

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.
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(INCORPORATED, 1916)

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The Sabbath Recorder

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No. 12

NEEDED — MEN

God give us men. The time demands
 Strong minds, great hearts, true faith and willing hands:
 Men whom the lust of office does not kill;
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honor; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking;
 Tall men, sun-crowned, who live above the fog
 In public duty and in private thinking!
 —John Gilbert Holland.

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE NO. 4,567

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Penitence and Prayer Vital to our national recovery and well being is it to look well to the causes of pain, distress, and depression that have gripped our lives in these recent years. One needs do little more than scratch the surface to realize that much of America's present distress is due to war, extravagance, waste, and other sorts of economic mismanagement. But is there not something deeper, at the bottom of the evil? We believe there is.

In the history of Israel's wanderings, oppression, and exile the prophet clearly saw the hand of God lifted up against personal sin and national unrighteousness. Again and again were God's chosen people called to prayer, repentance, and reform. In our own present situation there is come more deeply, we believe, a deep-rooted conviction that the present world troubles are moral and spiritual. The social, economic, and international life is out of joint with the will and purpose of God. We may talk about mistakes and injustices in easy-going terms, but the essential difficulty is sin — sin against God and man.

Men have ignored God, or repudiated him entirely, while violating social relationships and economic justice. The philosophy iterated by a typical character in "Hoosier School Master" of a generation ago, "Git a plenty, while you are gittin, says I," has become the religious practice of many gone to seed.

Editor Cavert, in a recent issue of the *Federal Council Bulletin*, well expresses the situation we are in, in the following words: "Our social problems, in the last analysis, are personal problems. They spring out of wrong attitudes and motives in our own hearts. The first requisite, therefore, is to search our own souls, to confess our own sins instead of talking of sin and wrong in general; to purge our own hearts of the selfishness and low motives that keep us from following the divine path. The second requisite is for lives thus purified to lay hold of the exhaustless riches of God that are available when, but only when, we seek first the kingdom of God and his righteousness."

Doctor Cavert goes on to point out some of the mistakes we have been led into by our materialistic attitudes, forgetting that the kingdom of heaven is "not meat and drink, but righteousness and peace and joy in the Holy Spirit." He believes we are tinkering too much with symptoms and neglecting the basic cause of our trouble. Right minded Christians must agree, we feel sure.

It is not out of place, therefore, to confess our sins, repent of them, and seek our peace with God, that we may attack the problems of adjustment, bringing forth "fruits meet for repentance." Pagan ideals and ungodly methods have been in the saddle long enough. The collapse and failure are well nigh complete. It is time to repent and to pray for mercy, and to be shown the ways of right doing.

RECORDER readers will welcome, we believe, in view of the foregoing, the call to the observance of a special week of penitence and prayer, beginning October 2, to discover, if possible, for the nation "the way of peace and power."

The call has been issued by the Federal Council of the Churches of Christ in America, and signed by the heads of twenty-six denominations. Among the signatories is our own former Conference president, Cor-

liss F. Randolph. Our Committee on Religious Life of the Denomination invites our churches and people to unite in this season of penitence and prayer, while President Bond of the General Conference has something to say about the call in his corner of this issue of the SABBATH RECORDER.

The Call The Call of the Federal Council to a Week of Penitence and Prayer, October 2-8, because of its interest and vital importance is given a place in the editorial columns. We trust Seventh Day Baptists, everywhere, will take the call and message seriously to heart.

To the Pastors and People of the Churches of the United States of America:

GREETING: Grace to you and peace from God our Father and the Lord Jesus Christ.

We address you on urgent business. The Church and the nation face a grave and serious situation. There is on every hand physical and mental suffering. This condition has long continued and no one can point the way of escape. Our best men are powerless before the devastating effects of commercial distrust and moral confusion. While we long for the return of prosperity, we pray rather for the correction of those causes of distress without which prosperity may prove to be other than a blessing.

In many areas within the Church there is urgent desire for a religious awakening. On every hand thoughtful Christians feel that the root of our trouble is moral and spiritual. All laws are moral laws and, while we cannot trace their working, of one thing we are sure, that out of the past has come the present. We reap what we sow.

We have worshiped at the shrines of false gods—the false god of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we had not sowed, profiting where we had not toiled.

The Church dares not stand aside and whisper peace either to itself or to the nation when there is no peace. Only a national turning to God in repentance and moral restitution, seeking his divine forgiveness, will restore the spiritual health of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is a demand for prosperity but little evident desire to return to the ways of faith and prayer. The times are giving us moral discipline. God waits on man's response. No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious indifference. The only adequate way is the way of Christ and the Cross.

We therefore call upon our people to give themselves by an act of will, personally and corporately, in penitence and prayer to Almighty God. And in order to secure the spirit of fellowship in united intercession, we set apart the week beginning October 2, 1932, as a time when pastors and people shall search their hearts and conduct, and by personal dedication and public services appointed to meet the need of the hour, discover for themselves and for the nation the way to peace and power.

The grace of the Lord Jesus Christ be with you brethren.

On behalf of our respective churches.

Yours fraternally,

C. OSCAR JOHNSON, President,
Northern Baptist Convention,

CORLISS F. RANDOLPH, President,
*General Conference—Seventh
Day Baptist Church.*

Rally Day The season of Rally Day has come again. Business psychology is quick to see in the times opportunity for better trade. "Opening Days" and "Dollar Days" are common at this season of the year.

The principle underlying the idea has been seized upon also, and rightly so, by the Church, and renewed activities in Church and Bible school are invited by calling the attention of people especially to the needs and services in special days. During the summer, slumps in many ways have occurred. Now the hot days are past; vacation is over. It is a time when people should begin seriously to consider the questions and problems confronting them. Religious activities should now take on new life and larger proportions. Those scattered far and near on their vacations are again back home. Presumably, they are rested and are ready to face whatever stern realities conditions may impose upon them, and grapple with whatever baffling problems may be confronting them.

"Rally" is not a bad word. According to the *International Dictionary* it means to assemble or bring together for common action; to arouse to action; to concentrate the energy of. In such senses it is very appropriate to think of church rallies. Churches need to be assembled. Christians need to be assembled "for common action." They need, again and again, to be aroused to common action. Energies need to be concentrated for a common purpose, vision focused upon definite goals, and efforts increased to achieve them.

REPORT OF CONFERENCE

(Continued)

PROGRAM OF THE MISSIONARY BOARD

Wednesday Morning

In the absence of the president of the Missionary Society, Rev. Clayton A. Burdick, the society's sessions were presided over by Rev. Willard D. Burdick.

Rev. Carroll Hill took a few minutes both morning and evening to lead our thoughts in devotional channels. He showed how horizons determine much of our lives and characters. The horizon of selfishness and sin of other sorts limit our opportunities. The horizons of unselfishness, love, the Sabbath lead us on. On a mountain pass there is a monument marking the place where an intrepid climber and guide lost his life. The marker bears the inscription, "He died climbing." In missions, love and possibilities of achievement lead us on. "Ye are the light of the world." In the afternoon, taking his start from the words, "Behold I stand at the door and knock," he said men are in danger of letting noise distract attention from the Father knocking at the door. We must be loyal to the best within us and to the work we are called to do.

Three splendid addresses marked the program of the morning. Mr. Karl Stillman, treasurer of the Missionary Board, with spiritual optimism outlined the possibilities of the future, while Rev. Erlo Sutton brought a much needed address on "Home Missions." If America is to make the world Christian, she must be Christian herself. If we are to send the message afar we must have power at home. The home base must be strong and unafraid.

Both of these addresses will be published in full in the RECORDER. The address of Rev. Alva L. Davis on "Evangelism, the Permanent Business of the Church" also will be published. He urged the care we should take lest we become so engrossed with things that we miss the real evangel. One can become so busy with the by-products of faith as to neglect the real work Christ left us to do. Evangelism is the telling men the good news of Jesus Christ. In spite of merited criticisms the Church is needed today as never before. It must not neglect its mission to reveal sin and its sinfulness and help

It is encouraging to see indications of business rallying. Factories long idle are starting up; more men are taken on; unused machinery set in motion. Yes, a rally is needed and signs of rally give new hope.

In a certain home in which the editor is interested a loved one has been sick for many weeks. Now she has rallied. What a thrilling word. Vital forces have been collected, health is being reclaimed, and new interest in life is being taken. Old duties are being resumed and there is hope for full recovery. With what joy those interested learn of the promising recuperation. In a similar way a rally is needed by churches and Christians, and to such should we address ourselves. Our churches have suffered defection; so has our denomination, and is suffering from it. Some are limping along in a weak and sickly manner when they should be walking vigorously and actively. The condition of such followers of Christ is the result of their own folly and neglect. They should take the first opportunity to correct their habits, and make a rally for Christ. There are churches limping along in a most crippled fashion, without pastors, using supplies, or holding few if any services. There are churches withholding of their resources and soft-pedaling the Onward Movement activities. It is time to rally.

In a crisis of a certain battle of the Civil War an army was beginning to retreat. Arms were thrown away and much equipment was being discarded in the mad rush to get away. On parts of the field a rout was imminent if not actually begun. Then rode down the line an intrepid commander who had ridden long and hard to reach his men in time. A call to turn about and face the foe with courage was sounded. A rally was effected—and victory was wrested from defeat.

Such a rally and such a victory await all Christians and churches who will heed the call of their Leader, who has never ordered a retreat. Our Commander is unconquerable, the Captain of our salvation. His call is to us. Let us, therefore, rally to his standards at his call. Let us stand fast, achieve a full recovery, and find the victory. Though Rally Day be somewhat formal, the time is here. Let us make it a real rally.

men to a knowledge of him whom to know aright is life eternal. Sin must be looked upon as the basic ground of evangelism—that and the love of God, and the divinity of Christ. This is not a day for the Church to stop believing in and praying for a real revival. The Church should confess her own sin and set her house in order. In speaking of methods of securing the revival, there were urged the need of prayer, the Bible, personal work, pulpit ministrations, prayer meeting, Sabbath school, and choir. "If the Church should fall in love with its own Book the times of refreshing would be at hand."

Doctor Davis called Seventh Day Baptists to take the torch and go forward. Place the Sabbath in the center of Christ's evangel and proceed unafraid. It is not a day for narrow vision. "Sanctify yourselves this day, for tomorrow Jehovah will do great things for you."

Wednesday Afternoon

"Forty-three years ago Miss Susie Burdick went as our missionary to China. We are glad she is here with us today and will speak to us," were the words used in presenting to the audience one whom so many in America and China alike love so dearly.

Speaking of great changes having come to China, Miss Burdick gave as an illustration of far-reaching importance, the automobile road between Shanghai and Liuho. Formerly she had been as much as two days and two nights making the distance of twenty-five miles that can now be made, on occasion, in one hour. But it was of the changes and of the work of the past nine and a half years that Miss Burdick especially spoke. Outlining the entire field program in China, she bore testimony to the valuable work done by the doctors and nurse and their helpers at Liuho, together with the valuable new line of industrial work taken up by Doctor Palmberg. This latter seems to have been an outgrowth of conditions confronting the mission following the war troubles in China of 1924. As she spoke of the many interests centering in Shanghai, naturally her own heart's deepest interest became openly manifest. How otherwise after more than four decades devoted to such service. She quoted from a reliable source, words that should lend en-

couragement to Seventh Day Baptists to maintain their work in the orient—"Don't let any one persuade you that China does not want your mission schools." In answer to the question often asked her, "Why did you go to China?" Miss Burdick gave her reply, "Because the Lord Jesus meant so much to me." Truly a beautiful and impelling motive. The promise, she says, that has meant so much to her as a promise and an experience is, "They that wait upon the Lord shall renew their strength." As always, when Miss Burdick has spoken to a Seventh Day Baptist audience, there was a feeling of nearness of divine love and fellowship.

DR. GEORGE E. THORNGATE

"I am thankful for Christian doctors, and that Doctor Thorngate has had experience in evangelistic work in his younger days," was the way in which our missionary Thorngate, on furlough, was introduced to speak on the subject of "Young People and Our Mission in China." In prefacing his address, this modest but stalwart young physician took occasion to declare in view of what has been rumored that the Davises were to be called home, that "It will be disastrous to recall H. Eugene Davis from China." To show his reasons, he recounted a few of the many lines of intense activity in which Doctor Davis is engaged.

As may be said of every age, "This is the age of young people," Doctor Thorngate declared; but it is an age calling also for experience and judgment of age. He brought many turns of human interest into his message which reminded us of the worth while work that has been done through the years by our missionaries. "Excess power under the hood" of our denominational machinery needs to be transmitted, needs to be used. That power took hold upon the early church and it had to become a people carrying the message to others.

The closing address of this inspiring program was brought by Secretary William L. Burdick on the theme, "Some Things Needed in Missions." It is time to think and pray through our problems. People need a passion for missions; a strengthened leadership in missions; a general culture and a special culture in missions; a sense of mis-

sions; a conviction of providential leadership, and an ability to feed upon difficulties. We must not permit ourselves to be "pushed over" by difficulties. We must "share the trophies of the cross" with others. We must "eat up difficulties." This is a time to "hang on."

Wednesday Night

Another helpful devotional period was experienced at the opening of the evening service. It was conducted by Rev. Ralph H. Coon of Boulder, Colo., who reminded us that the Scriptures admonish us to rejoice in the Lord, always. It should be remembered often that our rejoicing should be in him, and that in him can our hardest tasks be accomplished. This was an appropriate introduction to Rev. Lewis C. Sheafe's message on "The Heavenly Aviator." "None but the Righteous shall see God," sang Mr. Sheafe before the presentation of his theme and as a part of his message.

The auditorium was full of people who gave sympathetic attention to the dynamic speaker from the text, "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." "This does not mean going to heaven," said the speaker. "Some people want to go to heaven because they are lazy, some because they are tired, and others because they are afraid. Such have no business there." We belong down here, at our task, till God is ready for us. The speaker showed what it means to "wait on the Lord," and "only" upon the Lord. It does not mean being careless or indifferent, but to be ready, to be well prepared. He spoke of the eagle as the free, lone, strong bird. He does not go in flocks. If one would see God he will not find him going along with the crowd. Man, like the eagle, is not meant for the hen yard, but for the upper stretches where he can get life and breath and vision, preparation to return to serve better. Inspiration from above is needed that man can "run and not be weary, walk and not faint." Faith is necessary and is the atmosphere of this sort of aviation.

The evening service closed with the devotional led by Rev. George B. Shaw, who showed how the musts of Jesus (must be about my father's business, preach the king-

dom, abide in thy house, suffer, go up to Jerusalem) were not from outer compulsion but of him from within. He was impelled by an errand. "Must," he said, "is not a strong word, but means it was appropriate for him to do." We must be impelled by having the mind in us that was in Jesus Christ. It was the mind of obedience and of humility as revealed in the fourth chapter of Philippians. If we would have the exaltation of Christ it must come through humility, for "he that humbleth himself shall be exalted." If one would be a soul winner and not a leaner he must "have the mind of Christ." Miss Susie Burdick closed the devotional period with prayer—"Enable us, Father, to know the purpose of God, the will of Christ, and to do it in his name. Amen."

(Continued next week)

REPORT OF COMMITTEE

TO CONSIDER THE REPORT OF THE
MISSIONARY SOCIETY

To the Seventh Day Baptist General Conference, in Session at Adams Center, New York.

Your Committee to consider the Report of the Missionary Society respectfully submits that the matter referred to it has had careful consideration. Five meetings have been held. One was an open meeting, attended by more than one hundred persons. Sincere interest in the work reported and contemplated, and an earnest Christian spirit were universally manifest.

Observations and recommendations for your consideration follow:

1. In considering the financial report, honesty and frankness compel us to recognize that a great wrong has been committed, not only against the Missionary Society, but against essential morality as expressed in the laws of God and man.

Although one man is chiefly responsible for the wrong, it must be recognized that the Board of Managers of the Missionary Society, the society, and the denomination as a whole are blameworthy for the laxness which has made the defalcation possible. It must also be recognized that the ex-treasurer admits the wrong and his responsibility for making the bad investments. He has given his note to cover the shortage, and has promised to make good the losses as he may be able.

2. That we commend the Board of Managers of the Missionary Society, in that the interests of the society have been by it protected as com-

MISSIONS

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

LETTER FROM SOUTHWEST FIELD

Doctor William L. Burdick,
Ashaway, R. I.

MY DEAR BROTHER BURDICK:

Your three last letters were here to greet me upon our return from the Southwestern Association, and the missionary trip which had preceded and followed it. The salary cut was anticipated in a way, but the cessation of the allowance for expenses to carry us into the work was rather a surprise.

I can readily understand the necessity for drastic changes in the method of working, and shall endeavor to adapt my plans to suit the changed conditions. You will forgive me if I suggest this field must suffer irreparable loss except through the miraculous intervention of the Holy Spirit. That God is well able to keep alive all that is his own is a consoling truth in this hour of darkness. Perhaps it is well that we should have this testing time upon the work we have been trying to do, as well as upon ourselves, in order that we may determine that which he is building and see wherein we have been trying to go ahead without him. I know that that which he has builded shall abide and shall not be shaken.

On the third, we went to the Little Prairie Church, which had been without a pastor since May first. Though greatly needing the guidance of an under shepherd, it is a pleasure to report their faithfulness in the face of bitter disappointment. While with them we spoke publicly day and night and visited in every home on the prairie in the intervals between meetings. It is our purpose to return there after their harvest season for an extended stay, possibly the last of October or early November. On Monday, we drove to Marvell, Ark., where we had a brief visit in the home of Elder C. A. Beebe and family, who as lone Sabbath keepers are trying to hold up the light in this place.

From Marvell we were accompanied by Brother Beebe to the Southwestern Association held with the church at Hammond, La. Others will no doubt report this work through the SABBATH RECORDER. Here we

pletely as possible and that steps safeguarding its funds and officers have been taken.

3. That we express to the Board of Managers of the Missionary Society and its officers our confidence and pledge our support.

4. That, with respect to the property, funds, and investments of the society in China, we suggest to the Board of Managers that it take early steps to have the same administered in accord with the provisions of the recommendations embodied in section "C" of the Fourteenth Annual Report of the Commission to the General Conference and adopted by it August 26, 1932.

5. Noting, that in the preparation of its budget for the ensuing year the board has endeavored to bring the aggregate amount of its appropriation within its estimated income, although deeply deploring the irreparable loss to the work and the hardship to the workers thus entailed, we recommend such action of the board.

6. Discussions had before your committee, brought forth many expressions of sentiment deploring the necessity for retrenchment inaugurated and contemplated, with respect to the work at home as well as that on the China and other foreign fields, including the suggested withdrawal of workers. We commend to the consideration of the board the interest and sentiment thus expressed.

7. In face of the discouraging features contained in the financial report, the spirit manifest throughout indicates some realization of the sentiment and prayer embodied in that part of the report of the Commission captioned, "Conclusions."

8. That, subject to the foregoing, we recommend the adoption of the report referred to your committee.

Respectfully submitted,

Moses H. Van Horn,
Charles D. Coon,
A. Lovelle Burdick,
Theodore J. Van Horn,
James H. Hurley,
Mrs. Gertrude E. Richards,
Lewis C. Sheafe,
Loyal F. Hurley,
Claude L. Hill,
J. Frederick Whitford, *Secretary*,
Asa F. Randolph, *Chairman*.

NOTICE

The annual meeting of the Seventh Day Baptist Missionary Society for the purpose of electing officers and for transaction of such other business as may be necessary or expedient, will be held at the Pawcatuck Seventh Day Baptist church, Wednesday, September 21, 1932, at 9.30 a. m.

CLAYTON A. BURDICK,
President,
GEORGE B. UTTER,
Secretary.

learned of a Mr. T. B. Freeman at Hattiesburg, Miss., through our own Pastor S. S. Powell of Ponchatoula, La., who asked us to visit Brother Freeman if at all convenient to do so. On the Monday following the association we started for Hattiesburg, Miss., to comply with that request.

We found Brother Freeman and family at their home, and were very favorably impressed with their soundness upon Baptist doctrine and their evident spirituality.

From Hattiesburg we went to Attalla, Ala., where due to the absence of Elder O. S. Mills and the generally scattered condition of the church, we visited very briefly a Mr. Drake, nephew to Brother Mills, who seemed familiar with the work there. Following this visit we proceeded to Woodville, Ala., where we spent the night and part of the day with Sister R. L. Butler, clerk of the Athens, Ala., Church. Faithfulness and courage, brightened with true Christian hope, in the face of very real handicaps marked our impression of these good people, who gave us such welcome as characterizes our Southern people. Here for the first time we met Brother John C. Lanier of Paint Rock, Ala., who was for a brief time pastor of the Athens Church and who is a convert to the Sabbath truth through the efforts of Sister Butler.

My sympathies are with Brother Lanier, who is trying to adapt himself to our very different customs and reactions. He has had too little encouragement from our people, and is terribly persecuted through the lying news items broadcast by those with whom he had labored before coming to our people. He is very susceptible to discouragements which naturally arise from such a source. There is a field in every community which we have tried to enter in which Brother Lanier might do excellent work, and a work which can be done by men of no other type. Failure to use him in such a field is a very definite loss to us and to the cause which we represent. A good letter from him was awaiting us at home upon our return, which I would like to share with you, but may not without his permission. It is no breach of trust to say he is now and has always tried to be loyal to the Sabbath of God since his acceptance of it as a part of the true gospel of Jesus Christ. Nor is it amiss to say he is anxious to be at work in some place where

he could fit in. He does not ask for nor wish support from our outside sources, but he must have assistance in going to any field which he may enter.

From Woodville we reluctantly turned toward Athens, Ala., and the home of Brother T. J. Bottoms. In Brother Bottoms we have to the highest degree that staunch faith and confidence in God which stand steadfast though the heavens themselves may fall. His is a character which we all admire and hope to attain, though we for the most part are far from having it. From this home have gone out men and women who are an ornament to the church as well as a source of strength. At Athens the society has lost in membership to other fields and from defections until only a small group remains. Sabbath school is regularly maintained, and though much is lost, they are yet "holding fast to that which remains."

On Friday we went to Memphis, Tenn., where on Sabbath day we were entertained in the home of Mrs. Olive Dahnke, one of the Threldkelds of blessed memory. Here too is another of the little groups whose faithfulness is a living testimony for the Lord, and a constant rebuke to many who are so placed as to have the support of the presence of others of like precious faith, yet are too often faithless. These good people, the very salt of the earth, stand firm and unshaken, a living advertisement of the value of Sabbath keeping in building worth while lives.

On the following Monday night we arrived home, physically worn out, but spiritually exalted, renewed, and edified after another three weeks' tour of this, so great field—a field rich in opportunity for service as well as great in blessing for those who labor here.

For this detailed report you are indebted to Pastor John F. Randolph of the Milton Junction Church, who in his own quiet way suggested it might help others if they might know more fully of that which we undertake and in some small way accomplish. If it is possible to keep down the emphasis on the first person, singular number, and if in your opinion it seems wise, these reports may continue in somewhat the same style from time to time.

I remain as ever fraternally yours,

E. R. LEWIS.

EXPLANATION

Because of the reduced space in the SABBATH RECORDER, and in order, as early as possible, to complete for our readers important reports, the balance of the "Report of the Missionary Board" will be printed in "eight point."

H. C. V. II.

IV. CHINA

(From the annual report of the Board of Managers)

At the beginning of the year Rev. Jay W. Crofoot, who was head of the mission in China and had been connected with it for over thirty years, was released that he might become president of Milton College. His place as principal of the boys' high school was filled by appointing Mr. T. M. Chang to that position, and Rev. H. Eugene Davis succeeded Mr. Crofoot as head of the mission.

One of the most serious problems confronting work in China the last six years has been the registration of mission schools. As will be seen from the reports of the members included herein, this is slowly being solved, and the results are encouraging.

The Chinese-Japanese War, which began the twenty-eighth of last January and was waged in Shanghai and vicinity for many weeks, caused the mission to pass through a most serious experience, stopping all regular work and endangering property and lives. He who careth for all most kindly protected our missionaries, in a large measure stayed the hand of the vandal, and has now brought about the resumption of all departments of the work.

Rev. H. Eugene Davis and family, who were with us one year ago, returned to China in September. Dr. George Thorngate, whose furlough was due last autumn, arrived with his family in this country last spring; and Miss Susie M. Burdick, whose furlough was due two years ago last January, arrived in New York the first of this month.

A full account of the work in China will be found in the reports which follow.

REPORT OF H. EUGENE DAVIS, FOR YEAR ENDING
MAY 31, 1932

The first part of this year was spent in the homeland. In October we return to Shanghai, being away one day less than ten months.

The invasion of Manchuria by the Japanese had already begun before our return, and this situation made the work of the schools especially difficult. However, the wisdom of Mr. Chang in handling the boys made it possible for us to carry on the religious work almost without interruption, and I have had contacts throughout the year with all the students in the Boys' School.

During the fall and early winter a trip was made each week to help in the evangelistic work at Liuho. A Bible class was organized among the men patients. Miss Woo, an evangelist, went out and conducted a week-end mission, when nearly thirty from Doctor Palmberg's women and girls

and from the helpers and patients in the hospital signed their names, thus publicly declaring their decision to follow Christ. The church records were destroyed during the late war and we are trying to make a complete list again.

On January 28, the Japanese undeclared war in Shanghai began and during the months since our work has been varied. Five trips were made to Liuho through the Chinese troops, and after the Japanese occupation of Liuho fifteen trips were made, bringing the patients, helpers, church members, and others. Since the withdrawal of the Japanese, we have assisted in the returning of the workers.

At the close of the first term a retreat for senior students was held at Liuho. About twenty students and teachers were together for two days with very great benefit in the realization that religion and especially the Christian religion is vital to all areas of life.

During a recent week of evangelism in Shanghai twenty-eight new people decided to become Christians and publicly declared their belief in Jesus. Fourteen of these followed Christ in baptism and united with the Shanghai Church. Seven were adults outside of the schools and two were senior boys. One teacher has since made the decision. Fifteen have been baptized and joined the Shanghai Church since our return in October. Nearly sixty new people have made the start this year. The churches are in unusually good spiritual condition, as evidenced by attendance at cottage prayer meetings and the regular services of the churches and by giving. The additions have come through prayer and effort on the part of many. The schools are increasingly becoming channels for spiritual dissemination, while we have recently seen the fruits of the religious work done in the hospital and industrial departments.

New roofs have been put on the parsonage and principal's residence. From the financial reports which include three accounts in my hands you will see the balances are smaller than last year. In all there is approximately gold \$471.00.

We are grateful to our heavenly Father for his care and blessing throughout the year.

REPORT OF GRACE HIGH SCHOOL
BY T. M. CHANG, PRINCIPAL

*Seventh Day Baptist Missionary Society,
Ashaway, R. I.*

SECRETARY BURDICK:

I am sending you a report for the school term ending January 31, 1932. The report follows:

1. *Enrollment.* The school opened on September 1, 1931, with an enrollment of 130 students, classified in the following manner: senior high school 20, junior high school 61, and higher primary (fifth and sixth grades) 49. Of the total number, 52 were boarders, 17 were half-boarders, that is, taking dinner here but going back home every day, and the rest were day pupils. The average age for the senior students was 17.4 years, that for the junior students was 15.6 years, and that for the primary students was 13.4 years, all according to Chinese counting, which would mean, generally, one year more than their actual age. Among the students, sixty per cent came

from the merchant class, about twelve per cent from the laboring class, about six per cent from families engaged in teaching, and the rest represented a mixed group coming from families of different professions. Religiously speaking, there were only about ten per cent of the students who were from Christian families, about six per cent from families of a Buddhistic faith, but the great majority were from families of no religious faith at all.

2. *Faculty.* There were altogether sixteen persons on the faculty, two American and fourteen Chinese. Of them only seven were full time teachers. Mr. David Sung taught English in two classes, but after a month or so he had to give it up on account of business. Ever since then Mrs. Liang, a sister of Eling Wang Sung, has acted as his substitute. Among the teachers there were eight of them who were college graduates, and six of them who were Seventh Day Baptists. Several teachers had to help in administrative work besides teaching; for instance, Miss Mabel West acted as treasurer, Mr. Feng as business manager, and Mr. Be Ung Chang as dean of discipline. With this division of labor, my work has been greatly simplified, and I am very grateful for this simplification and for their kind cooperation.

3. *Curriculum.* In the higher primary department, 15 subjects were taught. In the high school department, 71 courses were offered.

4. *Finance.* As a detailed financial account will be given by our treasurer, Miss Mabel West, I shall not make any report here regarding school finance, but I only wish to say that even with your generous subsidy we still had to draw upon last year's balance to the amount of nearly \$1,500 by the end of the term. A heavy bill was paid to the carpenter for refixing two of the rooms so that more students could be accommodated, another one for scientific supplies, and a third one for two second hand typewriters for student use. All these have made the expenditure for the term greater than we had calculated.

5. *Library.* There are now 646 volumes of Chinese books in different subjects, 430 volumes of English books mostly in religion, a part of which were left here by Mr. Crofoot. Besides, there is also a set of 1,200 books known as *The Universal Library*, all in Chinese, which was given as a contribution to the library by Mr. Wang about three years ago. So altogether there are 2,276 volumes, exclusive of periodicals and journals. Lately we have received two more contributions for the library, one from the two Wang brothers at Milton in the form of a one year subscription to the National Geographic Magazine, and the other from Miss Ethel Butterfield, of Chicago, who has kindly given us a set of ten leather-covered books entitled *The Source Book* which is indeed to be a source of valuable information to our students. Still another gift of ten dollars was received during the term from Dr. Grace Crandall. For all these generous gifts, we are very grateful.

6. *Laboratory.* During the term we spent about five hundred dollars for scientific supplies, mostly for chemistry. Now we have fairly enough for

small classes in physics and chemistry, with the exception of expensive apparatus such as quantitative balance, burettes, etc. There is practically none for biology.

7. *Registration.* The school is still in the process of getting registered with the government. The first two steps were done and a board of directors was organized before Mr. Crofoot left. There are thirteen members on the board, with Mr. David Sung as the chairman. The third step was done at the end of the last term, and we are now getting ready for the fourth.

8. *Religious Education.* Although Bible study was not included in the curriculum, each class met once a week for religious discussions under the direction of Mr. Davis. The object was to meet the students in an informal way in order to get into a more intimate touch with them, to arouse their interest in religion, and to solve for them such problems as young people generally have. Since religion is entirely a matter of conscience, it seems that this is a more rational way of preaching than the old method of forcing it upon the students as practiced by all mission schools formerly. Already there are evidences of good being done, and we are confident that more good will be accomplished in that direction. Twice a week Mr. Davis also led our morning worship.

9. *Extra-Curricular Activities.* Nothing much to report under this heading except the anti-Japanese organization which was a part of the general movement throughout the nation in protest to the Manchuria affair. At the beginning it was a purely patriotic movement, and it had the unqualified approval of the faculty. But later on, rather unfortunately, the movement assumed a political nature, and forced our students to go on a strike for two weeks. Of course, the Christian Endeavor meetings were held regularly on Sabbath morning as before, except one of two weeks during the period of strike.

10. *Remarks.* I hope the above report has included all the important facts concerning the school for the term specified. The reason that I did not include the present term in this report is because the school did not open till March 20 on account of the fighting around Shanghai, and so I think the time is too early yet for reporting. I will do that later on. Here I only wish to say that there has been a great drop in enrollment this term; there are only 74 students, being about 57 per cent of what we had formerly. This drop has necessarily reduced our financial income very considerably, and so we have to give up the senior high school temporarily in order to save expenses. But we expect to have it again next term. Now, before concluding the present paper there are two more things that I must not forget to mention, they are:

(1) To Mrs. Eugene Davis for teaching English in four classes; to Miss Mabel West for being treasurer in addition to her teaching; and to Doctors Thorngate and Crandall for medical service rendered, we feel very grateful, and we trust that their needed service shall continue to be available; and

(2) We further trust that our friends in America will continue to take an interest in the

school here, and will realize that a mission school after registration is still a mission school and as such is still a potent agent in the Christianization of the world; and finally trust they will see more clearly that more Christian workers are needed here in China as evidenced by an analysis of our student families given in the first part of this report and were never before so urgently needed as in this present critical moment of turmoil and disturbances. The harvest is plenteous, but laborers are so few! May the good and gracious Lord lead us on!

Respectfully submitted,

June 12, 1932.

T. M. CHANG.

REPORT OF GRACE SCHOOL FOR GIRLS FOR YEAR ENDING
MAY 31, 1932

BY MISS ANNA M. WEST

First of all one must say that this has been an unusual year in school, as in everything else. In the first semester there was much tenseness with student strikes protesting against the Japanese invasion of Manchuria. A sense of responsibility and real patriotism are qualities that one admires, though one felt the need of curbing some of the students' attempts to express their patriotism. We really lost very little time, however, and the girls found channels for expression in raising money for General Ma's army in Manchuria, in writing anti-Japanese essays, and in taking up first aid. The principal, Mr. Chang, was very wise in the way he handled the situation and the strikes here were of very short duration.

Schools were to have opened for the second semester February first, but the Japanese began to bomb Chapei on January 28, and it was not until the end of February that it looked possible to gather our pupils together to open school. During the month we had filled the school dormitories with refugees and there was every possibility that the Japanese might attack the south side of the city, so we asked all the pupils who could to live at home instead of in the school. We opened March 1, with about one-third of the enrollment of the previous semester. Many families had moved away, others were afraid to allow the children to come to school at first, and for six or eight weeks the children came straggling back. That was rather demoralizing to the work, but we were thankful to be able to carry on and to have no trouble here.

Our next difficulty has been in the teaching staff. Four of the teachers were out of town when the school opened and found difficulty in getting back. Since then many of them have been ill for longer or shorter periods and we have had to find several substitutes. We have been most grateful that this finding of substitutes has been possible—another result of the war, as some teachers were out of work temporarily.

We were both sad and glad to have Miss Burdick go in February. We felt we could spare her with difficulty, but we were glad for her to have the much needed rest. Her departure also added to the teaching problems, but Mrs. Davis, Doctor Palmberg, and Doctor Crandall were most kind about taking on her work—the latter two as long

as they were in Shanghai. My sister Mabel also took a class until she had to go to the hospital.

At the close of last year we were facing registration of the schools with the government. It has been going on slowly, but it is not yet completed, as they ask for very detailed information about equipment, laboratory, library, course of study, teachers, and pupils. To meet their requirements about religious work we have had our regular daily chapel services and Bible classes before nine in the morning. All the pupils have taken Bible study as formerly.

We have just had a time of spiritual blessing. Miss Eleanor Wu, the evangelist who has come to us several times before, spent a week with us, and on the last Sabbath in May, besides older people and some pupils from the Boys' School, seven of our girls were baptized and nineteen of our school children wrote their names as probationers. There are others ready to be baptized next week.

Yes, it has been an unusual and upset year, but we have special reasons for being thankful to our heavenly Father that he has so tempered the wind to the shorn lambs. "His power is made perfect in weakness" and we have had wonderful witness to his power in saving and caring for his own.

CITY SCHOOL

Last semester this school was taught by two of our last years' graduates and a former student of that school, all of whom are members of our church. This semester owing to the war, school opened very late and there was a small attendance, so only one full time teacher was required. Another former pupil of the school has been helping mornings.

(All financial and statistical reports will appear in the *Year Book*.)

THE DENOMINATIONAL PROGRAM

Your dollar given through the Onward Movement will be divided as follows for the Conference year 1932-1933:

| | |
|------------------------------------|----------|
| Missionary Society | \$.4777 |
| Tract Society | .1297 |
| Sabbath School Board | .0925 |
| Young People's Board | .0231 |
| Woman's Board | .0135 |
| Ministerial Relief | .0347 |
| Education Society | .0420 |
| Historical Society | .0096 |
| Scholarships and Fellowships | .0270 |
| General Conference | .1117 |
| Debts | .0385 |
| | <hr/> |
| | \$1.0000 |

STATEMENT ONWARD MOVEMENT
TREASURER AUGUST, 1932

| | | |
|----------------------|-------------|-------------|
| | July 1, '32 | |
| | Aug. 31, | |
| | Receipts | August 1932 |
| Adams Center | | |
| Albion | | |
| Alfred, First | \$ 46.27 | \$ 127.36 |
| Alfred, Second | 49.00 | 49.00 |

| | | |
|-----------------------------|----------|--------|
| Andover | | |
| Attalla | | |
| Battle Creek | | |
| Berlin | 30.00 | 30.00 |
| Boulder | 2.00 | 2.00 |
| Brookfield, First | | |
| Brookfield, Second | | |
| Carlton | | |
| Chicago | | |
| Denver | | |
| De Ruyter | | |
| Detroit | | |
| Dodge Center | 4.04 | |
| Edinburg | 5.35 | 5.35 |
| Farina | | |
| Fouke | | |
| Friendship | | |
| Genesee, First | 39.00 | |
| Gentry | | |
| Hammond | | |
| Hartsville | | |
| Hebron, First | | |
| Hebron, Second | | |
| Hopkinton, First | | |
| Christian Endeavor society, | | |
| special | 6.00 | 12.00 |
| Hopkinton, Second | 6.20 | |
| Independence | | |
| Jackson Center | | |
| Little Prairie | 2.50 | 2.50 |
| Los Angeles | | |
| Lost Creek | 115.00 | 115.00 |
| Marlboro | | |
| Middle Island | | |
| Milton | 122.80 | 331.25 |
| Milton Junction | | |
| New Auburn | | |
| New York City | | |
| North Loup | 20.00 | 24.00 |
| Nortonville | 25.00 | 25.00 |
| Pawcatuck | \$200.00 | |
| Christian Endeavor society, | | |
| special | 7.00 | |
| Junior Christian Endeavor | | |
| society, special | 2.00 | |
| | \$209.00 | 468.00 |
| Piscataway | 65.02 | 65.02 |
| Plainfield | | |
| Portville | | |
| Richburg | | 27.00 |
| Ritchie | | |
| Riverside | | |
| Roanoke | | |
| Rockville | | |
| Christian Endeavor society, | | |
| special | 2.00 | 15.20 |
| Salem | 100.00 | 100.00 |
| Salemville, special | 15.14 | 15.14 |
| Scio | | |
| Scott | | |
| Shiloh | | 39.00 |
| Stonefort | | |
| Syracuse | | 5.00 |
| Verona | 15.00 | 15.00 |
| Walworth | | |
| Washington | | |

| | | |
|-----------------------------|------------|-------|
| Waterford | \$ 5.00 | |
| Christian Endeavor society, | | |
| special | 3.00 | |
| | \$ 8.00 | 11.00 |
| Wellsville | | |
| Welton | | |
| West Edmeston | | |
| White Cloud | | |
| Individuals | \$ 31.00 | |
| Southeastern Association | 30.26 | |
| Interest | .28 | |
| Total | \$1,594.60 | |
| Received on budget | \$ 802.94 | |
| For special | 35.14 | |
| | \$ 838.08 | |

Disbursements

| | | |
|------------------------------|-----------|--|
| Missionary Society | \$382.16 | |
| Spécial | 35.14 | |
| | \$ 417.30 | |
| Tract Society | 103.76 | |
| Sabbath School Board | 74.00 | |
| Young People's Board | 18.48 | |
| Woman's Board | 10.80 | |
| Ministerial Relief | 27.76 | |
| Education Society | 33.60 | |
| Historical Society | 7.68 | |
| Scholarships and Fellowships | 21.60 | |
| General Conference | 89.36 | |
| Debts | 30.80 | |
| | \$835.14 | |

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
September 1, 1932.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

HOME TRAINING OF TEEN-AGE YOUNG
PEOPLE IN SABBATH KEEPING

BY REV. ELIZABETH RANDOLPH
(Evangelical Society, Alfred, N. Y.)

(Continued from last week)

Happy indeed are the young people who can spend the Sabbath with pals who will share with them their sacred ideals and find happiness in using the Sabbath for the purposes intended by God as taught to us by Christ's example. Parents may do much for their young people by encouraging them to bring home such pals to spend a Sabbath together studying their Sabbath school lessons, singing sacred music, studying the lives of Christian heroes and missionaries, play-

ing Bible games, illustrating Bible stories in charades, taking walks together, discussing the many subjects that would naturally appeal to them, thus sharing many happy valuable hours together.

Other Sabbaths may be made a day for family comradeship, a time to study the true values and the great purposes of life. Never was there greater need for such opportunities than today. In the present stress and hurry of life many parents find but little time to spend with their children. This would not mean that every Sabbath so spent should be conscientiously devoted to a consideration of weighty problems but that there should be established such a free and natural companionship that when the boy or girl has an important question to raise it will be easy and natural to turn to the parents for counsel, not only on the Sabbath but at any and every time when decisions must be made.

Sooner or later every child will ask the parents why they keep the seventh day as the Sabbath instead of keeping Sunday as so many other people do. The parents should never dodge such a question but answer promptly and fearlessly that they keep it because the Bible teaches us that it is the day blessed and sanctified by God and the day that Jesus observed as the Sabbath. Then the boy and girl of the teen-age who wants to know all the reasons will ask why do so many people keep Sunday as the Sabbath. And again the parents should be prepared to answer promptly and fearlessly that the first day of the week is the day that was regarded as sacred by the sun worshipers. When Constantine was the supreme political ruler, A. D. 321, he decreed that all the world should cease work on Sunday. But Constantine was a worshiper of the Sun god and did not accept Christianity until on his death bed. Later the Roman pope, desiring universal political as well as religious authority, and desiring to assert supremacy over the patriarchal fathers of the East, and spurning all Jewish ideas and customs, decreed that Sunday should be the day of rest for the entire Roman Catholic Church. Thus all people who rest on Sunday instead of the last day of the week are recognizing the authority of Constantine and the Roman Catholic pope, as higher authority than the expressed

commands of God as recorded in the holy Bible. We may well despise the Jews for misunderstanding God, for failure to recognize Jesus as the Messiah, and for bringing about the crucifixion of Jesus. But we must remember that the ideals which Jesus held before the people were the fundamental principles of life which had been given to the Israelites, God's chosen people, later known as Jews. We must remember that Jesus himself was a Jew. We should be proud of the heritage handed down to us by the Jews, who were disciples of Jesus. But we do need to beware lest we fall into many of the same errors of some of the Jews of Jesus' time and pervert the Word of God and crucify Jesus afresh by failure to recognize his authority as superior to that of Constantine or of worldly minded so-called church leaders.

Young people of the teen-age should be taught the value of system. Our universe is based on system, except when perverted by man. Schools must be run according to schedule if they are to be efficient. All tasks of life are more easily and happily performed if a system is followed. All of us gradually develop a system whether we will it or not. A thoughtless, undirected mode of life becomes a slovenly system. But the man or woman who is to make a success of life plans and carries out an orderly system. The first chapters of God's holy Book outline for us a valuable orderly system based on common sense and reason and on physical and spiritual needs. The Sabbath day, coming at the close of the week, is a vital part of that system, as designated by God the Master-mind. The Ten Commandments systematize for us the fundamental principles of life. The Sabbath, designated as coming at the end of the week, is given a central place in that system. Also, as we have already noted, the Sabbath was a vital part in the system followed by Jesus in revealing God to the world and in exemplifying to man the noblest way of life.

In the modern world where so much business is transacted and industries are operated on the seventh day, young people have many difficult problems to solve in order to find their place in the business and industrial world and to observe the seventh day as the Sabbath. All too often parents and grandparents are heard to say that they do not ex-

pect their young people to keep the Sabbath when they grow up. Why express such ideas? Let the young people know that you have faith in their doing what is right, that you believe in their ability and ingenuity to make a living without compromising with such fundamental principles as Sabbath observance, any more than they would compromise with the right kind of food that is necessary for a strong healthy body.

If we maintain the principles of righteousness and show forth the love of God and of our neighbor in our lives, then we may claim the promise of Jesus for ourselves. "Be not anxious for your life what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Is not life more than food and the body than raiment? . . . But seek ye first his kingdom and his righteousness and all these things shall be added unto you." But we need to be careful of the motive that is held out to the teen-age young people for Sabbath observance. If they are taught to keep the Sabbath alone for the sake of renewed physical vigor and immediate material rewards, there is danger of discouragement. They will look around and find many people who observe Sunday, or no day at all, who are enjoying lives of luxury and ease. But they should be taught to take the far look, cultivate habits because they are right and because of their intrinsic value for future character growth and the general welfare of society, and above all for the promotion of God's ideals in the world. Those were the things upon which Jesus placed the utmost emphasis.

SOCIETIES—HOW ABOUT YOUR MISSION STUDY WORK?

At the woman's fellowship breakfast at Conference, Mrs. Frank J. Hubbard presented some valuable mission study material to the women and it is believed that many societies will wish to avail themselves of the opportunity presented by this material to make their study meetings more effective. Therefore we hasten to get this before the societies as soon as possible.

Regarding the obtaining of this material Mrs. Hubbard says, "I will be glad to send for any of the federation books, or books on general mission work if the women care to have me do so. I could allow sufficient time to hear from the women, then send in the

names with one order. I think it will make no difference financially. The books of fiction, poetry, and philosophy can doubtless be obtained to some extent from the libraries."

The following is Mrs. Hubbard's address as she presented the study material to the women at the Conference breakfast:

There is one advantage—and one only—of being as ignorant of anything as I was of the work of the Woman's Board of Foreign Missions when I attended for the first time a meeting of the executive committee of that board, representing our Woman's Board. That one advantage is that a person has no preconceived ideas or wrong conceptions to eradicate. I came away from that first meeting impressed with the fact that the women who were directing the work had great vision, that they were capable and efficient far beyond the ordinary, and that the work they were accomplishing was indeed world wide and effective.

I want to introduce you to the president, and I am sure you will be able to remember her name—Smith—Mrs. Howard Wayne Smith—a woman who shows her true Christian spirit throughout her efficient transactions, and also to Miss Florence Tyler, the very capable and friendly executive secretary.

I wish I might introduce you to all the officers and chairmen of committees, and tell in some detail their plans and accomplishments. Each one has an interesting story—The Day of Prayer Committee, Christian Literature, International Relations, Missions and Government, Foreign Students, Missionary Preparation (of which Mrs. E. E. Whitford gave us such a splendid report) but we have not time just now. Something of these has been told formerly in the RECORDER.

One of the important lines of work is that done by the central committee, in selecting each year a topic for mission study, choosing the writer for the book, and printing that book for use of the large membership of women in churches, club study, and school of missions.

The subject of study is decided upon at least three years in advance. Last year was "Christianity and the Rural Life of the World"; this year, "China"; next year, "Near East"; following year, "Japan." I doubt if, when the choice was made some three years ago the committee had any conception of how vital and pertinent a topic China would be in 1932. In that time she has jumped from a small paragraph in an obscure corner of our daily newspaper to columns on the front page. The consideration of China is now a current event, not a subject of the past; yet to understand even slightly the present, one must know something of the past history of a people. A very sympathetic understanding of the Chinese is given by Mrs. Hollister in her book, "Lady Fourth Daughter," written especially for this year's study. Mrs. Hollister was born in China and can give a true interpretation of her "people of adoption." She writes, "Twenty years of the old empire, twenty years of the troubled changing republic against the colorful background of

four thousand years of history—these are enough to make the life of an ordinary person a rather thrilling though strenuous life." The federation strongly urges that all women unite in this study of China.

There are two advantages in following this suggestion rather than to choose a subject independently. We have the use of the study book specially prepared—and we have the feeling of added inspiration which comes from united study with many other women.

The decision for such a study sounds reasonable and easy, but is it as easy to carry out as it sounds? Is every society eager to have a so-called mission study, or do you have to pad it and pat it and call it by some other name and then have a faithful few gather around the dying embers?

I believe most women will be interested in some form of mission presentation if a right approach is made. The same method will not appeal to all. Some will want a real mission study, by book and teacher; some will prefer to gain their knowledge less directly. If you have an earnest efficient missionary committee in your society, some way will be evolved to present missions in a way interesting to your members.

Last year, in the Plainfield society, three missionary teas were held. At the first one a paper was read by a member giving her a splendid idea of missionary endeavor—that it should reach from one's own home and church to the furthestmost parts of the earth. At two other teas two books from the mission study of that year were reviewed by members. Different ways will suggest themselves to other societies. This year some method will be adopted to carry out the subject of China, as suggested by the federation. The books prepared and suggested by the federation are "Lady Fourth Daughter," by Mrs. Hollister (adult), and "Ling Yang," by Ethel M. Thompson (junior), with the two auxiliary books, "How to Use," "Ah Fu and Me Too," by Lucy W. Peabody (primary). In addition I have listed several books which give a concise but extremely interesting general missions background. "Clash of World Forces," Basil Matthews; "Roads to the City of God" (concerning the Jerusalem Conference), by Basil Matthews; "Adventures in Missionary Co-operation," by Leslie B. Moss, and a pamphlet, "The Far East," by Stanley High; "Changing Conditions and the New Missionary Personnel."

Then there are some books of fiction, fascinating in themselves, where we find friends with whom we delight to spend our time. Pearl Buck has given us many true thrilling stories. Start with "East Wind, West Wind," a charming story of delightful people facing together some of the problems resulting from Western education. Many of you have read the "Good Earth" (for adults). It is a book containing often gruesome details and unhappy experiences, but is a true picture, we are told, of the Chinese life and makes a strong impression upon the reader. Over against that is "A Shantung Garden," by Louise Jordan Miln, giving just an opposite picture—that of the high culture and refinement in China. You will love the Chinese girl, as did an Ameri-

can man. Their story? Read it for yourself. Your library will doubtless have many more books by this author and Pearl Buck. "The Young Revolutionist," by the latter, will soon be obtainable.

Do you like poetry? Look occasionally into one of the many books of Chinese translation—perhaps "The Jade Mountain," by Witter Bynner, and Kiang Kang-Hu, or "Lute of Jade," Byng.

From "Fir-flower Tablets" are these words by L. T. Ai-Po:

"He asks why I perch in the green jade hill. I smile and do not answer. My heart is comfortable and at peace.

Fallen peach-flowers spread out widely, widely, over the water.

It is another sky and earth, not the world of man."

Again from the same:

"I take leave of my dear old friend at the Yellow Crane Tower.

In the flower-smelling mist of the Third Month he will arrive at Yang Chou.

The single sail is shining far off—it is extinguished in the jade-coloured distance,

I see only the long river flowing to the edge of Heaven."

Do you like bits of philosophy put in a nut shell? Try "The Wisdom of the Chinese," by Brian Brown.

"Be square without being angular. Be honest without being mean. Be upright without being punctilious. Be brilliant without being showy."

"With the faithful I would keep faith; with the unfaithful I would also keep faith, in order that they may become faithful."

"Even if a man is bad, how can it be right to cast him off?"

"Man without divine assistance

Cannot move an inch of distance."

"In a united family, happiness springs up of itself."

Their poetry and their philosophy may not express your thoughts or your religion, but often there is found in them great beauty.

We may not be entirely ignorant of conditions and experiences of our China friends, but if we should concentrate this year on a wider knowledge and increased understanding of these people, we would find we would learn much from them and would ourselves become enriched by a deepened friendship with our neighbors across the sea.

PUBLICATIONS

Federation Mission Study Books—Published by Central Committee, Box 4, North Cambridge, Mass.

Adult—"Lady Fourth Daughter"—Mrs. Hollister "How to Use" (for study help)—paper, 50 cents, board, 75 cents.

Junior—"Ling Yang"—Ethel M. Thompson—paper 50 cents, board \$1.00.

"How to Use" (for study help)—25 cents

Primary—"Ah Fu and Me Too"—Lucy W. Peabody—25 cents

Other Books of General Missionary Interest "Clash of World Forces"—Basil Matthews—\$1.50

- "Roads to the City of God"—Basil Matthews—Doubleday, Doran Co., Inc., (concerning Jerusalem Conference)—\$1.00
 "Adventures in Missionary Co-operation"—Leslie B. Moss—Foreign Missions Conference, 419 Fourth Ave., N. Y.—50 cents
 "The Far East"—Stanley High (a pamphlet)—15 cents
 Fiction—"East Wind West Wind"—Pearl Buck
 "The Good Earth"—Pearl Buck
 "The Young Revolutionary"—Pearl Buck
 "In a Shantung Garden"—Louise Jordan Miln
 "By Soo Chow Waters"—Louise Jordan Miln
 Poetry—"Lute of Jade"—Byng
 "The Jade Mountain"—Witter Bynner and Kiang Kang-Hu
 "Fir-flower Tablets"—translated by Florence Ayscough
 "The Wisdom of the Chinese"—Brian Brown.

(As previously stated, the books may be obtained by writing Mrs. F. J. Hubbard, 109 West 5th Street, Plainfield, N. J. Send your name, books desired, and amount, if possible before October first.)

A CALL TO PENITENCE AND PRAYER

Seventh Day Baptists throughout America are asked to observe the week of October 2-8 as a week of penitence and prayer, both in the homes and in the churches.

The Commission on Evangelism of the Federal Council of Churches has prepared a leaflet which contains daily topics for the week, together with suggestions for its observance. This leaflet also includes an appeal "To the Pastors and People of the Churches of the United States of America" which is signed by the president, moderator, or secretary of twenty-six Christian communions, including the president of our General Conference.

The Committee on Religious Life earnestly urges a general use throughout the denomination of these carefully prepared and exceedingly useful helps in the observance of the Week of Penitence and Prayer. These may be had at the rate of one dollar per hundred by addressing The Seventh Day Baptist Publishing House, 510 Wat-chung Avenue, Plainfield, N. J.

If in the spirit of humility Seventh Day Baptists everywhere during this week do a bit of honest heart-searching, in which they ask the Master's help, and if they earnestly seek to know the will of the Master for their lives, each will experience a personal blessing, the churches will receive a new impulse of life, and the denomination will be set

in the way of greater power and larger service, and all will enjoy a happier fellowship, both human and Divine.

To this special use of the week designated the members of the Committee on Religious Life pledge themselves in earnest hope and expectation, and to such observance they humbly call the brethren in the ministry, and likewise all the people.

AHVA J. C. BOND,
 WILLIAM L. BURDICK,
 HERBERT C. VAN HORN,
 ERLO E. SUTTON,

Committee on Religious Life of the Seventh Day Baptist General Conference.

Young People's Work

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

JESUS CHANGING BUSINESS

Junior Christian Endeavor Topic for Sabbath Day, October 1, 1932

DAILY READINGS

Sunday—Jesus creates honesty (Luke 19: 1-10)
 Monday—Fair play (Luke 6: 31)
 Tuesday—Limits ambition (Matt. 6: 19-21)
 Wednesday—Develops service (Matt. 20: 25-29)
 Thursday—Condemns subterfuge (Prov. 20: 14)
 Friday—Calls for diligence (Rom. 12: 11)
 Sabbath Day—Topic: How does the teaching of Jesus change business? (Luke 19: 1-8. Consecration meeting)

Jesus said, "As ye would that men should do to you, even so do ye, also, to them." If this principle were applied to all business, very important changes in the business world would result. If employers and employees could put themselves in each others' places, mentally, and apply the Golden Rule, they would understand each other better, and conditions would be improved.

The Golden Rule has been applied to business, and has worked all right. When Arthur Nash, a Christian business man of Cincinnati, took over a clothing business he found that the workers were underpaid. He resolved to pay them living wages at any cost. This gave his employees confidence in him, and, no doubt, confidence in his religion, for he showed by his contact with them, that he was a true Christian. They responded well, and Mr. Nash became a wealthy man. God blesses a man who follows his teachings.

After all, the way we live with other people is very important. Being a Christian means more than being a member of the church, attending the church services, praying, and testifying in the Christian Endeavor prayer meetings. Besides this, it means living right with our fellow men—our neighbors and friends. When we do by them as we wish them to do by us, then God will bless us.

INTERMEDIATE TOPIC

Topic for Sabbath Day, October 1, 1932

RELIABILITY

How may we train ourselves to be reliable?

What good is it to be reliable?

How far do we keep our word?

DAILY READINGS

Sunday—Reliable speech (Matt. 5:33-37)
 Monday—Faithful servants (Matt. 25: 21)
 Tuesday—One that failed (John 13: 36-38)
 Wednesday—Joseph was reliable (Gen. 39: 6)
 Thursday—Daniel was reliable (Dan. 6: 4)
 Friday—Reliable in business (Lev. 19: 35, 36)
 Sabbath Day—Topic: An endeavorer is reliable (Luke 16: 10-12. Consecration meeting)

FROM THE CONFERENCE PRESIDENT

NUMBER TWO

I am especially glad for the opportunity to devote my second letter for RECORDER readers to the matter brought to our attention this week by the Committee on Religious Life, namely, the observance of a Week of Penitence and Prayer.

Many things are brought before the Administrative Committee of the Federal Council of Churches, of which I am a member, at its monthly meetings in New York. Some of these matters are of little interest to the churches, and consequently are given slight consideration by the committee. Others have been well thought out by some responsible group and bear upon their face evidence of their value and their practicability. Such are given careful consideration, always with a mind toward the best interests of the Protestant churches of America. Since all the constituent communions of the council are represented on this committee (although not all members are regularly present) this committee becomes something of a clearing house for the evangelical churches.

Now I am ready to confess that when the question of a "Week of Penitence and

Prayer" was presented to the committee by the secretary of the commission on evangelism I was not in a frame of mind to give ready consent to the proposal. I think possibly I was viewing it from the standpoint of the pastor who is asked to "observe" so many "days" and "weeks" that it becomes a question as to what requests to heed in the carrying out of his parish program. My first thought was that it would be better to have this "week" coincide with Thanksgiving, or perhaps to shift the emphasis in the regular observance of Thanksgiving this year.

I make this confession at this point because I am convinced there will be many pastors who will feel about this matter as I did, and who may be tempted to dismiss it as just "another special week."

My second confession is that I have gotten far beyond that critical or questioning stage with reference to the proposal to observe the week of October 2-8 as a Week of Penitence and Prayer.

I am for it because it is something in which the Protestant churches of America are asked to unite. I am for it because I believe many people in our churches feel the need, and will respond to the opportunity, under the thoughtful, sincere, and consecrated leadership of pastors who are sensitive to the call of the Holy Spirit in this crucial hour. I am for it because I believe that many Seventh Day Baptists, chastened in spirit and humble of heart, are in a mood to participate in such services as are contemplated in this call.

I hope our pastors will secure copies of the leaflet prepared by the commission on evangelism; that they will hold daily services during the week when the prepared topics will be given consideration; and that the people will be urged to use them in their family devotions. If there is a home in which there is no family altar, let there be, during this week at least, a daily recognition of God and of the fact that that home is a Christian household.

It would be helpful, if pastors would tell us of their plans, or, later, of the method of the week's observance, and of its helpfulness.

AHVA J. C. BOND,

President of the General Conference.

CHILDREN'S PAGE

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

HOW DOES LIQUOR DESTROY MEN, WOMEN, AND CHILDREN?

PROVERBS 23: 29-32

Junior Christian Endeavor Topic for Sabbath
Day, October 1, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Here is a story that the leader might tell:

HAL'S LESSON

"Dad is always croaking at me about smoking cigarettes," grumbled eighteen-year-old Hal. "And it's all because he's caught my twelve-year-old brother, Dick, smoking them on the sly. Dick confessed to dad that he was trying to be grown-up like me, so dad is trying to persuade me to cease being what he calls a 'bad example' to Dick. Just as if I didn't have the liberty to do what I please! I've told Dick to quit it, but he won't."

Hal's line of reasoning was completely changed a few days later when his five-year-old baby sister, Betty, whom he adored, was brought in covered with mud, her clothes dripping with water and a big lump swelling on her forehead. It happened that both his father and mother were away, so Hal desperately tried to quiet the frightened child and to apply arnica to the swollen lump. "How did it happen?" he inquired sternly of his sister Jean.

Before Jean could speak, Betty sobbed. "Clara and Jean were jumping across the gully, and so I tried to do it."

"We had a right to jump if we wanted to," grumbled Clara crossly. "Betty didn't have to jump because we did."

"I told her not to jump," declared Jean, "so I'm not to blame."

"You certainly are," was Harold's grim reply.

"Is that so?" retorted Jean mockingly. "Of course you're not to blame for Dick smoking cigarettes."

Discussion.—Did Clara and Jean have a right to jump the gully? Did Hal have a right to smoke cigarettes? Are boys and girls to blame when a smaller or weaker

child gets into trouble by following their example?

Leader.—Hal decided that while liberty was a word dear to his heart, he did not have liberty to do as he pleased when following his example would harm another, and now neither Hal nor Dick smoke, much to their father's joy. Let us find and read 1 Corinthians 8: 9.

OUR LETTER EXCHANGE

DEAR GIRLS AND BOYS:

Once upon a time a dear baby boy was born into our home and we welcomed him with happy hearts. We named him John Stanley. When he was less than a year old he had a severe illness which the doctors think was infantile paralysis, so he was never strong and active like other boys, and for the last six years of his life he spent his days in a wheel chair. But do not think that he was idle during those six years, for most of the time he was a very busy, happy, contented boy. He enjoyed his radio, studied, read, wrote many letters and stories, visited with his many friends, etc., and did not complain because he could not run and play as other boys did. He was a comfort and blessing and we loved him dearly. Before his seventeenth birthday God took him home to live with him, and oh, how we missed him, but we were glad for his sake that he was happy with the heavenly Father.

The other day in turning the leaves of an old Bible I came across one of his little stories, written for some of his little friends when he was twelve years old, and dear RECORDED children, I'm going to let you read it, too.

Sincerely your friend,

MIZPAH S. GREENE.

Andover, N. Y.,

September 11, 1932.

THE LIFE STORY OF SHEP

I was born in the barn of a rich man whose name was Mr. Brown. He found me in the cows' stable. He carried me into the house, fed me, and called his children out to see me. They called me "Shep," and the oldest boy of the family, whose name was Leroy, became my master. He raised me and I became a big, strong dog. He was very kind to me and fed me bread, milk,

and meat. I caught woodchucks and rabbits for my master.

When I was two years old my master took me to the station and put me on the train to go to another boy's house where I was to live. When I got there, the boy, whose name was George, was there to meet me. When the door of the baggage car was opened I jumped off of the train and came running to meet him for I saw at a glance that he was a good, kind boy. He took me home with him and fed me. I loved George very much because he was always very kind to me.

One day there was a dog show in town and George took me to it. When the show people saw me they gave me the first prize. It was the joy of my life. I got a gold collar with my name on it. After the show we went home. I was glad to see how happy my master was.

The next day my master and I went hunting. We got several woodchucks. When we were going home we met a big, black bear. My master got a shot at him but did not hit him and the old fellow ran away. Then we went home safely.

When I was six years old I was sold again, this time to a circus ring master. I liked the circus very much. I was taught to perform on a stage. I learned to ride a bicycle, to jump through a hoop, and to ride in a little car. I made the people laugh very much because I did such funny things. One time I had to ride on a horse's back when the horse was going fast.

I went with the circus for two years, but when I was eight years old I went back to my master, George, where I will probably spend all the rest of my life.

I hope that all you children will be kind to dogs. This is all I am going to tell you about my life. So good-bye, children, good-bye.

JOHN STANLEY GREENE,
(age twelve years).

Andover, N. Y., R. D. 2.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

Conference has come and gone and we have survived. Everyone was tired, of course, but it was welcome weariness. No words of regret have reached the ears of the correspondent. In fact, all are glad

that it was our good fortune to furnish the local setting for so fine a Conference.

Many of our teacher folk have left us. Miss Bertha Williams has gone back to New York; Miss Hazel Langworthy to a school near Berlin; the Ernest White family and Mrs. Bess Glass back to White Plains. The Garrelt Bakker family will soon return to Youngstown, O. We shall miss them all, but the church group remaining is a faithful "remnant" and will still carry on. We shall need God's help in order to "walk and not faint." CORRESPONDENT.

ALFRED, N. Y.

As the time for the opening of college draws nearer, as presaged by the return of some twenty-six upperclassmen for pre-season football, the enrollment for the freshman class continues to increase. At present it stands at the figure of two hundred, and of this number, the largest ever enrolled in one class at Alfred University, half are students of the Liberal Arts College, and half of the Ceramic College.

Louis and Stephen Wang, Kenneth Babcock, Robert Rogers, and Grant Coon of Milton, Wis., camped near the Steinheim and were week-end guests of Mr. and Mrs. H. O. Burdick, Miss Susie Burdick, and Dr. and Mrs. Alfred Whitford. They were enroute from Conference to Milton, Wis.

Dr. and Mrs. George Thorngate and four children of China, who stopped in Alfred, after attending Conference at Adams Center, have been guests of her sister, Mrs. H. O. Burdick and family. They left Monday for Salem, W. Va., where they are guests of her father, Rev. George Shaw.

—Alfred Sun.

DE RUYTER, N. Y.

The Sabbath morning worship hour is eleven o'clock. "The Story of a Great Revival," will be the subject of the sermon. At this time there will be also a partial report of the General Conference at Adams Center by Miss Velma Lidell.

During the pastor's absence at Conference, the church was painted. The other buildings on the church property are receiving equal attention. —Gleaner.

LITTLE GENESEE, N. Y.

Rev. and Mrs. E. F. Loofboro, daughters, Jeannette and Marguerite, and Mrs. Ken-

nedy of W. Va., were guests Tuesday night at A. J. Crandall's, and called on friends Wednesday. They were on their way home from Conference.

Dr. and Mrs. Thorngate and two sons of China, Professor H. O. Burdick and two children of Alfred, attended church Sabbath morning and visited at M. R. Sanford's, after the services. Doctor and Mrs. Thorngate gave very interesting talks.

—Alfred Sun.

OUR PULPIT

ORDINATION SERMON

BY REV. E. ADELBERT WITTER

(Preached at Adams Center, N. Y., August 20, 1932, at the ordination of Leon M. Maltby)

Scripture Lesson—Ezekiel 33: 1-16.

Text—Philippians 2: 5.

As a keynote to our study I want to use a quotation from Ian MacLaren, in his "Cure of Souls."

"Various questions must arise to his mind as a student leaves the theological college and enters upon the work of the minister; and this is not the least important, 'what am I to do with my theology? Am I to regard it as so much deck cargo which I shall jettison as soon as the ship puts out to sea, or as the ballast which steadies the vessel in stormy weather?' . . . 'Is theology a merely academic science, or has theology a hold upon the mind of every thinking person? Must theology be confined to a man's study, or can it be taught in the market place with our highest enthusiasm?' It remains for each minister to decide how far he will give distinct instruction in theology to his people, but he has no alternative about leaving his preaching with theology. Just as the great masters in art used to paint the nude figure complete in every line and muscle before they draped it with garments for some Christ, so must the most accurate theology underlie every sermon, to secure it with intellectual consistency and to invest it with spiritual force. . . . He can understand truth whose mind has been illumined by the Spirit of God and his heart cleansed by the cross of Christ. It is good to use all the means of learning with diligence, but best to

live in fellowship with Jesus, for he only who comes from the secret place of God will carry with him the living word and the divine unction."

LET GOD DIRECT YOUR LIFE

Henry Clay Trumble once said, "It is for God not man to choose the field of his service." This is one of the essentials of a successful life in the work of the preacher.

Often the preacher fails in the attainments that might have been his because he allows himself to be directed by ambition to hold certain positions or attain to certain honors rather than humbly follow the lead of the divine Spirit.

Ambition born of a desire to be used for the good of others, for the uplift of humanity, for the glorifying of God and the exaltation of Christ, is noble. Ambition born of desire for personal gain, self-aggrandizement, to be looked up to and honored, is sordid. Let God direct your life. Do the work he wants you to do. Follow where he leads, and joy will be your everlasting portion.

The Apostle Paul wisely sought to stir in Timothy a worthy ambition when he said to him, "Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine, . . . endure affliction, do the work of an evangelist, make full proof of your ministry." No clearer portrayal of the work that lies before one who enters the ministry than this exhortation of Paul, can be given.

Paul had a personal experience, a clearness of vision of the genius of the gospel, the reach of Christian philosophy, and the quickening, transforming power of the Christian religion that enabled him to make some grand affirmations concerning the revelations made through Jesus Christ. He spoke with the authority of convictions born of repeated experiences had in his contact with the work to which he had been set apart. Listen to some of the affirmations.

"We know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8: 28). Take notice of the climax reached a little further along in this eighth chapter of Romans, "for I am persuaded that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What a sweep of imagination and intense personal experience is covered by this declaration. Here is manifest a conviction possessed of power that grips the mind of the thoughtful listener—a power that is felt as we study the writings of Paul, a conviction that paves the way for these following utterances: "I know in whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day" (2 Timothy 1: 2). "I can do all things through Christ which strengtheneth me" (Philippians 4: 13). Some such conviction as this we need to possess if our preaching is to prove effective in the highest sense.

"The materialist and the cynic tell us the age of preaching is past and that the sermon will gradually pass out of existence." It is for those who feel intensely that they have a vital message, to oppose this erroneous statement, and prove the power of the sermon and the gospel message. If the preaching of today does not grip the hearts and minds of those who listen, it is because there is an absence of life, and the note of conviction is wanting.

A writer in the *British Weekly* emphasized an essential truth in these words: "What the world needs in every field of life is that we should stir ourselves up to take hold on old and tested things, should believe our beliefs and practice what, in the depths of our souls, we pronounce good. For anything that is new is not true, and anything that is true in the sense of being valuable and necessary is as old as man. To believe our beliefs—that is the task of the pulpit today. If our message is throbbing with life and radiant with faith, hope, and love, there is found a ready response."

The question arises on every hand, "How can we obtain this desirable dynamic power?" "It cometh not by observation; it is born from within. We all need a new vision of the throne of God—some such vision as came to Isaiah when he beheld the divine glory in the temple and realized his own worthlessness. When we are emptied of pride and self-glory the Spirit will mani-

fest himself and we shall be filled with all the fullness of God. Then our words will take on new meanings; we shall be in that frame of heart and mind to declare the truth as revealed to us. Let us not rest content until the ideal is translated into a glorious reality with which God is waiting to endue us."

This is the thing Paul is driving home in Romans 12: 2, when he says, "Be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." Are we ready for so transforming a revelation? Are we ready to make the surrender necessary for such a transformation? We believe that when such a transformation comes in the preachers the pulpit will break forth with a new, a vitalizing, a redeeming power that will be felt. The ministry will be exalted, ennobled. We shall hear less frequently, from the college bred, such expression as this, "What! be a parson? No sir, that is no job for a man." It is no uncommon thing for a minister to be made to feel that his position is unimportant. It is ethically necessary but logically of little value. It is not a man's job. It is my conviction that the remedy lies within the ministry itself.

Weston B. Duncan, in his, "A Layman's Conception of a Minister," says some very terse things that I feel should be quoted here.

"A messenger of God, a preacher of the gospel, must be controlled by the will of God, not by the will of the people. Then, and only then, will he obtain messages from God. Public opinion, popularity, must not govern the messenger, but he must be guided and controlled by the will of God in all things. He must have intensity of spirit and earnestness of purpose in order to obtain messages from God. . . . The ultimate purpose of each message should be the bringing of souls to know God and obtain the indwelling of the glorious life. . . . This is the earnest purpose and spirit of every true messenger of God, and is the only channel through which he obtains messages from God. . . . As a messenger the minister must be loyal to Christ; Christ must be the very heart of every message. . . . Christ is the theme of every messenger and to obtain it the messenger must be loyal to Christ.

... People do not go to church to hear theological discussions and lectures; they go to be taught of God and the things of God. People do not go to church to be taught theological doctrines and creedism, but to be taught of Christ and eternal life. . . . When the true minister speaks to his congregation he should speak with only one purpose, to teach men and women of Christ and have them know him as their personal Savior."

In every preacher there is a personality that either draws or repels the hearer. Happy is that one with a pleading personality. Personality is one of the highest products of development. It is born of the touch of God. All great men have felt this. Jesus felt it deeply and attributed the spiritual qualities of his life and influence in the world to this. There never was a spirit more sensitive to God; there never was one who relied so much on communion with God. There never was one whose spirit was so refined by consciousness of the Divine; and never was there one who brought to others so much of God through a spirit saturated with the Divine as did Christ. These facts are set forth in clearness by his own utterances. "For their sakes I sanctify myself in order that they may be sanctified in the truth."

It was the manner in which he spoke that gave power to his utterances. It was the personality seen in the simplicity of his life and the clearness of his utterances that drove the messages home. It was the manifestation of this personality that made possible this summing up of his work—"He went about doing good"—five short words but it takes a whole commentary to explain them. For us his divinity does not consist in metaphysical properties, but in the radiation of goodness, sympathy, forgiveness, courage, and hope that anchors itself in the eternal.

Sad indeed will be the experiences of that preacher who fails to possess and manifest a clear idea of God—an idea that shows forth God as he stands related to the works of creation, to man in his varied experiences in life, and to the eternal life and home to which all are invited.

It is not enough for the preacher to lead a soul to believe in God the Creator, who brought into being the universe, gave to the heavenly bodies their place, and holds them

by his power. As a preacher of righteousness, as a herald of the gospel message, as a revealer of God to man, it is his to lead man in his study of the philosophy of life to recognize the need of God in his own life. This is a great task and cannot be performed until the preacher himself has come to know God as an outgrowth of an overwhelming need of God, has sought him through soul experience, and has found him the high tower, the rock of refuge needed, the bright and morning star of his spiritual experience.

Bountiful indeed is the table God has set before his servants for their feeding. Rich and soul satisfying are the viands with which it is spread. The value of these things will be determined, not by a careful, analytical analysis but by the personal use we make of them, the diligence with which we study to know their worth and the value of God's presence in the life. To convince one that there is power in the love and teachings of Jesus Christ to save one from sin, to strengthen one for the conflicts and temptations that arise in life, we must first experience these things in our own hearts. We must know God as our Savior, our Helper, our Keeper.

Experience carries conviction. "Whether he be a sinner or no, I know not. This one thing I know, that whereas I was blind, I now see" was the expression of a conviction on the part of the young man whom Jesus healed, that put to silence his questioners.

To be well taught in the sciences, to be master of the philosophies is a great accomplishment; but to be a real physician of souls, to be a real herald of righteousness, one must have a real experience of the abiding presence of the Christ within. To have the mind that was also in Christ Jesus, the Bible must be our constant Book of reference. The Bible is the chart and compass of the Christian mariner. Paul was well versed in all the sciences and literature of his day, but when he came to his labors among the Corinthian brethren, we hear him declaring, "I determined not to know anything among you, save Jesus Christ and him crucified"—so all important did he consider this message.

The incentive of a Christian minister's life should be whole-hearted love for God, and a consuming desire to lead the souls of

men into a saving knowledge of Jesus Christ, and him crucified, a willing sacrifice for sinning man, that a way of escape from sin and its consequences might be opened for the cleansing of the nations, for the salvation of all who believe and will enter upon a life of obedient fellowship with God. This is the task God has set for those whom he calls into his ministry.

As we contemplate these things God grant that we, his servants, may be strengthened for the work in an awakened confidence in God our Father, and in Jesus Christ our risen and living Redeemer, akin to that so beautifully expressed by Miss Havergal in the following lines:

In thee I trust, on thee I rest,
O Savior dear, Redeemer blest!
No earthly friend, no brother knows
My weariness, my wants, my woes.

On thee I call,
Who knows it all.
O Savior dear, Redeemer blest,
In thee I trust, on thee I rest.

Thy power, thy love, thy faithfulness,
With lip and life I long to bless.
Thy faithfulness shall be my tower,
My sun thy love, my shield thy power,
In darkest night,
In fiercest fight.

With lip and life I long to bless
Thy power, thy love, thy faithfulness.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 18, 1932, at 2.30 o'clock.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Recording Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building,

Plainfield, N. J., on Sunday afternoon, September 18, 1932, at 2.00 o'clock.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

The best way to get even is to forget it.
—*Baptist.*

Sabbath School Lesson I—October 1, 1932

THE CHRISTIAN'S DEVOTIONAL LIFE—Matthew 6: 5-15; 2 Timothy 3: 14-17; Psalms 1: 1-6; 119: 9-16; Daniel 6: 10.

Golden Text: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ," 2 Peter 3: 18.

DAILY READINGS

September 25.—The Prayer Life. Matthew 6: 5-8.
September 26.—The Master's Example. Luke 6: 12-19.

September 27.—Cherishing the Word. 2 Timothy 3: 14-17.

September 28.—Obeying the Word. James 1: 22-27.

September 29.—Growing in Grace. 2 Peter 3: 14-18.

September 30.—Joy in the World. Psalm 1: 1-6.
October 1.—Joy in the Sanctuary. Psalm 122.

(For Lesson Notes, see *Helping Hand*)

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.

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.

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.

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.

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.

NEW TESTAMENT AND PSALMS—Printed at leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

The Denominational Budget

A comparison of this budget with that of preceding years will show a radical reduction in the proposals this year, but its total is almost exactly the amount given through the Onward Movement treasurer during the year just closed. The Commission commends the intelligent and pains-taking care with which the reduction in the amounts proposed by the various agencies has been made by them, feeling that every effort has been given to making the necessary reductions in such a way as to do the least possible damage to the work. The Commission feels that this budget can and must be raised in its entirety. Already the work of our oldest and most highly cherished denominational agencies has been painfully crippled, perhaps irreparably damaged. It must not be further curtailed. This budget is not padded. Unless one hundred percent of this amount is raised further curtailment of work and further crippling of activities are inevitable.

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|------------------------------------|--------------------|
| Missionary Society | \$12,401.00 |
| Tract Society | 3,366.00 |
| Education Society | 1,090.00 |
| Sabbath School Board | 2,400.00 |
| Woman's Board | 350.00 |
| Young Peoples' Board | 600.00 |
| Scholarships and Fellowships | 700.00 |
| Historical Society | 250.00 |
| Ministerial Relief | 900.00 |
| General Conference | 2,900.00 |
| Debt | 1,000.00 |
| Total | \$25,957.00 |

(The above is part of the Commission's Report adopted by Conference at Adams Center, N. Y., August 26, 1932.)

By vote of Conference the following Committee to Promote the Financial Program was appointed.

COURTLAND V. DAVIS,
 ESLE F. RANDOLPH,
 JAMES L. SKAGGS,
 HERBERT C. VAN HORN,
 L. HARRISON NORTH, *Chairman.*

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FAITHFULNESS

One of the traits of character that should stand out prominently in every Christian's life is faithfulness. "Be thou faithful unto death and I will give thee a crown of life," is the message and promise of God's Word. God does not ask of us the wisdom of Moses or the ability of Paul, but he does ask faithfulness. And whether our talents be few or many, this is one thing that all can have. We may be wise or capable or brilliant—or we may not. In any case we can do our best with what we have.

—Christian Observer.

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