Alfred Church at Alfred, N. Y., wish to thank the Alfred friends for the kind hospitality of their homes and the committees of the local church for their efficient handling of the needs of the delegates, especially the committee which provided the wholesome and well balanced meals, and those who served in the dining hall. We express our appreciation for the beautiful and inspiring music rendered during the sessions, and for the fresh and varied floral arrangement. We also wish to thank the university authorities for the use of buildings and grounds and all others who in any way contributed to the comfort of the guests and the value of the meetings.

"Reliance upon legal force in religion begets intolerance."

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

HOW SHALL WE PROMOTE CHRISTIAN GROWTH?

BY MRS. ANGELINE ABBEY ALLEN

(Paper read in the Woman's Hour at the Southwestern Association, by Mrs. R. J. Severance)

There is nothing more interesting or more wonderful in all the world than growth. The miracle of the tiny seed, planted in the earth, springing up, beautiful in form and color, developing day by day and week by week into gorgeous flower or luscious fruit, is a perpetual wonder and joy to all who behold it.

It has been said that everything in the universe is either growing or dying. Birth, life, and growth bring joy; decay and death bring grief.

Mothers and fathers are anxious to have their children grow, developing to the very best physically and mentally, and—if they are Christians—spiritually. Some parents do not know how to help their children develop along these lines; some are so depraved they do not care. Physicians and nurses are working continually to eliminate disease—to bring about normal physical and mental conditions in the human body. How concerned are we all when we learn that one is sick, how anxious to help. How forgetful of his own ease or comfort is the parent, doctor, or nurse, willing to do anything in his power, giving of time, energy, and strength, sometimes giving so freely of self that his own illness or death results.

Salvation requires service and sacrifice. "There Can Be no Salvation Except Through Sacrifice," was the theme of a wonderful sermon by a converted Jew, as he depicted the story of the cross. One was impressed with the sacrifice he had made, coming out from his own people who bitterly opposed and persecuted him, and of his great love for the Christ, his Savior.

Our denomination is sick. Something is wrong—perhaps many things. Conditions are not normal. What are we, as Christian women, going to do about it? It does

no good to worry. We need to face facts seriously—study to find the cure, then proceed to restore the patient. As ill health in the human body is often brought about by thoughtlessness, carelessness, or neglect, sometimes by extravagant methods of living, it may be that we as a people have gotten into the regrettable condition in which we find ourselves by some of these means. Unpleasant remedies, drastic remedies, painful to the patient, sometimes need to be applied.

Self-denial in eating and drinking and in many practices in which the patient formerly indulged, must be practiced if a cure is to be effected. If these methods are necessary to restore health in the physical and mental realms, why not in the spiritual?

Have we, as a people too long been pampering ourselves—forgetful, thoughtless, careless, negligent, ignorant? Shall we not set about studying the cause and seeking to find the remedy, more earnestly than ever before in our lives; and then, with faith, earnestness, and determination, with zeal and energy, bring about the cure?

Self-denial is needed, hard work is needed. Let us pray with faith, then do all we can to help answer our own prayers.

Years ago Christian endeavorers appointed a certain week early in the year, known as "Self-denial Week," in which they practiced rigid self-denial to raise money for the kingdom. There was satisfaction and joy in depriving ourselves of certain articles of food or apparel for a whole week, and great rejoicing as the many dollars were brought into the Lord's treasury. It did not hurt us to go without sugar, butter, and some other foods which we had always considered essential, to wear the last season's garment, and bring the price of these things to help. Small amounts brought by all result in large amounts. Spiritual life is deepened by sacrifices.

We are filled with apprehension because we are not growing. A church burdened by debt seldom grows.

When the people become aroused, when they get to praying in earnest, they are revived spiritually and the money needed is brought in by willing hands, prompted by loving hearts.

How much has Jesus sacrificed! How much has he loved! How much should we love him and his cause, and how much should we sacrifice for him?

Women may have to take the lead in the seemingly tremendous task of advancing our work, of promoting its growth. Women were last at the cross and first at the tomb.

Perhaps we are called to the kingdom for such a time as this.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Seventh Day Baptist General Conference.

—The event, for which the members of the local church have for some time been making preparations, is now in full swing, with some three hundred delegates present, not counting those from the six or seven churches in this vicinity, the delegates from these churches returning to their homes each night.

Young People's Pre-Conference Session.

—The session on Tuesday forenoon was a pre-Conference session of the young people, under the supervision of Miss Marjorie Burdick, president of the Young People's Board.

After the opening service of music and announcements, words of welcome were given by Miss Maxine Armstrong, to which Miss Dorcas Austin of Westerly, R. I., responded.

At nine fifteen the young people divided themselves in three discussion groups. The first group discussed the subject, "Co-operation with the local church," with Duane Ogden as leader. The second, "Co-operation, young people with young people," Mark Sanford leader. The third group discussed "Co-operation with the denomination in its program." Of this group William M. Simpson was the leader.

At twelve-thirty the young people had a fellowship luncheon at the "Gym," which was interspersed with songs, yells, etc., and after the afternoon session eighty-five gathered at Social Hall and on the campus for an hour of fun and fellowship.

Reunion of Alumni.—A group of nearly eighty Alfred alumni and families were present Sunday, August 16, at one of the

most successful summer gatherings held in some years.

The Brick porch was the scene of enthusiastic greetings as various classmates who had not seen each other for years exchanged information as to occupations, locations, and other family gossip. At one-thirty in the Brick dining room a delicious luncheon was served under the supervision of Mrs. J. H. Hills. There were present representatives from every class from 1911, upheld by Fanny Whitford, to 1921, with Burdett Crofoot and his wife, Leah Clerke Crofoot, as able representatives. There was also one member each from the 1924 and 1929 classes.

Following the luncheon, the chairman, Dr. Paul C. Saunders, requested the reunion to adjourn to Social Hall, where movies of last year's gathering were flashed on the screen. The crowd greeted with applause Lewis Crawford's smiling face as he posed carefully in front of the camera, while Douglas Binns Fraser was recognizable among other infants by his early dramatic instinct. We were reminded of the missing Don and Ella Wilson, of Christine Keim Miller and Lu Hill as their faces and characteristic poses were shown. And Marina looked as young as ever, proving that the years treat some more lightly than others. Another burst of applause greeted the splendid pictures of Dean Arthur E. Main and President B. C. Davis upon whom also their years set lightly. Three especially welcome guests who were at one time looked upon with fear and awe were Miss Bertha Titsworth, formerly Matron of the Brick, now on the staff of the Ohio Wesleyan University, Ray W. Wingate, director of music, and Dean J. Nelson Norwood, beloved professor of history and boasted of as a distinguished 1914 class member, marking the beginning of his university teaching.

Mrs. Hunting Wins at Flower Show.—At the second annual flower show held in Wellsville under the sponsorship of the Cradle Roll of the Christian Temple, Mrs. Henry C. Hunting of this place, placed with two firsts and two seconds in the cut flower group.

In the group of a collection of ten kinds of annual garden flowers, six blooms each,

Mrs. Hunting placed first and second. In group two, over fifteen inches high. Mrs. Hunting placed first in the artistic arrangement of gladiolus. For artistic arrangement of mixture of two or more garden flowers, first place went to Mrs. Hunting, and for the best novelty made with flowers Mrs. Hunting took second place.

Mrs. Hunting has beautiful beds of flowers at her home on South Main street, and takes great pains in their arrangement and production, and the winning of the various places in this flower show indicates her interest and skill with flowers.

—*Alfred Sun.*

NORTH LOUP, NEB.

The juniors, led by Merlyn Stillman, studied "The Bible." After the session, Miss Rood showed them a scroll which represented the form of the first Bible. She had written texts on it and asked some of the smaller juniors to read them.

The intermediates discussed "Sabbath Observance" with Richard Babcock, leader. The largest part of the discussion was on, "How to Observe."

The senior lesson was "God in Nature," led by Winnie Hamer.

The leader of the vesper service, Mrs. Lou Barber, simply recorded in well known hymns some of the beautiful thoughts she had been having and so called it a Beautiful Thought program. Many beautiful hymns were sung. The orchestra added its music to complete the program, playing the last piece without words. "O! Love that will not let me go" was sung as a quartet by Mrs. Esther Babcock, Mrs. Ava Johnson, Archie Moulton, and Dell Barber. "Abide with me" as a solo by Clara Clement Holmes and "Goin' Home" by Elvabelle Hayden. "May the Lord Bless and Keep Thee" was read in union instead of sung.

The Woman's Missionary Society met at the church Tuesday afternoon to quilt.

The Nellie Shaw Society met here Wednesday afternoon. Mrs. Nina Lewis was leader of a program on "Flowers."

Orville Babcock will occupy the pulpit next week assisted by four endeavorers.

The prayer meeting tonight will be conducted by the Woman's Missionary Society.

—*Loyalist.*

MILTON, WIS.

President J. W. Crofoot of Milton College made an announcement early this week stating that Mr. B. L. Watson, of Georgetown, Ky., has been appointed professor of biology at Milton College. Professor Watson fills the position left vacant by the resignation of Professor H. O. Burdick, who has accepted a position in the biology department at Alfred University, Alfred, N. Y.

Mr. Watson, a graduate of Georgetown College, comes to Milton after ten years of teaching in his alma mater, where he has been instructor in biology. He has studied for several summers at the University of Michigan and received his M. A. degree from the University of Kentucky in 1930. Mr. Watson, recently promoted to assistant professor of biology at Georgetown, expects to come to Milton with his family at the close of the summer session at Georgetown where he has been teaching general biology, general botany, bacteriology, and human physiology.

A fire which destroyed all of the biology laboratories along with the chapel and library building at Georgetown, causing serious curtailment in the biology program, makes possible the services of Professor Watson.

—*Correspondence.*

Mrs. L. C. Randolph, Milton, has received word that her son, Dr. Howell Randolph, is in Billings hospital at the University of Chicago with a broken arm. Although it is of a serious nature the doctor believes it will heal all right.

The doctor and his family left here last week, going to Chicago, and after sending the children to Lafayette, Ind., the doctor and his wife started for Detroit, Mich. At Michigan City another car turned into their path causing a head-on collision which smashed Howell's car.

Mrs. Randolph was somewhat cut on the face but went to the home of her parents at Lafayette next day. —*Milton News.*

RIVERSIDE, CALIF.

The church is holding its own during vacation—pulpit has been filled by pastors Ballenger and Osborn.

Pastor Hargis and family have been away on a motor trip for four weeks. They visited many points in northern California

and Oregon; attended International Christian Endeavor Convention in San Francisco; visited in Portland, Ore.; attended a Victorious Life Conference under Doctor Trumble in Berkeley; also attended a State Christian Endeavor Retreat for Christian Endeavor workers at Mt. Hermon, Calif. Pastor Hargis is county pastor counsellor of Riverside County for his third year now.

A surprise birthday picnic was held in Fairmont Park for the pastor on the evening of August 18; a good time was had by all.

The church holds two outpost services per week—at Rialto, ten and one-half miles from Riverside, a Bible study on Thursday evening and a preaching service on Sunday evening.

Pray for us and our work.

—*Correspondent.*

City Wide Union Service. — Over five hundred people heard a wonderful sermon by Rev. G. D. Hargis. The *Riverside Press* reports:

The youth of today wants to know God, Rev. G. D. Hargis declared last night at the union service in the "Y" court, but it wants to hear about him from the church, not through the mere formalities of religion, but through the earnest and righteous lives of its members. The rich young ruler he said, typifies the youth of every age, all asking, "What must I do to be saved?" They are challenging us to give them the Christ of Galilee, saying to us in Paul's words to the Roman Church, "As much as in me is, I am ready."

DEPRESSION CURE

If there is depression abroad, there is nothing so good for it as to come to the foot of the cross. God is in his heaven, and all must be right with the world if we let him take care of our anxieties and worries. No one who has known Jesus Christ will ever be satisfied to live without him.

CAN REBUILD NATION

The speaker referred to several young people's conventions he had recently attended and declared youth was never more willing to give itself to high ideals, never more anxious to serve the world than it is today, but it must have the leadership of a consecrated church. Youth is going at

breakneck speed somewhere, it was said at one of these conventions, and is able to rebuild the nation if the church stands back of it.

Mr. G. E. Osborn presided at the meeting, and Mrs. G. M. Curtis sang "The Man of Galilee" with Mrs. Hargis as accompanist. Community singing was led by T. S. Caldwell with D. S. Hollingshead at the piano. Rev. E. H. Nicholson, former pastor of Grace M. E. church, led in prayer.

—*Press.*

PLAINFIELD, N. J.

Miss Hazel Gamble, proof reader at the publishing house, left by airplane August 21, for Cleveland where she will spend her vacation with her parents. A card received by friends reads: "Here OK after successful trip. This side of the Alleghenies we came into sunshine. It was most interesting all the way. The wind buffeted us around some as it was blowing hard. Being from the east, the wind was with us, so we reached the Cleveland airport in three hours, over an hour ahead of time. Our speed was about one hundred twenty miles an hour. I'm all set to do it again."

A NOTE OF APPRECIATION

To the editor of the *Sabbath Recorder*:

The Conference is in the past, but will live in our lives for years to come, for which we are grateful.

To those who so ably assisted in creating a musical atmosphere worthy of our noble cause, greetings and thank you for your timely assistance and co-operation in this section of the work of our Lord.

Very truly yours,

RAY W. WINGATE,

Director of The Conference Music.
August 24, 1931.

THIRTY PER CENT OF PROHIBITION VIOLATION CASES COME FROM NEW YORK

The Department of Justice, in an announcement made on March 26, says that on January 31, 1931, there were 7,064 criminal cases arising under the National Prohibition Act pending in the state of New York. This figure represents thirty per cent of the total number of such cases pending throughout the country.—*Selected.*

YOUNG PEOPLE'S WORK

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

YOUNG PEOPLE OF THE SOUTHWEST

I have just returned from the Southwestern Association, from a visit to Fouke after an absence of eight years. Of course there are changes. The school, which Seventh Day Baptist young people helped for so long to support, is no longer there; but its influence can still be felt. The children of eight years ago are the young people of today; some have wandered away, but some are among the great body of staunch and firm Seventh Day Baptist youth. There were young people there from Gentry, Hammond, Little Prairie, and Belzoni—fine young people, who would give one a new confidence in Christian youth, and in the future of Seventh Day Baptists in the Southwest. Mrs. Alberta Godfrey had prepared a good program on "Christian Growth," some of the papers from which we hope to have in this department. Two excellent talks, by Kenneth Davis of Fouke and Nellie Grace Lewis of Gentry, were not written, and so we cannot give them to you. Alfred and Annie Mitchell of Little Prairie sang very effectively a duet, "Drifting."

"Drifting carelessly with the tide,
Drifting over the waters wide,
With no Captain your course to guide,
Drifting over life's sea."

May the Seventh Day Baptist youth of the Southwest or elsewhere never be found drifting. Let us set our course and hold to it, trusting to our Captain.

C. A. B.

PRAYER: JESUS' TEACHING AND EXAMPLE

Christian Endeavor Topic for Sabbath Day,
September 5, 1931

"Much of our praying is simply because it is time to pray," Dr. H. M. Edmonds told us in class at Nashville. It is well to have a time and place for prayer, but it is not well to let that time and place make prayer mechanical.

"I will pray and read the Bible every day." How often do we hurry through the day, and then at the last skim uncomprehendingly through some precious passage of God's Word, and mumble a hurried prayer that reaches no higher than the ceiling. We have kept our pledge! (I have done that many times.) But is it not in the truest sense taking the name of the Lord in vain?

Time and place and attitude surely are important; but attitude of heart is most important of all. "I can pray with my head in a rain-barrel," Pastor Ellis Lewis told us at Fouke, "if my heart is right."

We are not told that Jesus had a definite time or place for prayer, except that he often went apart by himself to pray, many times to the top of a mountain. "He continued all night in prayer to God." "Rising up a great while before day, he departed into a solitary place, and there prayed." Before the choosing of the Twelve, he spent the entire night in prayer. In the Scripture for today, we learn the effect that his prayers produced on his disciples. They wanted to learn to pray as he did; and so he gave them words of prayer, followed by teachings on its reality. Prayer should be as natural and effective as the requests of one friend to another, or of a son to a father. Prayer opens the door to let God in, to have his way, and to do what is best for us. How far we are fallen from Jesus' ideal when we let our prayers become mechanical—when we "say our prayers" or "repeat the Lord's Prayer" as a matter of form. Let us "pray our prayers" and then they will be real talking to God. C. A. B.

WHAT SHOULD OUR MEETINGS ACCOMPLISH?

Christian Endeavor Topic for Sabbath Day,
September 12, 1931

DAILY READINGS

Sunday—Develop our gifts (1 Cor. 12: 4-12)
Monday—Lead to worship (Ps. 84: 1-4)
Tuesday—Teach us Christ's way (Heb. 10: 24, 25)
Wednesday—Unite us through prayer (Acts 1: 12-14)
Thursday—Knit us into an organization (1 Cor. 12: 25-31)
Friday—Make "doers of the Word" (Jas. 1: 22-27)
Sabbath Day—Topic: What should our meetings accomplish? (2 Pet. 1: 5-11)

"Aimless C. E. prayer meetings
Are like ships without rudders—
Hopeless derelicts doomed to wreck."
—Standard C. E. Quarterly.

And it is equally true that Christian Endeavor meetings with the wrong aims are doomed to failure.

What should be the aim of our meetings?

First—they are *prayer* meetings. Too often the minister or the deacon is asked to pray—and that is all. The prayer is then out of the way for the program. I have known it to be left entirely out—the excuse being that "the Christian Endeavor benediction is a prayer." But it is not; it is addressed to our fellow endeavorers and not to God. Why are young people afraid to pray? How can we be Christians without prayer?

Too many Christian Endeavor societies have become practically only literary societies—the sole aim to put on an interesting program. Such societies are false to their name. The program is of less importance than the presence of the Spirit of Christ in the endeavorers' hearts. That is what the Christian Endeavor programs should produce.

There are also some valuable secondary aims, not the least of which means strengthening the individual Christian life. See how many of these aims or benefits you can think of, and then ask some endeavorer to speak upon each. C. A. B.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

PICTURES TO REPRESENT THE PSALMS

78—"Hebrews Passing Over Jordan"—verse 53
79—A heart—verse 9
80—Group of people—verse 18b
81—"Moses With the Israelites"—verse 10
82—Needy people—verse 18b
83—Word "Jehovah"—verse 18
84—Sparrow or swallow—verse 3
85—"The Gleaners"—verse 12
86—"Behold I Stand at the Door"—verse 12
87—Jerusalem—verse 3
88—Prayer—verse 2
89—Raging sea scene—verse 9
90—Youth—verse 12
91—"Daniel in the Den of Lions"—verse 11
92—Palm trees—verse 12
93—Waves—verse 4
94—"Paul"—verse 12
95—A gorge or any nature scene—verses 4, 5 and 6

96—An idol—verse 5
97—Sky scene—verse 6
98—People singing—verse 1a
99—"Samuel"—verse 6
100—"Song of the Lark"—verse 2
101—A man—verse 6b
102—Sky scene—verse 25
103—Sky scene—verse 19
104—Clouds—verse 3b
105—"Moses and the Burning Bush"—verse 26a
106—"The Israelites' Journey to Canaan"—verse 8
107—Storm at sea scene—verse 29
108—The earth—verse 5
109—"David in the Temple"—verse 30
110—Head of Christ—verse 3b
111—Grace at the table—verse 5
112—"Calling of Abraham"—verse 2b
113—People of the nations—verse 4
114—"Moses Smiting the Rock"—verses 7 and 8
115—An idol—verses 2 and 4
116—A person—verse 12
117—Missionary group—verse 1
118—The word "Sabbath"—verse 24
119—A Bible—verse 105
120—Soldiers—verse 7a
121—Mountains—verse 1
122—A church—verse 1
123—People praying—verse 1
124—"Destruction of the Amorites"—verses 2a, 3a, and 6
125—"Mount Zion" western hill of Jerusalem)—verse 1
126—"Labor" (man with a hoe)—verse 6

"WHAT'S THE USE?"

A young man ran for the legislature of Illinois, and was badly swamped.

He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner.

He was in love with a beautiful woman to whom he became engaged—then she died.

Entering politics again, he ran for Congress and was badly defeated. He then tried to get an appointment to the United States land office, but failed.

He became a candidate for the United States Senate and was badly defeated.

He became a candidate for the Vice-Presidency, and was once more defeated.

One failure after another—bad failures—great setbacks, then he became one of the greatest men of America—Abraham Lincoln.—*Author unknown.*

"Speak to him thou, for he hears,
And spirit with Spirit can meet.
Closer is he than breathing
And nearer than hands and feet."

CHILDREN'S PAGE

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

CONFERENCE REPORTS

GIVEN BY FRANCES POLAN

Sabbath Day, August 22

Morning

10.30—Junior worship service (at the parish House, conducted by Mrs. Walter L. Greene Theme—Peace and God's Other Children. Hymn—"O God of Love, O King of Peace." The Twenty-third Psalm was repeated by all. Mrs. Bass led in prayer, followed by the Lord's Prayer repeated by all. Hymn—"Praise God From Whom All Blessings Flow." Bible story, told by Mrs. H. L. Polan, "The Little Captive Maid." (2 Kings, 5.) Hymn—"Jesus Shall Reign Where'er the Sun." Explanation of theme, by Mrs. Greene. Story—"The Father of All," by Mrs. Greene. Several hymns, chosen by the children, were sung.

Closing prayer—

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

Sabbath Afternoon

Song—"Stand Up, Stand Up for Jesus."
Song—"Mine Eyes Have Seen the Glory."
These songs were sung while waiting for time for the regular meeting.

Miss Hilda Jones, of Alfred, led the Junior half hour, as follows:

Song—"We've a Story to Tell to the Nations."
Song—"Savior Like a Shepherd Lead Us."
The Lord's Prayer was repeated, led by Ogareta Ehret, of Alfred.

The Twenty-third Psalm was repeated. Bible verses were read by the children. Song—"Work for the Night Is Coming." Juniors from the different societies told something about their societies.

Song—"Purer Yet and Purer."
Story—"A Wonderful Secret," told by Mrs. Greene.

Song—"Onward Christian Soldiers."
Closing prayer (the same as used in the morning.)

Rev. J. W. Crofoot gave a talk about China. He told about the Chinese way of writing. A story was told by Mrs. Goode of Washington—"Guilty Or Not Guilty."

A talk was given by Mrs. Paul Crandall of Battle Creek.

Adjourned.

Junior Meeting—Sunday Afternoon

Junior Rally Song.
Solo—by Miss Lillian Giles of Washington.
Two readings by Mrs. Goode of Washington—"The Grace of God," and "My Sister."
Exercise by some of the children.
The children sang "Jesus Bids Us Shine," then "Send the Light," while some of the children lighted the candles of the rest of the children.
Blackboard talk by Mrs. Crandall.
In place of games the children gave talks about their pets.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sending one dollar for the Missionary Society's debt, also my account of how I earned it: carrying wood, two cents; pulling weeds, one cent; washing dishes, one cent; carrying wood, two cents; picking lettuce, one cent; picking berries, one cent; pumping water, two cents; picking berries, ten cents; picking goose berries, ten cents; washing dishes, two cents; hoeing, twenty cents; shelling peas, eight cents; hoeing, five cents; carrying wood, five cents; picking beans, ten cents; washing dishes, five cents; peeling potatoes, five cents; peeling potatoes, five cents; picking berries, five cents; total, one dollar.

Sincerely,

DOROTHY BLAKE.

*Bitely, Mich.,
August 17, 1931.*

DEAR DOROTHY:

Your letter came the second day of Conference, so I could take it right over to Rev. Harold R. Crandall, treasurer, and he will add it to the money raised for the Missionary Society's debt. You will hear from him soon. It was fine of you to send it. I was glad to learn how you earned it; you surely worked very hard to earn it, and I am proud of you, dear girl.

I am sure you and other RECORDER children will enjoy hearing about some of the children's meetings at Conference. Frances Polan, of Brookfield, reported on the meetings Sabbath day and Sunday. The report appears on this page. I am very grateful to her, aren't you?

Sincerely your friend,

MIZPAH S. GREENE.

OUR PULPIT

THE SERVICES OF THE CHURCH

BY REV. LOYAL F. HURLEY
Pastor of the church at Adams Center, N. Y.
(Address delivered at Conference)
FOR SABBATH, SEPTEMBER 12, 1931

ORDER OF SERVICE

HYMN
INVOCATION
RESPONSIVE READING
HYMN
SCRIPTURE LESSON
PRAYER
HYMN
NOTICES AND OFFERING
SERMON
HYMN
BENEDICTION

Worship will always be basic in the Christian life. Man is perennially sick in soul. He regains his spiritual health only as he finds it in God. But even after he is conscious of forgiveness and cleansing he still feels incomplete. He finds his fullness and completion in God. Until man finds fellowship with his Father he suffers a sense of loneliness and emptiness. Without the Father God, man is forever an orphan. But again, most of our ideas of mortality and



We are studying the problem of building up the local church. This is basic. Without a strong local church—strong spiritually, if not numerically—the spiritual life of the individual and the family will suffer; the larger unit called the denomination will suffer both spiritually and financially; and the fundamental task of evangelizing the world will be in danger of failing. To strengthen the work of the kingdom we need to build up the local church.

In a day when social service and religious education are stressed as they are today, what is the place of the regular church service? If one can learn the facts and duties of the moral life through religious education; and if one can practice the moral life in social service; what is the need for a service of worship? Why a prayer meeting or morning service?

all of our ideas of social service are connected with the fact of brotherhood. We have certain duties and obligation to others because they are our brothers. But we realize the fact of our brotherhood with all men only as we realize the greater fact of the Fatherhood of God.

The primary task of the church, then, is to make men conscious of God. Whether we think of man as a member of a brotherhood in which he ought to co-operate, or as an individual with a sense of loneliness and hunger which cries out for completion and peace, or as a sinner sick unto death whose deepest need is pardon and purity, man's nature cries out for God, "for the living God." And to keep alive in his soul the consciousness of a heavenly Father is the chief service the church can render to that Father's child.

How shall the church awaken the sense of the Great Presence? How quicken that sense when it has grown dim? How stir within our breasts the feeling of awe and reverence before the Omnipotent One? How lead us to adoration and confession, to aspiration and consecration? Here is the task supreme to which the church should set her hand.

Obviously, it will be impossible in twenty minutes to do more than suggest a few points for your thought and later study. For to make of the worship service of the church what they ought to be will require long and earnest study by the best minds in the church in addition to a rebirth of artistic and creative power, which seems to be lacking today.

Let us begin at the circumference and try to think toward the center. There is the question of what services to hold, how many of them, and when they should occur. A multitude of services may be a hindrance rather than a help. If the purpose is to deepen the sense of God, it may well prove that too frequent attempts as it may tend to mere repetition and formality rather than vital experience. We may increase the expression without deepening the impression. Rev. Wm. M. Simpson has spoken of the danger of giving young folks so many "religious chores" that religion may become routine rather than reality. For a young person to have four or five distinct religious activities in one day may make impossible the very end for which we strive. To crowd morning worship, the Sabbath school, the Christian Endeavor, orchestra practice, or choir practice for next week, and the prayer meeting, all into one day, is more likely to gorge the average religious nature to nausea than to direct it to devotion.

As evidence that a multitude of services is not necessary to the maintenance of an active, devoted, and reverent church one might name our church at Verona. Because of the scattered membership—most of them live at long distances from the church—no regular prayer meetings or Christian Endeavor services are held; only the morning worship and the Sabbath school. Probably they would be helped by other services during the week. My only point

is that too few services may be better than too many. Better a sharp appetite for religion than a sated one.

Our church at Adams Center has been trying out a combination of services with gratifying results. The change is mentioned here not as a pattern or model, but only as a suggestion as to what might be done with profit in various other churches. If church activities, especially on the Sabbath day, begin to reach the point of congestion, then try combining a few of them. You may improve them all.

At Adams Center for many years the Sabbath has been a busy day. Our morning worship and church school occupied us from 11 a. m. to 1 p. m. Then came the Christian Endeavor at 3 o'clock, and prayer meeting at 7 or 7.30 p. m. Yes, that is right. I didn't make a mistake. The prayer meeting came on the night after Sabbath, commonly called "Saturday night." I never heard of any other church attempting such a thing. But for years and years that was the custom at Adams Center. And, as prayer meetings go generally, we had a good one, with good attendance.

But we found that our young people were missing both Christian Endeavor and prayer meeting. It has not easy for young folks living in the country to get home after Sabbath school, eat dinner, and return by 3 o'clock. Then, if the meeting were held until after 4 o'clock it made the same young people late for chores. Also, many of the functions of the public school were held on "Saturday night"—and our young people were in these activities, naturally and properly. You see, the custom of holding prayer meeting at that time was begun long years before there was a Central Union School system functioning in Adams Center, and long before there were a dozen other activities that our young people should legitimately share.

It began to be clear that, while we had a fairly well attended prayer meeting this year, unless our younger generation were trained in the devotional life we would not have a prayer meeting fifteen or twenty years from now. So we have tried this change. We meet on Friday night as the Sabbath is beginning. After a good song service and a period of devotion, we sepa-

rate into three groups. The children have a leader who conducts a story hour; the young folks have a regular Christian Endeavor meeting; and the older group have Bible study or the discussion of some religious problem. Then we gather again into one group for about five minutes of quiet meditation about some great truth or promise of the Bible that is healing for body or mind or soul. And we are dismissed within an hour.

Several advantages seem clear. We have averaged just about twice the attendance of our former prayer meeting, or to put it in other terms, we have about sixty per cent more than the previous combined average attendance of both the prayer meeting and the Christian Endeavor. That is evidence that the folks enjoy it. Then there is value in the family spirit that naturally prevails. Old and young come together, sing together, pray together. Children hear their parents pray, and parents hear their children pray. It helps both. Not the least in value, probably, is the fact that Sabbath day has lost its hurry and congestion and we have time to enter into the rest of the Lord. In these hurried days we need quiet more than ever. But, if the Sabbath day is too full of activities to leave anyone time even to think, when will we have a chance really to "be still, and know that I am God"? Since we have combined several groups in one service we have time to keep the Sabbath.

But a matter of far more importance than the number and time of our services is the question of what occurs when we hold the service. Do we sing the type of hymns we should, do we offer the sort of prayers we should, do we actually receive the sense of pardon and peace which come from a conscious acceptance of the grace of God? Are we aware of the Infinite Presence? Do we recognize our sin in the recognition of the Holy One? Do we receive strength from His Omnipotence? Do we gain in serenity and beauty of soul from his loveliness? And are we conscious of being in the embrace of Infinite Love? In other words, *do we worship?*

My attention was first called to the blankness of the average Protestant service in a rather startling and personal way. My first

pastorate was at Garwin, Iowa, where I grew up as a lad. It was during the war, also, and, like many others, I was doing double duty. I was the principal of the high school as well as a pastor. Our home economics teacher, Miss Fern Osbeck, was an Episcopalian. One day I invited her to worship with us some Sabbath. She thanked me most sincerely for the invitation, for we were the best of friends and she appreciated my interest. But with a look almost of pity she added, "Mr. Hurley, I wouldn't know I had worshiped if I came to your church."

Have any of you pastors ever been told to your face that the service which you conducted was not worship at all? Or at least not worshipful enough to be recognized? Well, since that pitying rebuke from a fellow teacher I have tried to learn what was lacking in our services as average Protestants. Several books have helped make it partially clear, and I commend to your thoughtful study such volumes as *Modern Worship* by Von Ogden Vogt, *Reality in Worship* by Sperry, and the more recent book *The Recovery of Worship* by Fiske and others. Some of the factors in worship which I shall mention are well treated in these books.

But before we take up any specific factors in the service of worship let us consider our average attitude toward the church house. It may give a hint of the difference between the Romanist or Episcopalian on the one hand, and the average Protestant on the other.

In the Protestant church before the service begins you are apt to see children racing about, pushing each other, and talking and laughing. After the service begins most of them will be quiet to a considerable degree, though some may be very noisy. Such children are largely the product of the family attitude or the larger environment of the whole church atmosphere. When the grown-ups pay more attention to the babies than they do to the Bible, why of course the babies respond to the attention. When the adults are more interested in the new hats or the antics of children than they are in the anthem or the Spirit's presence the young folks absorb that attitude just as a sponge soaks up water. But if every adult bowed in prayer on entering the

church it would do more than hours of admonition in teaching reverence to our children. Example is mightier than precept.

Whatever the other faults of the ritualistic churches may be, they are reverent in the sanctuary. They expect to meet God there. We expect to meet our friends, and hear the preacher! As *they* leave, they can say, "Surely God is in this place." As *we* leave, we can say, sometimes, "Brother Smith preached a good sermon today."

Some of our most thoughtful Seventh Day Baptists believe that we lose many of our young folks because of this difference. The young people attend different churches when they leave home to make their own way, and in some of these churches they find a stateliness and reverence, a certain sense of God that is lacking in our more informal services. They find the food for their hungry hearts. They find God. Is it not possible for Seventh Day Baptists without becoming formalists or ritualists, yet to secure in our services this clearer sense of the Divine Presence in which we are conscious of forgiveness and completion and brotherhood with all God's other children?

We need to recognize more clearly the objective elements and the subjective elements in worship. God is a religious Object. We are religious subjects. To praise and adore God, to bow in reverence and humility before him, is objective worship. To recognize our faults and failures, to study our ideals and purposes, to analyze the causes of our weaknesses and determine the method for our improvement, that is subjective worship. Both kinds of worship are valuable and have their proper place. Romanists would be better, probably, with more definite, personal soul-searching. Protestants would improve faster with more worship of the transcendent God. And I am not thinking in terms of Barthian theology but in terms of human improvement. It is this dynamic sense of the living God which is the outstanding factor in every great conversion of which I have read. In his book *Reality in Worship* Sperry says, "There is no source of strength in the world, as has been indicated previously, so potent as the confidence that a reality exists in which our dreams and hopes and aspirations abide, not as ideals

but as facts achieved, and that we may commune with that reality."

One way in which we could increase the objective content of our worship would be by a more careful selection of hymns. Too many hymns in the typical Protestant song-book are subjective, and some of them subjective with a vengeance. They go through verse after verse analyzing our feelings and describing our mental and spiritual states. Those who are writing our best modern books on worship all recognize this fault of our hymnody. Fiske, in his book *The Recovery of Worship*, tells of an outstanding service of Protestant worship which he attended in Madeira. He says, "The hymns were simple, strong hymns of praise to God, wasting no time over human moods, spiritual pulse-taking, and abnormal psychology." Study a Protestant hymn book some time, and find for yourself how few grand, objective songs of worship it actually contains.

As a concrete illustration let us think of two of the opening hymns quite generally used. First, there is Fanny Crosby's hymn, "Tis the Blessed hour of Prayer." It is a fine hymn. Yet it shows this Protestant quality, if I may so label it, of being too subjective. While it has some objective elements yet the burden of it, as your own memory of it will prove, it is just this, "What a blissful feeling I have at church." When we contrast with that the hymn, "Holy, Holy, Holy," we find ourselves in another atmosphere entirely. Here is no study of how I feel, of how I fail; of how I sacrifice, or how I succeed. Here is a reverent soul, or group, bowing in humility and holy awe before the Omnipotent God, and in his sacred Presence pouring out the tribute of a loving heart in adoration and wonder and praise! One needs only to think of these two songs to realize the difference between a subjective worship that is too often sentimental, and the objective and majestic worship of the heavenly Father God. Let us read "Holy, Holy, Holy." That, dear friends, is worship of the sort we need.

And our responsive readings might well be chosen, at least most of the time, with this same contrast clearly in mind. We need responses that call us to adore the Divine, more than we need those that urge us to "Buck up," or "Play the game," or

"Be good sports." Faith in God is mightier than all the unaided human effort ever put forth. Let us learn to trust him, and not merely encourage ourselves.

What shall we say about the prayers in our services? Protestants have ruled out a prayer-book, though one can find in such sources the most beautiful, reverent, uplifting, and helpfully expressive prayers ever offered to God. *We* must have extempore prayers, but who is capable of offering a worthy prayer just off-hand? If most any one can preach, but only a man of God can pray, how we pastors should seek the purifying breath of the Spirit of the Lord before we try to pray in public. And if a sermon needs thought and much planning and study, who can hope to just turn his mouth loose and worthily bear before the throne of God the hopes and fears, the burdens and cares, the aspirations and desires, the joys and sorrows, the sins and sufferings of a whole congregation? Who is able without study and meditation to voice a prayer that is reverent without being ritualistic, beautiful without being flowery, intimate and not flippantly familiar, sincere and not sentimental, simple and not childish, comprehensive without being wearying or unending? How many offenses to God and man are perpetrated in the name of prayer! If no minister were ever permitted to utter a public prayer until he had written two or three, we pastors might learn how to approach the Deity in a way to honor him and uplift and inspire his children.

But we would be helped in all the varied elements of a service of worship if we kept constantly in mind the primary object of the occasion. Worship is defined in numerous ways. Von Ogden Vogt defines it as the celebration of life. An act and an interval in which we gather up all the myriad skeins of life's weaving, and celebrate. Celebration is a common experience of life. We celebrate national days, and religious festivals, birthdays, wedding days, holidays. Celebration is a sort of combination of memory and gladness, of recollection and rejoicing. Worship, according to Vogt, is just that. We remember the blessing of God throughout our lives, and we rejoice. That defines worship as an experience of

joy from the thought of God and in the presence of God.

Probably a more satisfactory analysis is that of Sperry in his book, *Reality in Worship*. He lists four simple elements as follows 1. A vision and adoration of God. 2. A confession of creature-hood. 3. A perception of redeeming and reconciling energy. 4. A reaffirmation of God's glory and a rededication of the self. The first of these he calls the thesis, the second the antithesis, the third and fourth together form the synthesis. Poems and psalms and hymns by the hundred follow this plan.

To show how this pattern is followed in a helpful order of worship let me quote from Sperry, as follows: "There is the approach to God, Christ, eternal life, goodness, beauty, truth. There is our own weak humanity, a thing of sin, ignorance, brevity, darkness, and uncertainty. There is that which bids us take heart again, the grace of God, the life of Jesus, the witness of the Spirit, the communion of saints, and we are set once more in the presence of our object, reassured, more deeply confirmed in our initial aspiration." That, after all, is what we seek in worship. To see afresh the goal of our lives, to be rededicated to the achievement of a holy, useful, and Christ-like life, and to be filled anew with the hope of its ultimate attainment, that is the result which we seek when we gather at the house of God.

Building the local church through church services. Ultimately, is there any other way? The local church grows strong as its members grow holy and sacrificial and consecrated. But such redemption of human life is possible only as it basks in the sunlight of God. When our services of worship bring men regularly into the immediately experienced presence of the Infinite Father God, there to be chastened and renewed and refilled with his own Spirit, then will each church be strong in the Lord and in the power of his might.

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.

DEATHS

SATTERLEE.—Lydia Satterlee, daughter of David and Mary Shane, was born April 23, 1854, in West Hallock, Ill., and departed this life, on May 21, 1931, at the home of her son, Alfred H. Satterlee, in Los Angeles, Calif., after a very brief illness.

She was married to Arthur D. Satterlee, on January 1, 1875, in West Hallock, Ill., who passed on from this life about two years in advance of her. Two children came to live in their home; a daughter, Lily, who died in infancy; and a son, Alfred H. who still survives.

In early life Sister Satterlee became a member of the Methodist Episcopal Church at Lawn Ridge, Ill., of which her father was a deacon. In 1891 she and her husband established their home in Nortonville, Kans. Here she soon received a new view of the Bible Sabbath, and in 1892 they both united with the Seventh Day Baptist Church, during the pastorate of Rev. George M. Cottrell. They came to make their home in Los Angeles, Calif., in October, 1921, and very soon transferred their membership to the Seventh Day Baptist Church of that city.

Sister Satterlee was a loving, devoted wife and mother, and a cheerful, consecrated worker in the Lord's service. She will be greatly missed by her many relatives and friends.

Her funeral services were conducted by her pastor, George W. Hills.

"Blessed are the dead who die in the Lord."

G. W. H.

Sabbath School Lesson XI.—Sept. 12, 1931

SOME MISSIONARY EXPERIENCES. — Acts 14; Ephesians 6: 10-20.

Golden Text: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matthew 5: 10.

DAILY READINGS

September 6—Persecution for the Gospel's Sake. Acts 14: 1-7.

September 7—The Cripple at Lystra. Acts 14: 8-20.

September 8—Perseverance in the Gospel. Acts 14: 21-28.

September 9—God's Witness of Himself. Romans 1: 18-25.

September 10—The Missionary's Equipment. Ephesians 6: 10-20.

September 11—Rejoicing in Affliction. 2 Corinthians 1: 3-11.

September 12—Jehovah Our Helper. Isaiah 50: 4-9.

(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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

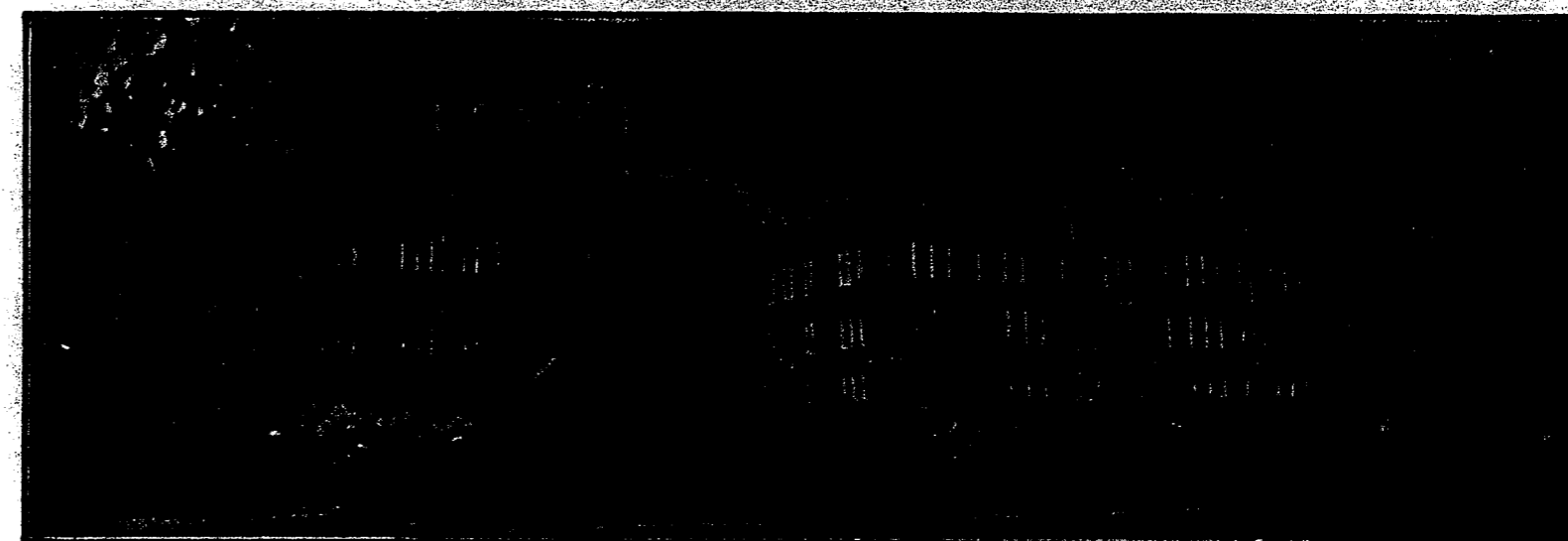
COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building Huffman Hall
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.
College, Normal, and Musical Courses.
Literary, musical, scientific and athletic student organizations. Strong Christian Associations.
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

W. D. BURDICK
ACTING PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to *The American Sabbath Tract Society, Plainfield, N. J.*

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

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

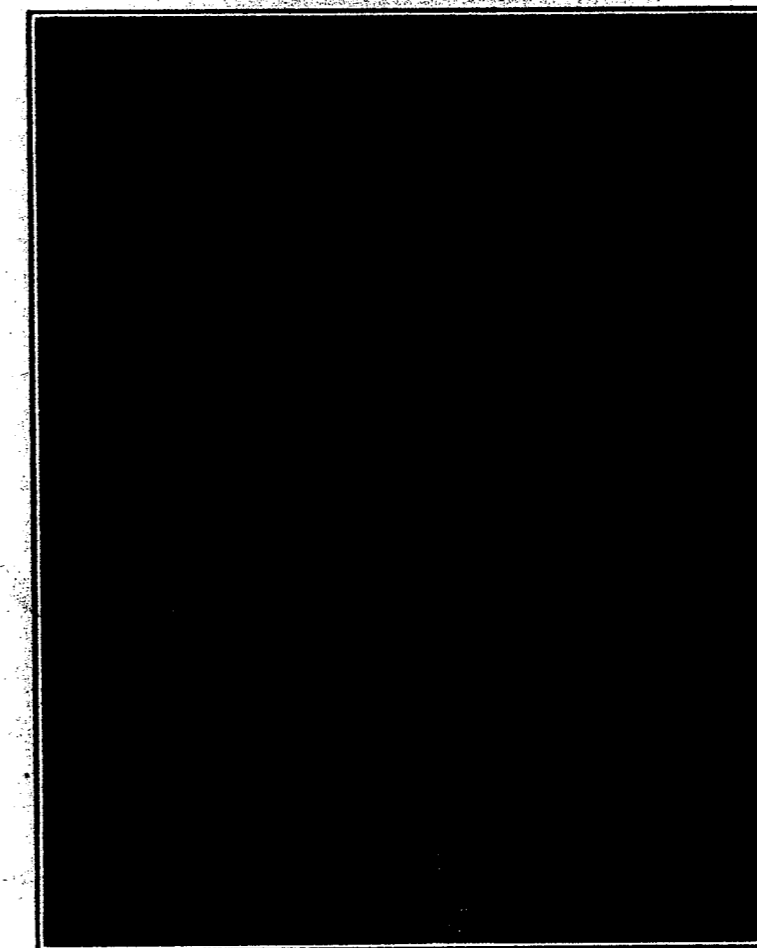
The Sabbath Recorder

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