

From a Prayer for a Christian Social Order

We thank thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the Kingdom of God.

Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us not into temptation. Deliver us from the evils of war and of an economic system which places profit above personality. Lead us into that co-operative commonwealth of God in which all the families of the earth shall be blessed.

As we press toward thy Kingdom, grant us the boldness of the early Christians of whom it was said that they turned the world upside down. Keep us from hurt surprise at enmity and opposition in church and state. For a disciple is not above his Lord, and so persecuted they the prophets.

Increase our faith in thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. In thy fatherly goodness, wilt thou help the disinherited workers of the world in their struggle for freedom and equality, but save them from the soul-destroying bitterness and hatreds of class war.

Grant to us the blessing of orderly processes in social change. Through the spiritual compulsions of sacrificial love, by the power of the cross, may thy Kingdom come, thy will be done on earth.

Gladden now our eyes, we beseech thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord, Amen.

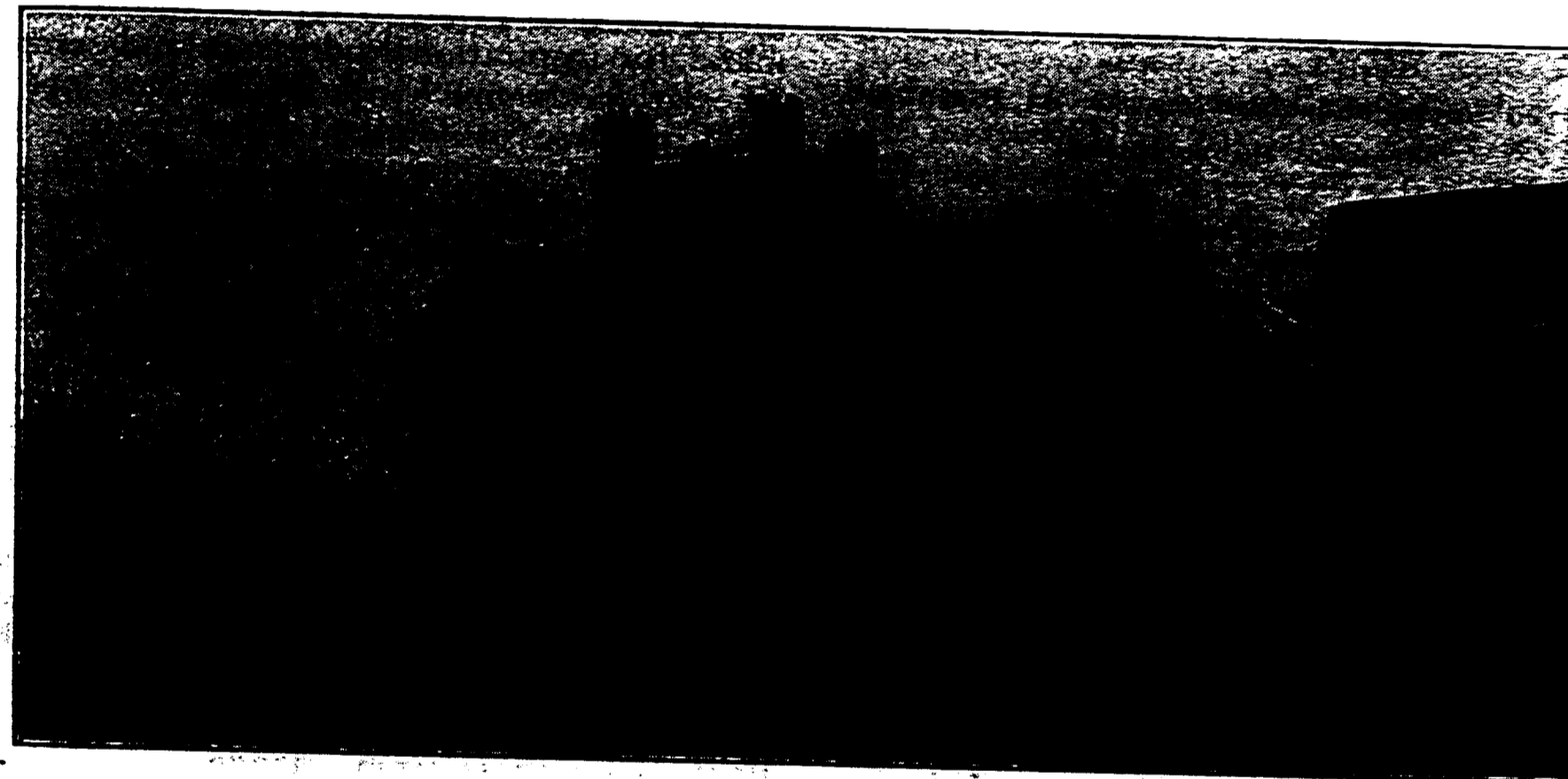
The Sabbath Recorder

Vol. 117

SEPTEMBER 3, 1934

No. 5

SEVENTH DAY BAPTIST GENERAL CONFERENCE
August 21-26, 1934



SALEM COLLEGE

Conference Sessions held in Auditorium of Administration Building

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 117, No. 5

WHOLE No. 4,640

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

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Importance of Conference Another Confer-
ence has passed into history. "Was anything
important done at Conference?" will doubtless
be asked of many returned delegates and rep-
resentatives.

Outstanding actions are taken at some of
our Conferences. Other Conferences may
not be so marked, yet be of utmost importance.
What constitutes a measure of importance?
What is its measure? Who has the vision
and discernment to recognize the real import-
ance of events as they occur? Often the real
significance and values are not revealed until
long after they have happened. Days of
great happenings in life are comparatively
few. But after all, the simpler, every day
affairs furnish the background for the larger
happiness. The *Christian Century* recently
published the following lines which are sug-
gestive:

How can I tell which days have yielded fruit?
The days I labored at a task not mine?
The days I yielded to a wild pursuit?
The days I cast my pearls before the swine?
The days I hoarded every golden hour?
The days I laughed? The days I bore in pain?

The days when all my honey had turned sour?
The days I gathered in another's gain?
The days I studied and the days I wrought?
The days I loafed and only trusted God?
The days when whispered dreamings came un-
sought,

And I drew wisdom as I turned the sod?
How shall I know which ones of all the days
Shall on the last day bring me blame or praise?

There is high value in the common daily
routine tasks of Conference—perhaps greater
than in the more uncommon and more spec-
tacular events. The reports of secretaries and
treasurers and boards and committees may
seem commonplace, yet be loaded with infor-
mation which, if really grasped, would lead
to larger inspiration and achievement. It
always seems shortsighted in those who de-
plore the time given to reports and make de-
mand for inspirational addresses and sermons.
The latter are much needed, but are not the
chief purpose of General Conference. Dis-
cussions and conferences, exchange of thought
and a working *together* on common problems
often are the marks that distinguish General
Conference. From the daily journal of one
of the early Methodist "fathers" it is reported
that he "had refreshed his soul at the confer-
ence." Methodist conferences are marked by
their reports and careful routine procedure
as much or more than by their pronounce-
ments.

Not only do the important meetings make
a Conference of importance, but the fellow-
ship and opportunity of renewing friendships
and making new acquaintances. This fellow-
ship has often been noted among Seventh Day
Baptists by those from outside.

Perhaps not of least importance in times
like the present is the maintenance and
strengthening of morale. The writer has in
his personal possession the testimony of high
ranking officers of the value and importance
of Y. M. C. A. work overseas during the try-
ing days following the signing of the Armis-
tice. The maintenance of morale was em-
phasized as of utmost importance. It is true
today in this country, and true of the Church,
and among Seventh Day Baptists. Our Con-
ference contributes a large measure of such
help.

But Conference needs no defense and the
one just closed needs no apology. The souls
of men and the life of our churches have been
fortified and quickened by the meetings just
held. We feel sure that our folks have gone

back home with faith increased and courage
for the day and tomorrow greatly strength-
ened.

Value of Reports Illustrating the remarks in
the foregoing editorial, attention is called to
some of the reports presented in the Annual
Statement of the Board of Trustees of the
American Sabbath Tract Society:

The treasurer reports the substantial re-
duction of \$2,000 of the society's indebtedness.
The business manager reports that the SAB-
BATH RECORDER has received an even better
support than last year, "the receipts being over
\$300 greater." The SABBATH RECORDER
Fund has been generously supported, from
which the RECORDER is paid for and continued
to those who, for some good reason, are un-
able to pay for their own.

There are encouraging bits from reports,
that to some people seem uninteresting. Cer-
tainly no one listening to these officials could
fail to be interested and stirred.

The report of the leader in Sabbath Promo-
tion bore testimony to his loyalty and aware-
ness of opportunity of presenting the claims
and interests of Seventh Day Baptists, and his
feeling of responsibility therein. His entire
address will be published soon, if not in this
issue.

The corresponding secretary, after giving
some of the details of the Tract Board's work
for the year, and speaking of the encourage-
ments and open doors, closed his report as
follows:

Instead of retrenchment a much larger budget
should be provided for. In the particular work
represented by this board—instead of one man
dividing his strength and time between the field
and editing the SABBATH RECORDER, five men
should be kept on the field in the interest of
Sabbath promotion and extension. It is a time
when faith and vision are needed. "Where there
is no vision the people perish." Where faith is
lacking, the work languishes. Let Seventh Day
Baptists look up. Let us open our eyes. "They
that be for us are more than they that are
against us." Let Seventh Day Baptists live so
as to get a larger joy and appreciation of the
Sabbath as a character forming element in their
lives. Shall men keep the Sabbath? Yes, but
even better the Sabbath will keep men, keep
them in the knowledge and love and service of
God. Let young and old build character and
worth into their tasks, however humble, that their
accomplishments—like the statue by the unknown
workman in the temple—shall glorify life and
be a constant testimony to the validity, value, and

worth of the Sabbath. Let us all rise to the op-
portunities of a "time like this" and dedicate our
lives to a holier, more far-reaching loyalty to
our Christ and his Sabbath; dedicate an even
fuller and more unselfish portion of our means
and time to carrying on for our God. There is
nothing God wants done that cannot be accom-
plished by a people filled with his love and really
devoted to his service, "For all things are yours,
whether Paul, or Apollos, or Cephas, or the
world, or life or death, or things present, or
things to come; all are yours; and ye are Christ's
and Christ is God's." (1 Corinthians 3: 21-23.)

Conference Opens Promptly at the hour ap-
pointed the first session of the one hundred
thirty-second anniversary of the Seventh Day
Baptist General Conference opened. It was
Tuesday, 7.30 p.m., and in the large college
auditorium, which was about two-thirds filled
with eager, expectant people. A well drilled
choir of local people, under the leadership of
Professor Clarke Siedhoff, occupied the first
half hour with an inspiring vesper service of
anthems, solos, and a women's sextet. This
choir continued to do its admirable work
throughout the entire Conference.

Rev. Claude L. Hill, pastor of the Farina,
Ill., Church, gave the first of his devotional
addresses and challenged his audience with the
call to lift high the banner and carry it for-
ward in God's work. He based his thoughts
upon two texts: Psalm 20: 5, "We will tri-
umph in thy salvation, and in the name of our
God we will set up our banner," and Mat-
thew 12: 20, "A bruised reed shall he not
break and a smoking flax shall he not quench,
till he set forth judgment unto victory."
Among several interpretative readings of the
latter text he emphasized his own, justifiably,
"till the life of Jesus Christ shall reign in the
hearts of all men." The banner must be raised
where all shall see it. Alexander the Great
raised his banner in the midst of the camp by
his own tent where from every point it could
be seen. The banner of Jesus Christ must be
raised by every one of us in our own lives and
homes. The character and conduct of those
bearing the name of Christ must be above re-
proach. It was reported to the great comman-
der Alexander that there was another man in
his army carrying the name of Alexander, but
he was a coward. Calling the man before him
he gave him his choice. He must change his
name or change his conduct. Jesus was not
defeated at the grave. His ideals and standards
have changed things and must change the
world. His banner shall triumph. Like the

man who gave his life for driving back the desert by bringing water to it until it blossomed like the rose, the people of Christ must carry his standards forward till the waste, desert places of sin shall be driven back and sin shall be no more.

WELCOME—RESPONSE

No one who knows Salem and the people of West Virginia need especially to be welcomed to a Seventh Day Baptist Conference. The welcome is apparent as one makes his first contacts upon arrival. But no chances were taken at this Conference, and the welcome was extended by two men well known far and wide. They were Pastor George B. Shaw of the Salem Church and S. Orestes Bond, president of Salem College.

The first "glad-hander" said, "This is not the first time I have filled this position; it is not the second or third or fourth; but if you will all promise to be good, I will promise never to do this again." Doctor Shaw was not making the "key" address he affirmed, but he did suggest certain keys needed to open the way out of our various difficulties: "tithes" for our financial difficulties; "prayer" for our spiritual difficulties; and for our industrial, social, and political difficulties he did not name a key, but left the audience to name it for themselves. The editor thinks the speaker had the "key of love" in his mind.

President Bond said that preparation for the welcome to this Conference began one hundred forty-four years ago when the first Randolphs, Davises, Babcocks, and Maxsons stopped on their journey westward and erected homes for themselves and families. The last Indian has been subdued or driven westward, and all may sleep in peace. Three churches were built before the people of Salem were satisfied; the first college building was not satisfactory and had been burned down and two others built which were the Conference's while it lasted. For the needs and pleasures of the young people a new gymnasium has been erected. Doctor Bond was sure the green hills and mountain scenery of the Alleghenies had already thrilled the comers from east and west. Bountiful crops and luxuriant gardens assured the visitors that they could eat their fill, and no one would be robbed. For many it was a "coming to your own." "We are honored and delighted to have the privilege of serving you. Perhaps our warmest welcome

is prompted by our own hearts hungry for the messages of spiritual truth which you are about to give us in the days immediately ahead."

A rather new departure came in the way of presenting a woman, Mrs. Willard D. Burdick, to make the response to the welcome in behalf of the visitors. Mrs. Burdick defined the charming hostess as one who meets with cheerful smile and cordial handclasp the guest not particularly pleasing. She spoke the feelings of all that Salem's welcome was very apparent and much appreciated. The tasks that face us are difficult, and "we will all try to show our appreciation and ourselves worthy of your welcome by giving of our time and our best to the tasks that challenge the best that is in us."

The address of Rev. Jay W. Crofoot, president of Conference, followed and came by way of a careful diagnosis of our denominational condition of sickness. The address was a faithful presentation of conditions and situations not at all agreeable or comfortable for us as a people. Three charts helped the Conference to visualize our condition and need. The remedy was offered as faithfully as the analysis, a remedy which the patient must as faithfully take. The address needs no reporting as it appears in full in this RECORDER.

Business Meeting The first business meeting of the General Conference opened auspiciously, and on time. The report of the corresponding secretary, Courtland V. Davis, contained matters of considerable interest. Four associations showed gratifying net gains during the year totalling sixty-eight. Eight churches in the United States had failed to report to the secretary. Four new churches have applied for membership: Atascadero and Eaglet, Calif.; Christ Seventh Day Baptist Church of Los Angeles; and the Irvington German Church of Irvington, N. J.

The Rochester Convention and Publicity Bureau invites the Conference to hold its next session in Rochester, N. Y. The Alfred Church sends its most cordial welcome for the next session.

It is a matter of real congratulation that the secretary was able to present a full tabulated statistical report. So often this report has had to be completed a long time after Conference was adjourned.

The report of the treasurer of the Denominational Budget, we trust, made its impression

upon all present. Mr. Crandall does not attribute the shrinkage in the denominational income to lack of interest so much as to the conditions with which our people are finding themselves surrounded. While many have maintained their level of giving to religious work, the level of their income has decreased until now the point has been reached where payments to religious interests have of necessity been affected. The whole amount received on the budget for the year has been about twenty per cent less than last year. The strength of his appeal was largely placed upon the need of church treasurers remitting promptly and regularly of the funds in their hands. Adequate funds every month are needed. It will be a long step in advance when churches and people recognize and acknowledge their obligations to the larger work of the denomination. The men of our churches would never think of conducting their personal affairs in the slack manner in which religious interests are allowed to go. Our heavenly Father can scarcely be pleased with the lack of businesslike conduct we give to the affairs pertaining to his kingdom. Regular systematic giving "as the Lord hath prospered" would provide liberally for carrying on and extending the work of our Lord. Let us hope that the bottom has been touched and look up in confidence and determination to greater achievements.

Missionary Hour The report of Karl G. Stillman, treasurer of the Missionary Board, contains matters of special interest. It was gratifying to know that more than \$4,000 indebtedness had been retired during the year, and that more than \$21,000 in various ways had been added to the permanent funds of the society. This means that more than a thousand dollars of new revenue will be annually released for missionary work. Mr. Stillman expressed the keen regret of all the board that it had been necessary to be approximately one month in arrears on salary payments and other allowances for most of the year. Such a condition must be eliminated and may be in one of two ways: the denomination as a whole must accept its obligation more seriously and contribute more wholeheartedly to the support of the budget, or the Missionary Society must reduce expenses by \$1,500 annually which will mean the recall of some worker on a foreign field or the withdrawal of the financial help of several churches in this country.

His full message with its spiritual and challenging appeal will appear in the course of time on these pages.

The keynote address of the day was given by Dr. Willard D. Burdick, president of the Missionary Society. He began his address with the quotation in effect that there was more of mission interest contained in a certain popular magazine than found in many theological seminaries—a condition which he hoped was certainly not true. The impelling motive of Seventh Day Baptists, he declared, must be, "It is for Jesus' sake." All that we do must be for Jesus' sake. If this should be the compelling motive in our personal service life, it must be organically true in our churches, boards, and denomination. We shall become more and more like Jesus if we live our lives under such a motive. Such a motive will compel us to make Jesus known throughout the world. Such a service must be marked by compassion for those about us. There is needed on our part *heartache* for the lost in our communities. Under such great compulsion, we shall not become discouraged. There is nothing better than that we should serve for Jesus' sake.

Secretary William L. Burdick in his message not only briefly and tellingly reviewed the world situation relative to our own work, which is carried on in four continents, but rang a challenging message on the *call of this hour*. This call is a call to *think through*. Two things, he said, Christians find hard to do: "To think and to pray." So few are willing to take the time and pains to inform themselves. How many are there here this morning, he asked, who will take the time and pains to read these reports. Every earnest Seventh Day Baptist Christian should do so.

There are problems before us and beyond us, but God gave us brains to be used for these things. He has promised if we do this to lead us aright. A firm purpose is demanded that we shall not waver. The hour demands us (1) to be out and out Christians, (2) to make our churches succeed, (3) to make our God-given cause succeed, (4) to use our voices—we need a passion for God and man, and (5) we need sacrificial activity—that activity which costs nothing does not measure up to what the Master wants. Success must follow because the world wants what we can give them; people want Christ, and Christ is in the world and the Holy Spirit is here. Every message which

we bear in Christ's name will be backed up by the Holy Spirit. God has given Seventh Day Baptists a place to help establish a kingdom in the world. We must not falter or fail but let God lead us to succeed for Christ's sake.

PROGRESS IN EUROPE

All were happy to face Brother L. Richard Conradi for the first time on this second occasion of his meeting in America with Seventh Day Baptists. Two years ago there were about one hundred Seventh Day Baptists in Holland and one Seventh Day Baptist sister in Germany. Today in the latter country there are thirteen Seventh Day Baptist churches and five companies developing. There are now Seventh Day Baptists in twenty-five cities and communities. To meet the needs and inquiries tracts and monthly publications in the German language are being published by many thousands and are being distributed by the people, who feel that they must all help. Many of the people personally baptized by Elder Conradi during the past fifty years or more are now coming with him and finding liberty and encouragement among Seventh Day Baptists. Mr. Conradi never goes to a group anywhere unless invited, and he does not permit discussion by enemies of the cause, many of whom follow him up to hamper his work. His very enemies have given him publicity that has resulted in new churches and many new members.

He bore helpful witness to the power, even in these days, of the printed page. In this way seed is abundantly sown which must bring abundant harvest. Nothing can prevail against the pure gospel. A new experience has taken hold of Brother Conradi, who finds again the great joy in preaching and baptizing. Holland and German associations have been formed, which, for good reasons, seem better at present than a general conference. Young men are being sent out into the ministry, and support is being furnished for the promotion of their work. There are now at least 450 Seventh Day Baptists in Europe. Of these more than a third are men who have been largely trained as deacons and elders. They feel responsible and are ready to put shoulders to the wheel and push. Brother Conradi said they were not so much troubled about finances as that they should have the Spirit. People who can look back to John the Baptist and to Jesus Christ ought to prosper. I am a bond-

man of Jesus he said, and "it is a day of grace when I can bear testimony again of Jesus Christ."

HOME ACTIVITIES

Three splendid messages were brought in the afternoon hour of the Missionary Society's program. Rev. Ary T. Bottoms of Berea spoke on the value of personal work. He mentioned some principles of selling insurance that had in his earlier life impressed him: "You cannot sell insurance by sitting in your chair in the office"; "You cannot sell insurance unless you interest a man"; and "The thing that counts is to get his name on the dotted line." These principles, he urged, apply in winning people to Christ. It takes earnest effort, ability in some way to create interest and finally lead to definite decision. He emphasized the need of people doing personal work and that often people are hungry for the gospel, or for some one to show them the way to find Christ.

Rev. Robert W. Wing, pastor of the Hebron churches, told why we should have missionary pastors. In the small churches will be found the faithful few who need encouragement and assistance to hold things together. Leadership of some sort is vitally essential. He felt that the effort to save others saves the one who ministers the service. He quoted an old Indian proverb to this effect: "Help thy brother's boat across, and lo, thine own is at the shore." The foreign and the home work will prosper or languish together. They are indispensable to each other. "All ye are brethren" must be more fundamentally believed. A pessimist, Brother Wing believes, is one who has lost interest. The optimist is one who, while seeing and recognizing the difficulties, is willing, under God, to put his shoulder to the wheel and dedicate himself wholly to the task God gives him to do.

Rev. Loyal F. Hurley of Riverside, Calif., spoke on the subject of the Holy Spirit, the Source of Missionary Power. Missionary work is God's work and purpose, and he furnishes the power. The disciples were without power until endued with the Spirit, when their lives were changed, and then the world was changed. Different great men of history were mentioned whose work was made effective because of the Holy Spirit. To Moody the Holy Spirit came suddenly when he was hungering for it; when he desired nothing else but the power of God—at that moment he was filled,

and from that moment he went forth for God. Seventh Day Baptists must seek that power; it is their only hope for usefulness and the only hope of the world.

This address closed a most notable program put on by the Missionary Board. The effort put forth here to report such a program of such outstanding interest and power is wholly inadequate to convey the fervor of speakers and the inspiration of their messages. We wish every Seventh Day Baptist and thousands of others could have listened in.

Religious Life Committee The Religious Life Committee in line with the splendid work inaugurated during the year had arranged for a series of conferences which proved inspiring and helpful. Four discussion groups held simultaneous meetings on two afternoons. Personal Evangelism was led by Rev. Herbert L. Polan of Brookfield, N. Y.; The Sabbath and Seventh Day Baptist History, Rev. Alva L. Davis, Verona, N. Y.; Jesus Christ and the Sabbath, Rev. Edgar D. Van Horn, Alfred Station, N. Y.; and Christian Baptism, Rev. Leon M. Maltby, Shiloh, N. J. These group meetings will be reported in another place. Following the Missionary Society program already reported, the discussion group was introduced by Rev. Herbert C. Van Horn of Plainfield, N. J., who gave an address on the Mission of Seventh Day Baptists. He quoted a passage from Francis Asbury's diary, written on the voyage to America before he set his great life like a flame across this land. He came not for glory or honor, but "to live to God and to bring others so to do." This must be the purpose and heart of Seventh Day Baptists. The world needs a message that grips the heart and changes the life of the messenger. From the message of the moderator of the Presbyterian General Assembly he quoted, "Men want a message today that will catch the ear, change the heart of the sinner, win the mind of the scholar, satisfy the soul of the saint, and meet the corporate as well as the personal needs of men." Jesus Christ is the heart and substance of such need and demand. Such a message includes the Sabbath which Seventh Day Baptists alone have conserved for 250 years. Not only is our mission now to keep and conserve, with others, the Sabbath, but our mission is to restore the Sabbath to the Christian Church. Great leaders are urging today in the midst of lawlessness that "Chris-

tianity is something more than a gospel; it is a law as well as a gospel." If our belief in the gospel is real as a way of life, we must begin to make that faith good.

The restoration of the Sabbath will be bought with the price of a consecrated life and personality and resources. When \$15,000 annually is given as a salary for a man to locate and return lost freight cars—which is a reported fact—what might not be done with a reasonable support to locate and restore lost, "empty," men, "empty Seventh Day Baptists"? To redeem lost men, to restore the Sabbath to the Christian Church, to reclaim those who have wandered from God and the Sabbath—this is the mission of our people, a work being promoted, under the leadership of the Holy Spirit, by our Religious Life Committee.

Missionary day was closed with a sermon, at 8.30 p.m., by Elder L. Richard Conradi, who spoke on the divine "must." The earlier part of the sermon carried the discussion and interpretation of the priesthood of Melchizedek, and then how Jesus Christ was the fulfillment of prophecy. Such an address cannot be summed up in a few sentences. "Jesus," the speaker said, "is the type of life everlasting." When our Lord came into the world, the type had been set—here we find the divine "must." Skillfully bringing up the Scriptures, he made us see how the Christ "must suffer," must be betrayed and crucified. All this the disciples could not understand at the time and disputed about position in the coming kingdom. "As long as men dispute about preferences among themselves they will not get far." "To be happy in the Lord is to be happy in the faith." From his own personal experiences under arrest from baptizing folks he told how the Lord had wonderfully not only opened the way for his acquittal, but opened the way for him to continue the work of preaching and baptizing in that country. "My King had settled it with their king."

RESUME OF THE NORTHWESTERN ASSOCIATION

The eightieth session of the Northwestern Association convened with the church at Farina, Ill., 8 p. m., August 3, 1934, and closed Sunday night. The moderator, Rev. Claude L. Hill, opened the meeting with a few brief remarks. The address of welcome was given by Glenn Wells and the response by Oliver Lewis, Stonefort. The theme of the meetings

was, "I Will Be Christian," with all the sermons centering around the theme. Rev. J. W. Crofoot, Milton, Wis., gave a very interesting as well as uplifting sermon Friday night on "I Will Be Christian in My Prayer Life." He said that "prayer" was a subject that at times he felt as if he knew very little about while at other times it made him feel very near his Savior. It was the connecting link between him and God. He also conducted the Conference meeting which immediately followed.

Sabbath morning Rev. Carroll Hill, Milton, Wis., preached on "I Will Be Christian in My Sabbath Observance." The question wasn't, "Why I Am a Seventh Day Baptist," but what can I do on the Sabbath. If anything is offensive, leave it alone. Our bodies are rebuilt at night so our souls are rebuilt on Sabbath days. He restoreth my soul, means recreation of soul on the Sabbath. Worship is the highest expression of man's life; it restoreth the soul (this is done on the Sabbath); it is the reason for the existence of the Church; it helps one reach toward God. Ways to help worship are: (1) Go to church and learn in Sabbath school; (2) good reading; (3) spend time in God's great out-doors; (4) spend part of the time in the family circle. Jesus was active on the Sabbath, doing good. It enriched him as well as others. We should all seek and search for means of worth while Sabbath observance.

Sabbath afternoon the young people rendered a musical program. The theme was "Ways of Worship." It was brought out that we worship by music, beautiful thoughts (expressed in the poems read), meditation (talk given by Rev. M. G. Stillman), and service (talk given by Mrs. Sturgiss). It was a "worshipful" service.

At night Mr. George Sturgiss gave a sermonette, "I Will Be Christian in My Social Life." Some have religion but no one knows it. It should be operative at all times, especially when we meet sinners. We have to live our religion on the inside or it won't show on the outside. We have to stand up for that which is right; it need not lose us friends. We need to take a positive stand in our social life but we do not need to be antagonistic. Following this was a program of music, readings, Bible rhymes, etc.

Sunday morning the fellowship breakfast

was to have been at Lake Farina, but as it was raining it was held at the parish house. After breakfast, Rev. Carroll Hill had charge of the program. It was on "Choosing Your Port." Several interesting talks were given.

The business meeting was called to order at 10 a. m. As no invitation was given for the association next year, the executive committee was chosen from the Milton and Albion churches. There were thirty-two delegates and visitors present.

After the business meeting Rev. John Randolph preached on "I Will Be Christian in My Personal Work." Christ calls individually for his service. There are two sides to individual work: (1) Ask others to become Christians; (2) look into inner self. We should be prepared to go out and do personal work, so we will have to take time for preparation. Understanding of God is necessary. We, too, can reach up as the trees, toward God. We must have a good understanding of God and man to be of good Christian service.

Sunday afternoon Mrs. Howard talked on "The Future of Jamaica" and President Crofoot on "The Future of China." Mrs. Ella Mitchell read a paper on "The Women and Girls of China." This was written by Mrs. Crofoot. Rev. J. F. Randolph spoke on the work of the Sabbath School Board.

At the closing meeting Sunday night, Rev. Claude Hill gave a résumé of the association on "I Will Be Christian." He spoke of the great outstanding characteristics of Abraham and David. The present civilization stands on trial today. It is reaching out, searching for solid foundations. We are in the midst of great crises. Regardless of pressure brought to bear upon us, we must be Christians. What the laymen do in the next five years will determine the way the Church will stand. What the Church needs today more than any other thing is to raise its standards. God is depending upon us to be Christians at all times. There are two classes of people—those who desire pleasure and those who sacrifice for what is right. Workers, jerkers, and shirkers are three kinds of people we have to deal with. Great good would be accomplished if all were workers. The world needs so much to make it better. Forgiveness is needed very much.

It would not seem fitting to close our remarks about the association without mention-

ing the wonderful music furnished throughout all the meetings. Sabbath day meals were served at the parish house to about 125 each meal, and about forty at the fellowship breakfast.

We have had a rain every week or two all summer so that the crops are good, the lawns are green, and the weather (during association) was nice. These with the wonderful fellowship make us glad that the association, though small in number, was held with us, for it was a blessing to everyone that attended.

SECRETARY.

MISSIONS

UNDEVELOPED RESOURCES

(Address delivered missionary day of Conference by Karl G. Stillman, treasurer of the Missionary Society)

In approaching this subject, I do not intend to make a detailed report of the financial operations of the Seventh Day Baptist Missionary Society for the year ended June 30, 1934, for presumably you all have in your possession printed copies of the formal report of the society to this Conference, which includes my complete report as treasurer. However, I shall endeavor to give in summary form facts which have been determined from the figures compiled, which, perhaps, will show how well we have developed the resources which have been placed at our disposal, then analyzing other resources of our denomination of which we as a people may or may not be aware but which, nevertheless, are undeveloped and vitally important to our future growth.

First of all, I am pleased to be able to report that the net worth of our society has increased \$21,359.79, from \$115,387.19 to \$136,746.98. This increase has been largely brought about through bequests received, although our own efforts directed towards debt reduction have contributed substantially. The improved position thus secured foretells an increase in our annual income from permanent funds of something over \$1,000. We are already beginning to feel the effects of this added income, although it will not become fully apparent until well along in the current year.

Another favorable item to report is a reduction of \$4,086.30 in the debt of the society, which brings down the total from \$33,773.60 to \$29,687.30. We still have a long way to travel to eliminate our entire indebtedness, but

a good start has been made, and it is the aim of the Board of Managers to make further annual reductions in as substantial amounts as possible.

The average amount of Permanent and Special Trust Funds held by the society during the year was \$95,849.45, which has been kept invested in various types of securities yielding a net return of 4.44 per cent, and this in spite of some dividend omissions and interest defaults.

It is a regrettable fact that it has been necessary to be approximately one month in arrears on salary payments and other allowances for most of the year. It was hoped that the Denominational Budget receipts for June would equal those of a year ago, in which case all current obligations would have been taken care of in full. As it turned out, we owed our workers \$1,190.21 on June 30, 1934. This unfavorable condition must be eliminated during the coming year and can be done in one of two ways. Either the denomination as a whole must accept its obligation more seriously and contribute more whole-heartedly to the support of the Budget, or the Missionary Society must curtail its expenses to an extent of \$1,500 annually, which will force the recall of some worker on a foreign field or the withdrawal of financial assistance to several churches in this country.

I might continue quoting figures and drawing comparisons, but should I do so, I should only be repeating information contained in my complete report as printed. It is my earnest hope that all will study the facts there presented in order that they may be fully informed of existing conditions and thus be prepared to advise and help the society's Board of Managers with constructive criticism.

Tentatively, we have adopted a budget for 1935 which approximately will equal that for the current year. In doing so we have faith in the ability of our people to meet adequately the needs of such a program. As I have said, we have faith in you, and we want you to have faith in us. We are equipped to handle efficiently all sums of money which may be entrusted to us. It is a great satisfaction to me that I have been surrounded with all possible safeguards to protect the society's interests and my own good name. I am adequately bonded, all checks issued by me are countersigned by another member of the board, my entries on the records of the society are re-

checked by an experienced industrial accountant, and at the end of the year all transactions are minutely reviewed by certified public accountants who do not make a cursory examination, as is so often the case with audits, but who balance out every item and verify every asset. We want you to have confidence in us, and we honestly believe we deserve your hearty financial support.

Now let us consider our undeveloped resources for a few minutes. In all probability most of us feel we are using every known asset to the best advantage, but are we? In my opinion a large part of the failures in life are traceable to the inability of an individual to appreciate the fact that it is not the size or even the quality of his original physical and mental endowment that determines success so much as the use he makes of that endowment. The most glaring weakness in us all is that we are not sufficiently aware of our own resources. We find it easy enough to make out a long list of things we do not own and which we would like to have, but for some unknown reason we are only vaguely conscious of our assets, with their attendant value to ourselves and to society. Whenever we are asked what we have, invariably we begin by enumerating those things we do not have. We recite our deficiencies instead of searching out our positive qualifications and placing the emphasis there, where it belongs. If we fail to develop our resources, small though they may be, we rob our lives of much of their power. We may be painfully conscious of our ignorance, we may have doubts about the authority of the Scriptures, the efficacy of prayer, and many other things, but we must not let these misgivings cause us to forget the things of which we are sure.

Emphasis today is placed upon large and striking effects. Small things are despised. Everything is measured on a vast scale. An individual must have hundreds of thousands of dollars, or else, too often, is he considered almost poverty-stricken. We are not satisfied with a local reputation; we wish to be widely known celebrities. All this is very discouraging to the person of average ability. We feel totally eclipsed by the notables surrounding us. Opportunities presented seem so ordinary and commonplace that we dismiss them from our minds. The means at our disposal seem so poor we decline to use them, and so we resemble the coward of whom the poet wrote:

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle; and men yelled, and swords
Shocked upon swords and shields. A prince's
banner
Wavered, then staggered backward, hemmed in
by foes.
A craven hung along the battle's edge
And thought: "Had I a sword of keener steel—
That blue blade that the King's son wears, but
this
Blunt thing:" he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the King's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Half buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day.

Let us as individual Seventh Day Baptists and as a denomination appraise our assets, and though they may seem small and unimportant when compared with those of other individuals and other denominations, let us develop them fully, and the power thus generated through united effort will be surprisingly great. We must not discard any of our resources as worthless, leaving them behind unused and undeveloped. Let us not throw down our sword believing it to be weak only to have some other pick it up and wield it with unbelievable effectiveness.

Nearly a generation ago at the beginning of the World War, it was the style to be idealists. The allies one by one joined the conflict, fighting for an ideal. Our own country entered the fray in the same spirit. Today things are quite different. No longer is that the fashion. Repudiation of obligations, of contracts, of laws, and even of constitutions is the rule. This is the style of 1934 for nations abroad and for our own country, too. The church cannot and must not falter in such a crisis. It must stand fast for the right and not be led astray by the faulty popular reasoning of today.

Seventh Day Baptists have a heavy obligation to meet in witnessing for the Sabbath of Christ to the world. As a denomination, we are proud of this asset of ours, and we must strive constantly to dissuade any of our members from repudiating the Sabbath on the ground that it is not important as long as some one day is set aside for religious observance.

Our denomination is committed to a definite policy of fostering missionary activities, of dis-

seminating religious information through the spread of the printed word, of providing educational facilities of the highest standing, and other vitally important endeavors. Are we going to repudiate all the work of years by failing to meet minimum budgets? Are we today going to repudiate the Missionary Society in particular because our confidence in it was shaken three years ago? Are we going to repudiate our obligation to meet promptly the all too nominal salaries of our church pastors, expecting them in some mysterious way to get along very nicely just the same?

It is my belief that Seventh Day Baptists will not tolerate such repudiation of obligations, but will shake off existing indifference and figuratively put their shoulders to our wheel and keep it moving steadily onward. Let us develop all our resources, both great and small, according to God's plan, and then we may rest assured our future will be bright and our progress rapid.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY—STATEMENT OF CONDITION AS OF JULY 31, 1934

The society owns:	
Cash:	
In checking accounts:	
Washington Trust Co.	
(Overdraft)	—\$1,178.87
Industrial Trust Co.	101.00
	—\$1,077.87
In savings accounts	1,207.06
	\$ 129.19
Investments: stocks, bonds, and notes	\$104,157.79
Less - reserve for depreciated securities	6,600.00
	97,557.79

Real estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In New York State	2,200.00
In Minnesota	162.50
	67,692.36

The society owes:	\$165,379.34
Notes payable:	
Washington Trust Co.	\$ 24,500.00
Ashaway National Bank	2,000.00
Anne L. Waite	500.00
Permanent Fund savings account	1,462.22
	28,462.22

Excess of assets owned over amounts owed.. \$136,917.12

The above excess is applicable as follows:	
Funds - principal amounts:	
Permanent Fund	\$ 95,624.28
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Relief Fund	425.00
Ministerial Education Fund	134.36
Franklin F. Randolph Memorial Fund	41.04
A. J. Potter Ministerial Relief Fund	1,000.00
Amanda M. Burdick Scholarship Fund	1,000.00
Securities - Profit and Loss Fund	16.06
	\$101,720.74

Funds - unexpended income:	
Permanent Fund	\$ 101.00
Alice Fisher Relief Fund	48.62
H. C. Woodmansee Ministerial Relief Fund	207.29
Ministerial Education Fund	19.59
A. J. Potter Ministerial Relief Fund	105.67
Amanda M. Burdick Scholarship Fund	25.44
	507.61

Funds - other:	
Gifts for special purposes:	
Bible and Testament distribution	\$ 28.87
Conradi Fund	196.88
	225.75

Real estate equities	64,329.86
	\$166,783.96
Less - General Fund deficit	29,866.84

Net total of above fund and equity balances equal to excess of assets owned over amounts owed \$136,917.12

COMPARATIVE STATEMENT

	July 1933	July 1934	Change	12 mos. ending 7-31-33	12 mos. ending 7-31-34	Change
Memorial Board income	\$ 102.81	\$ 94.58	—\$8.23	\$ 1,547.67	\$ 1,244.96	—\$302.71
Permanent Fund income	182.72	218.78	36.06	3,176.29	3,521.75	345.46
Denominational Budget	203.02	538.80	335.78	9,022.23	8,430.49	—591.74
Organizations	49.00	75.00	26.00	1,418.41	1,532.58	114.17
Individuals	57.00	13.00	—44.00	824.90	208.55	—616.35
Special gifts		190.88	190.88	134.35	598.28	463.93
Loans				1,625.00		—1,625.00
Other		8.45	8.45	74.07	385.10	311.03
Debt Fund investment					216.00	216.00
	\$ 594.55	\$ 1,139.49	\$ 544.94	\$17,822.92	\$16,137.71	—\$1,685.21
Cor. secretary and expenses	\$ 181.09	\$ 225.44	\$ 44.35	\$ 2,433.40	\$ 2,493.85	\$ 60.45
Gen. missionaries and expenses	151.67	40.67	—111.00	1,790.55	1,097.67	—692.88
Churches and pastors	142.07	240.02	97.95	2,019.88	2,276.96	257.08
China	4.00	304.17	300.17	5,085.65	4,431.07	—654.58
Holland				1,100.00	1,000.00	—100.00
Jamaica	185.75	194.85	9.10	2,327.22	2,264.11	—63.11
Treasurer's expense	20.00	20.00		508.74	510.76	2.02
Interest	115.00	12.50	—102.50	1,609.62	1,534.22	—75.40

Loans . . . . .	.....	.....	.....	625.00	500.00	-125.00
Taxes . . . . .	.....	.64	.64	28.67	7.34	-21.33
Printing . . . . .	.....	.....	.....	168.34	157.39	-10.95
Foreign Missions Conference . . . . .	.....	.....	.....	40.00	40.00	.....
Special gifts	5.10	.....	-5.10	78.54	429.36	350.82
South American Field . . . . .	.....	48.19	48.19	.....	48.19	48.19
Germany . . . . .	.....	41.67	41.67	.....	291.67	291.67
Miscellaneous . . . . .	.....	.....	.....	17.00	39.10	22.10
Debt Fund investment . . . . .	.....	.....	.....	.....	216.00	216.00
	\$ 804.68	\$ 1,128.15	\$ 323.47	\$17,832.61	\$17,337.69	-\$ 494.92

REPORT OF TREASURER DENOMINATIONAL BUDGET

BY REV. HAROLD R. CRANDALL

To the Seventh Day Baptist General Conference:

Another Conference year has closed, and various reports have been made up which seem to indicate something of either the attainment or the falling short in our undertakings. It would seem that the report of the treasurer of the Denominational Budget would be something of an index of the interest of the people at large in the work of the denomination. However, the shrinkage in the amount received cannot be entirely attributable to a lessening of interest. Many have maintained their level of giving to religious work, while their level of income has decreased, until the point has finally been reached where payments to religious interests have, of necessity, been affected. The whole amount received on the budget for the year 1933-34 was about twenty per cent less than the previous year.

Certain family expenses have to be met monthly, electricity, telephone, etc. Food, fuel, clothing have to be paid for. Every family must pay for the necessary things to sustain life in such measure of comfort as possible. Employees of our boards and societies depend upon their monthly payments for their living expenses. The treasurers of the boards and societies depend upon the funds coming through the budget to meet the monthly pay roll. Some of our church treasurers make a practice of remitting to the budget regularly each month. Many send much less frequently and without any regularity. Will not churches and treasurers recognize the necessity of adequate funds every month and see that they are remitted thus regularly?

Every church expects local expenses to be paid with regularity. The members feel their just responsibility and make the effort to meet their obligations. In too many cases it would seem that churches have little sense of any ob-

ligation to sustain the larger work of the denomination. It will be a long step in advance when such see and acknowledge these obligations, when a specific minimum sum is paid monthly to the denominational work beyond the borders of their own parish. The men of our churches never would think of conducting their personal affairs in the slack manner in which religious interests are allowed to go. Does our heavenly Father's business merit less businesslike conduct than men and women give to their personal affairs? Regular, systematic giving, "as the Lord hath prospered," would provide liberally for carrying on and extending the work of our Lord.

I herewith submit my report as treasurer of the Denominational Budget. The amount of the budget for the Conference year 1933-34 was \$27,700. Of this amount \$16,972.46 was received. This is approximately sixty-one per cent. Some of the churches paid more than the previous year. The amount varied from a few cents to \$100, the increase being two hundred per cent in one instance. But other churches gave less than the year previous, in amounts varying from a few dollars up to \$650 in one case. Total receipts were about \$4,000 under last year's.

Let us hope that the bottom has been touched and look up in confidence and determination to greater achievements.

NOTICE

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic" of Alfred University, Alfred, N. Y., on Wednesday evening, September 12, 1934, at 8.30 o'clock.

A. LOVELLE BURDICK,
Secretary,
The Sabbath School Board.

"The only ambition in life a paper napkin has is to get down off a diner's lap and play on the floor."

WOMAN'S WORK

Lord, deliver us from contentment with small goals and easy self-satisfaction. Fire us with a passion to burn out for God, in ever growing service. Amen.

"Talk faith. The world is better off without Your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, Say so; if not push back upon the shelf Of silence, all your thoughts till faith shall come; No one will grieve because your lips are dumb."

REPORT OF WOMAN'S BOARD

The Woman's Board met in the home of Mrs. G. H. Trainer at 2 p. m., August 8, 1934, the president, Mrs. Geo. B. Shaw, in the chair and all members present except Miss Lotta Bond. Visitor, Miss Evalois St. John. Mrs. Eli Loofboro read Psalms 125, 127, 1. Prayers were offered by members.

The July minutes were read. The treasurer gave her monthly and annual reports which were accepted. The report of the corresponding secretary was read and accepted.

Voted that the report of the treasurer, and the report of the corresponding secretary, constitute the report of the Woman's Board to the Seventh Day Baptist General Conference.

Voted that Mrs. Okey W. Davis have mimeograph copies made of the report to be distributed at the Conference.

The editor of the Woman's Page of the SABBATH RECORDER reported an expense of \$2.10 for the year, which was ordered paid.

It was voted and a committee was appointed to secure a room and arrange an exhibit for the Woman's Board for the General Conference.

Correspondence was read from Mrs. Bessie T. Hubbard of Plainfield, N. J.

The committee for the women's breakfast for Conference reported progress.

Board adjourned to meet with Mrs. Shaw the second Sunday in September.

MRS. GEORGE B. SHAW,
President,
MRS. ORIS O. STUTLER,
Recording Secretary.

THE WEST-MOORE-HURLEY PARTY

From New Orleans to Kingston, Jamaica, stopping at Mobile and Tampa en route, July 7 to 16. Vessel, the *Austvangen*, Norwegian freighter, loaded with lumber for the tropics.

Captain Koren said it was the smoothest voyage he ever made. We had been nerved for a possible rough voyage, but never a chance did we have to show the stuff we had in us.

The informality and lack of restraint were delightful. The navigating bridge and pilot house were favorite places for rest, recreation, and reading. We helped the pilots get the *Austvangen* into and out of ports. At least we offered encouragement by our presence at his elbow.

On the deck below was parked our faithful Franklin, surrounded by piles of lumber higher than its top and robed with heavy canvas.

Passengers? A Catholic priest, out of uniform; a medical school professor's secretary; three women school teachers from St. Louis; a pretty girl graduate from Pomona College, Calif.; a "minister of music," a lady who devotes her time and talents to instruction, production, promotion of church music; and the W.-M.-H. party itself—congenial enough for traveling contact, yet diverse in tastes and ideals. Most smoked, some did not; many indulged in alcohol mildly, some not at all. Captain Koren and his friendly wife made things pleasant and agreeable in the dining room. The young steward-cook served splendid meals, with his hard working assistant.

We had dynamite on board, so were not allowed to tie up to the dock at Kingston, but anchored off shore. After some delay and discussion, passengers were taken ashore in a launch and dispersed in various directions. The dynamite was rather roughly tumbled over into a barge alongside the ship and held out at safe distance, while the vessel then docked. When the vessel was ready to proceed to its next port, the dynamite was reloaded.

We were met and welcomed with open arms by the Hargis family, and their "Precious Plymouth" transported five adults and fifteen pieces of luggage to their home at Half Way Tree. This is about five miles from the downtown section of Kingston, and four hundred feet higher in elevation, hence cooler than the more crowded residence sections of the city. The rest of the party, "Dee," Bob, and Don,

came out via bus and tram. It was delightful to find rest and refreshment at the shady surroundings of "Burgess" Place. It would be easy to enlarge on the splendid hospitality of the Hargis home—cordial, sympathetic, open-hearted.

Most of the day following our arrival was spent in untying the red tape necessary to get the car through the customs, get car license, driver's license, and last but not least, draw a deep breath and forget lifelong habits of right-side-of-the-road driving and switch over to the left. Nationality asserts itself however by the little U. S. flag held aloft by the rampant lion on the (fake) radiator of the Franklin. No international complications have resulted so far.

Of the every night in the week meetings in Kingston, the 5.30 a. m. prayer meetings, and the splendid work of "Dee" in chalk-talks and solos, mention will be made in our next report.

N. O. MOORE.

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 for 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 16, 1934, at 2 o'clock.

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

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 for 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 16, 1934, at 2.30 o'clock.

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

YOUNG PEOPLE'S WORK

A NEW PERSON

(Presented at the Central Association, June 23, 1934,
by Muriel L. Polan)

The sense of urgency and the readiness of the youth of today have led the young people's secretaries in the International Council of Religious Education to prepare a new set of objectives. Facing the needs of adolescents as well as the youth and wishing to improve the tragic social situation of our time, they have combined their forces under the title of "Christian Youth Building a New World." In hundreds of summer conferences and conventions, they will help to guide youth in a program of Christian culture, Christian fellowship, and Christian action.

If we are to have a new world, we must first have new people. They may come from the ranks of those who are reconsecrated, those who have been disinterested for a time, those who are converts to the Christian faith, or those who dedicate their lives definitely for Christian work. In whatever group we belong, whether old or young, we all have a duty in helping to form a group of new people throughout the world.

A certain young man had just taken a physical examination in a gymnasium. His lungs, heart, and muscles had been thoroughly tested. That night he dreamed he had been summoned to appear on a certain day to have his soul tested in the same way. Suppose our patience, our faith, our liberality, our purity could be tested as accurately as our bodily powers—how many of us would dare to take the test? But God does so test us and measures our growth constantly.

We, as Seventh Day Baptist young people, are or should be especially interested and concerned with the work of our own denomination. Let us support it whole-heartedly by giving our money and by faithful service.

We are living in an intense age. The trouble with a great many of us is that we spread our work over too much ground. If we could only put our life in one channel and keep in it, we could accomplish more. We make no definite impression because we do a little work here and a little work there. Moody says that we should lay ourselves on the altar of God and then concentrate on some one work.

St. Paul said, "Be ye not conformed to this

world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." Let us make this matter practical in our own lives by striving to foster a new growth in Christian living and help others by the good we have gained.

We have heard a very encouraging report of the Eastern Association. There was a large attendance of young people and a renewed interest in their work. Let us go home from this, the Central Association, renewed in mind and spirit that we may be wholly committed to Christ as our Savior and Lord, and encouraged to carry on. Let us be lanterns for others in this storm of life, helping to lead them with a kindly light.

"Steady and true, in the upward way,
Never to falter, or faint, or fear;
So would I travel from day to day
Knowing my Lord is near.

"Steady and true as the stars that shine,
So would I keep this heart of mine,
Fit for a gift to my Lord divine,
Steady, steady and true."

Brookfield, N. Y.

The new Young People's Board is located in the Western Association.

President—Miss Elizabeth Ormsby.

Corresponding Secretary—Miss Elizabeth Van Horn, both of Alfred Station, N. Y.

BERRY PICKERS IN OREGON

MY DEAR FOLKS:

I have been picking blackberries. Many of the bushes are more than ten feet high. That's the way they grow in Oregon. Some difficulties attend the picking. I had to have a ladder for getting the best berries. I climbed to the top and had to reach high. The rungs were far apart. I lost my balance, and one foot went between the rungs, and I was soon flat on my back in the midst of the briars, high above the ground, with my feet still higher hung in the ladder. A neighbor happened to see me when I fell from my high perch, and gave warning to our family. My daughter came on the run, climbed the ladder till she gazed with a scared look on her face upon the fallen form of her father who might have had broken limbs and a badly bruised body. Her countenance changed when she found him there laughing to himself, unharmed, merrily

picking berries. Picking the berries there within my reach, I was soon on the ladder again picking them farther up.

No need to waste your pity on that young man who makes a great venture to win souls to Christ, and who in the midst of seeming defeat smiles and rises again to a larger conquest for more souls. Pity yourself and ask God to forgive you if you have never ventured anything for him.

It often seemed to me that for every berry I picked there were at least four big briars determined to run their full length into my fingers and hands. Besides these, causing blood to run and fingers to be sore, hundreds of other briars were sticking through my trousers and tangling up my feet and legs. It made me feel that every briar in the patch was determined I should not pick a single berry. They were all enemies to berry picking.

You will often feel that way when picking souls for Christ. If you are really after souls for Jesus, you may often think the entire world is arrayed against you. And it may be true the biggest briars in the patch who are stabbing you and your enterprise the hardest will be members of the church and officials in religious boards. But never mind, if you pick blackberries you are going to be pricked. If you do work for God you are going to meet with fierce opposition. The worst possible opposition may come from jealous and envious ecclesiastical officialdom. Don't be scared. The Master suffered a thousand fold more from members of his own race than you will ever suffer. He won the victory. He will enable you to win if you are really working for him.

You may often find when reaching for the one ripe blackberry in sight that you uncover six or more that would have remained unseen but for your reaching for the one. The reason you have not found more souls to bring to Christ for salvation may be that you have not gone after the one already within your reach. Your search for one brings many others to view.

These berries I was after would soon spoil and be worthless if not picked. Souls not gathered for Christ will soon be lost and ruined forever. Pick the berries; pick them now or suffer hunger for them in after days. Win souls to Christ; win them now or go

forever with no stars in your crown—and probably no crown.

Some talk so much about the briars and thorns they never lift a finger to pick a berry. Others may spend so much time admiring the green leaves they forget the luscious fruit hidden beneath. Let not objectors stop your search for souls. Neither allow beautiful attractions of the world to conceal spiritual soul values that you should always be seeking.

Are you spending all your time, force, and energy trying to invent a machine that will save personal effort, personal scratches, personal searching for berries? Then you will never pick any blackberries. Are you trying to find an easy way to save souls? Then you will never bring a soul to Christ for salvation. Standing for the truth and the right costs something. Saving souls, saving a church, saving a school, saving a denomination, saving a state or nation means you will be misunderstood, misrepresented, lied about, called bad names, persecuted, perhaps put to death. After all, that is the only kind of life that pays. Those who endure will be saved. All others will be lost. Ask Joseph, ask Moses, ask Samuel, ask Elijah and Micaiah and Amos and Isaiah and Jeremiah and Daniel and all the rest of the Old Testament heroes. Yes, ask John the Baptist and Peter and John and Paul and the long line of Christian martyrs, and Christ. They will all answer with one voice, "It was a hard fight, but a glorious victory."

Now don't spoil this little parable by trying to make it walk on all fours. But take the hint seriously. Deny yourself, take up your cross daily and follow the Christ, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Let us enter into the joy of our Lord by living for the glory of God and the saving of souls in Jesus' name.

We are located in the State of Oregon now trying in our humble way to save souls. We need your prayers. Write us at the following address.

D. BURDETT COON.

953 Cobb Street,
Roseburg, Ore.

[Brother Coon is ministering to the spiritual needs of a company of twenty to thirty people meeting every Sabbath at Roseburg, Ore. As for so many years he has done in

the past, he is now putting his whole soul into this work where needed and without remuneration. May God ever bless him and Mrs. Coon in their unselfish labors.—EDITOR.]

A LOVING TRIBUTE

(From a special memorial service held in June, 1934, by the W. C. T. U.)

In the passing of our beloved sister, Allie Ayers Burdick, the Woman's Christian Temperance Union of Dunellen has lost a loyal and faithful worker. The task, however hard, was always accepted with a sweet smile, and "Yes, I can do it."

Mrs. Burdick was deeply interested and made many valuable suggestions. For years she was director of the work among the sailors and soldiers at Fort Hancock and with the faithful help of husband and family sent much Christmas cheer to the inmates of that institution.

Her report was always ready at business meetings, and when she was unable to attend, its message always bespoke of her fidelity and thoughtfulness. Even during the months of her long illness she never forgot to call the president to lend encouragement and assure her of her prayers. She has been a constant inspiration to her fellow workers to carry on. The world would be different and a safer place if there were many others like Mrs. Burdick.

"The day has come, not gone,
The sun has risen, not set.
The life is now beyond
The reach of death or change;
Not ended, but begun.
O noble soul, O gentle heart—
Hail and farewell."

ANNUAL MEETING OF EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at Alfred, N. Y., on Wednesday, September 12, 1934, at 2 p. m.

L. R. POLAN, Secretary.

The man from Aberdeen writes the editor: "If you do not stop publishing stories about the Scotch I shall quit borrowing your paper." —Adapted.

CHILDREN'S PAGE

THE SABBATH

Once, in the long ago time, when God had made this wonderful, beautiful world in which we live, this wise, loving heavenly Father saw that boys and girls and men and women everywhere needed a Sabbath day—a day in which they could rest from their work each week and have more time to show their love for him. So he blessed the seventh day and made it the Sabbath for all time. Genesis 2: 3.

The people in that long ago time were taught to keep the Sabbath faithfully. Exodus 16: 23-30. Exodus 23: 12.

The Sabbath began at sundown on the sixth day and ended at sundown on the seventh day, just as it does today. Leviticus 23: 32. Nehemiah 13: 19. Mark 1: 32.

People grew thoughtless about keeping the Sabbath and so God gave them the Sabbath law to make it easier for them to remember to keep the Sabbath. Exodus 20: 8-11.

God's prophets taught that people must keep the Sabbath. Amos 8: 5. Isaiah 58: 13, 14. Jeremiah 17: 22, 24, 27.

God gave the Sabbath, not only to the Jews, but to all the people in the whole world. Isaiah 56: 6. Nehemiah 13: 16-21.

Jesus himself kept the Sabbath all his life. Luke 4: 16. Luke 4: 31.

Jesus taught that work for him and loving deeds did not break the Sabbath. Luke 14: 5. Mark 3: 2-5. Luke 6: 7-9. Luke 13: 14, 15. Luke 14: 2, 3.

Jesus' disciples kept the Sabbath after Jesus went to live in his heavenly home. Luke 23: 56. Acts 13: 42-44. Acts 16: 13.

Jesus never taught people not to keep Sabbath law. Matthew 5: 18, 19. Luke 16: 17.

Paul taught that through faith and love we must continue to keep the law of God. The Sabbath is part of that law. Romans 3: 31. Romans 7: 12, 25. MIZPAH S. GREENE.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry I didn't write before.

I am going into the fifth grade this fall. My teacher is Miss Richmond.

I liked the story of the adventures of Skeez-ics. All the children are playing "Go to the beach."

Your friend,

MADLINE CRANDALL.

R. D. 1, Hope Valley, R. I.

DEAR MADELINE:

I, too, am sorry not to have heard from you before, but very glad to have a letter from you now, and to know that you passed into the fifth grade so successfully. Now you can enjoy a vacation which you have really earned.

I am glad you liked the account of Skeez-ics' adventures. Some day soon I am going to describe to you some more of his adventures, for he has many of them, and I also hope to have his picture for you one of these days.

This week I have a Sabbath lesson on our page, and I hope all my RECORDER children will enjoy and be helped by it. The more we think and study about the Sabbath the more faithful should we be in keeping it, the seventh day, the Sabbath of the Lord, our God.

I am finishing this letter at Conference, so I'll close here and thus leave room for a short report of the Children's Hour conducted by Miss Mizpah Bennet of Milton (who by the way is really my namesake), for I know you will be interested in it.

Your sincere friend,
MIZPAH S. GREENE.

Two meetings were held by the children at Conference under the leadership of Miss Mizpah Bennett of Milton, at three p.m. on Thursday and Friday. On Thursday they studied the Scripture passage, "Thou shalt love the Lord thy God" (Matt. 22: 27), and on Friday, "Thou shalt love thy neighbor as thyself" (Matt. 22: 39).

The Children's Hour began with quiet music; then with bowed heads the children repeated, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer" (Psalm 19: 14). Then looking up they repeated, "The Lord is in his holy temple, Let all the earth keep silence before him." After singing a hymn, all repeated the one hundredth psalm, sang reverently, "This is my Father's world," and closed with the following prayer: "Dear heavenly Father, we thank thee for the world and the beautiful things thou hast put in it. Help us to show thee that we are thankful, by loving them and helping to take care of them."

To illustrate the lesson Thursday a story, "Nesima," was told, which will appear later in the RECORDER. The lesson Friday was illustrated by the story, "The Good Samaritan,"

which was told by the leader and dramatized by the children.

The hour closed with a song service in which the following songs were sung: "Father we thank thee," "Can a little child," "Everybody ought to know him," "In the heart there rings a melody."

OUR PULPIT

LIFE MORE ABUNDANT

ADDRESS AT CONFERENCE 1934

BY REV. J. W. CROFOOT, PRESIDENT

The immortal allegory written by the inspired tinker of Bedford jail is unfortunately not read so much as formerly. Dr. James Lee Gamble, when pastor of the First Alfred Church, about forty years ago, used to refer to it so often that on a social occasion some one said to him, "I think you must have been brought up on Pilgrim's Progress." His reply was, "I read it nine times before I was nine years old."

Now one hesitates to refer to it in a sermon without explaining the reference in detail, for fear that his hearers have not read it at all. Some of us, however, will remember that when Christian started on his journey from the City of Destruction to the Celestial City there were those who tried to hinder him, but

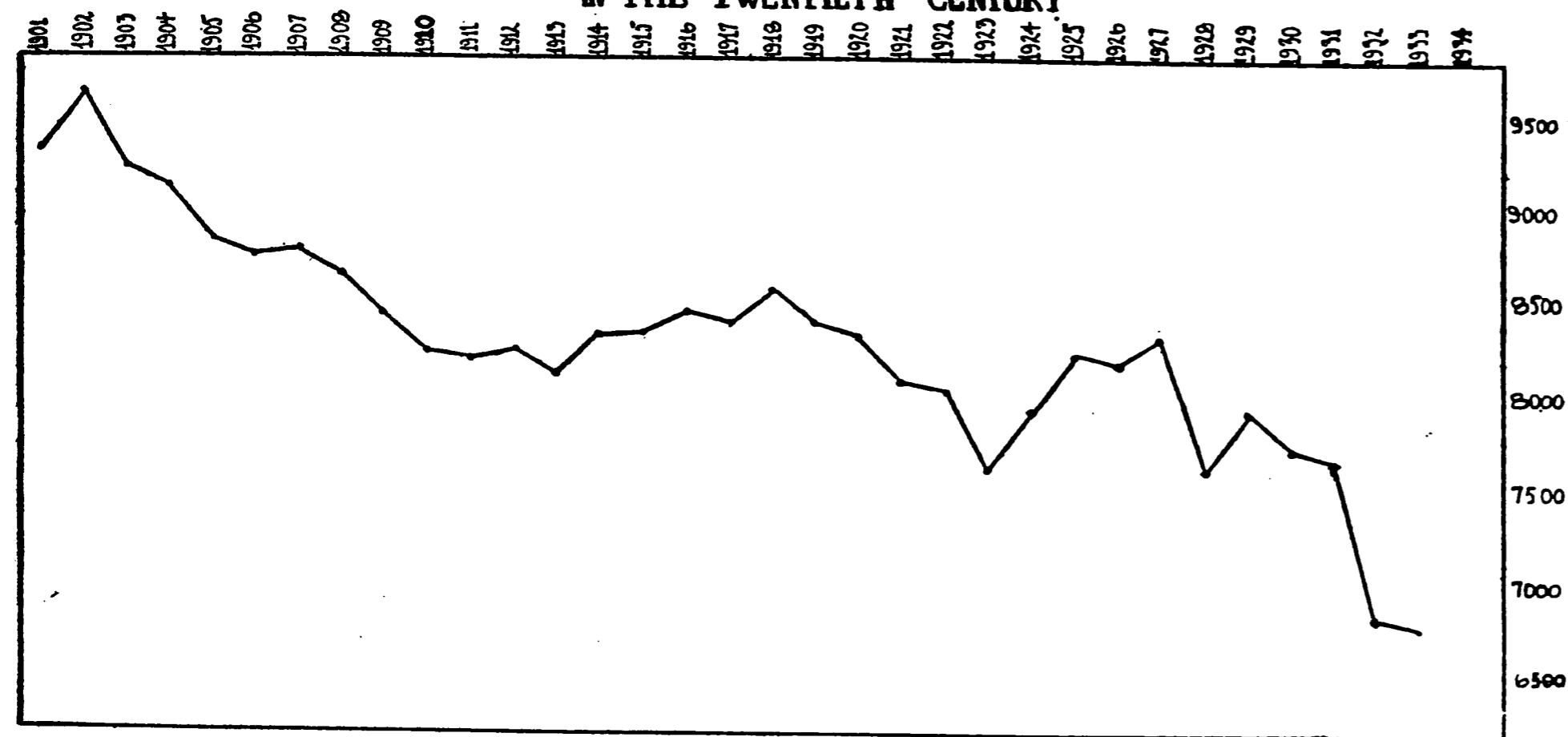
he pressed on, stopping his ears with his fingers and crying "Life, life, eternal life!"

All of us in this Conference are seeking what he sought.

What is life? it may be reasonable to ask. But life like *light* or *love* is very difficult to define. The dictionary gives a whole column of definitions, but for our purpose perhaps they are no better—if even so good—as the definition implied by the small child who says, "See, this is alive. It can move and do things. That one is dead. It can't do anything." It is of interest to observe how freely we use the word "life" or its adjective "alive" in a figurative sense. We speak of the "life" of a motorcar, or of a "live wire." Curiously enough, we praise a man by calling him a live wire, as if any bit of metal could be as alive as a man is!

For a very long time I have been interested in the healing art. If I make a good deal of use of a medical figure in this address it will not be because I teach a Sabbath school class including in its membership four doctors of medicine and two dentists, nor because of the fact that there are six medical men on the board of trustees of Milton College. Association with these men has influenced me, of course, but my interest in such matters is by no means a new one. There may be some here who remember that at our Conference

**MEMBERSHIP IN SEVENTH DAY BAPTIST CHURCHES
IN THE TWENTIETH CENTURY**



seven years ago I preached a sermon in which I made much use of a medical figure.

Let us then make an attempt at a diagnosis of the disease or the decline of our denomination. One of the first things necessary is to study the history of the case. One of the essentials of a modern hospital seems to be a chart showing the condition of the patient. Let us look at this chart, which, while it may not show how much fever the patient has, certainly does reveal something significant about the patient's condition. Perhaps it reveals a sub-normal temperature which must be remedied if the patient is to recover.

It will be observed at once that there has been almost a continuous decline in membership since 1902, when the number was the largest in our history. The increase in 1925-1927 is mostly due to the addition of the churches in Jamaica. As their members have been omitted in 1933, that shows an artificial drop in the graph at that point. The 1933 table for the first time shows the membership in the United States only.

The second chart [not printed] shows the membership from 1801 to 1931. The numbers from 1801 to 1901 are taken from A. E. Main's article in the book, "Seventh Day Baptists in Europe and America."

There are of course many small inaccuracies, but I believe they do not render the charts anything but a true picture of the real state of the society. For instance, there was no Conference in 1850 or 1851, and the statistics are those for 1852. It is also quite usual for the numbers given for successive years not to correspond with the numbers given as net gain or loss.

The total picture I believe is right in showing a very real and almost continuous increase in membership up to 1902, when the number reached 9,592, and an almost continuous decrease since 1902.

If our records were sufficiently complete, I believe a similar chart could be made showing our contributions for a century or more to have had comparable ups and downs—of late mostly downs, of course. But previously to the adoption of our Unified Budget, fifteen years ago, under the leadership of Wm. L. Burdick, the reports are so far from uniform that it is very difficult to arrive at a suitable basis of comparison. For the last fifteen years, however, the contributions to the Budget run like this—in nearest thousands. 1920—46; in

1921—57; 1922—45; in 1923—45; in 1924—42; 1925—37; in 1926—32; in 1927—31; 1928—28; in 1929—27; in 1930—26; 1931—28; in 1932—18; in 1933—17; 1934—17.

It was, I think, in 1899 that a New England paper in reporting our Conference at Ashaway spoke of the Seventh Day Baptists as a people whose numbers were decreasing and whose life history it might be inferred was nearly over.

It was not true then that our numbers were diminishing—but it has been true nearly ever since then. It seems remarkable that the decline began at about the turn of the century. Our membership, after a third of the twentieth century has passed, is less than it was a third of a century before 1900.

Not to mention the attitude of a cynical and worldly wise reporter, no student of mathematics or statistics, no most sympathetic friend of the patient could face the facts that I have put before you without admitting that the patient is seriously if not dangerously sick.

A diagnosis, however, must be more than an acknowledgment of sickness. It must be a thorough knowledge of what the sickness is. Here perhaps our medical figure is not so applicable unless we take refuge in the blanket statement that the patient is suffering from a complication of diseases. Sometimes, it must be admitted, it looks as if we must have pernicious anemia—we've not enough red blood in our veins—no stamina. There is some reason perhaps to suspect some parts of the organism to be suffering from auto-intoxication. It seems likely that our eliminative system has not functioned perfectly. It is indisputable, I think, that we have some respiratory difficulty. About expiration I am not so sure, but I am confident that there is something lacking about our inspiration.

It may not be wise or even possible, however, to arrive at an accurate diagnosis without stretching our figure too far. What is more important than the diagnosis is the treatment. What the treatment must be I, personally, have no doubt. It is comprised in four items—diet, exercise, proper breathing, sunlight.

Perhaps this is the place to mention that the life of the organism depends on the life and activity of each of its cells, and that you and I are the cells of this organism—this patient—whose condition we have been discussing. The

cells of an organism die, but the life of the organism goes on. In ancient times the people must have felt that the death of leaders was an irreparable loss—especially if it was the death of such outstanding men of God as Moses and Paul. So now, though we are missing the modern saints—Paul and Moses and Alexander—we must see to it that they are replaced by living cells in the organism.

What then do we mean by diet? Where shall the cells secure the vitamins that shall ensure life to the organism? "Thy words were found and I did eat them," said Jeremiah, "and thy words were unto me a joy and the rejoicing of my heart." Do we rejoice in the word of the Lord as preached by his faithful ministers, or as we read it ourselves? A sermon might be preached—many have been I suppose—on the decline of the family altar. Much can be said—much has been said—about the loss of our young people. What have we been feeding them? Are our dinner tables furnished with bickerings, quarrels, gossip, carping criticism? What sort of conversation do we serve up? You know there are some households that are said to have roasted preacher for dinner every Sabbath!

How far do we fall short of the ideal expressed in Deuteronomy, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up?"

Diet seems often to connote what is omitted rather than what is eaten. Certainly there are some things that should be eliminated. The books we read, the movies we see, all have an influence on our life. The Roman Catholic Church deserves praise and co-operation in the efforts it is making to eliminate some of the filth from the movies. I suppose we shall listen to much trash over the radio—our diet may require some roughage, but let's reach for a sermon instead of a jazz band if we wish to keep ourselves from growing indifferent and lazy.

Early this year I was much surprised to hear a college president praise Charles Morgan's book, "The Fountain." I was surprised because I consider that fountain poisonous—and there are thousands of other poisonous books pouring from the press. But there are good books too, veritable fountains of life. Let us

drink from them. Is not our choice of books we read—and books with which we surround our children—too well represented by the story of the woman who entered a book store and said, "I want to buy a book for my friend in the hospital." "A religious book?" asked the dealer. "Oh no," was the reply. "My friend is convalescent."

A few weeks ago the whole country was stirred about the fate of a baby named Connors, of Hartsdale, N. Y. A kidnaping was inferred by many people, but eventually it was found that all that was wrong was that the child had wandered far away from his father's house and had been feeding on grass.

The two obvious ways of feeding on Christ are by the Bible and prayer. We, most of us, know very little of prayer. Certainly few of us know what it is to live on prayer. It sometimes seems to me we have only begun to study prayer. It is not easy for me to refrain from speaking at length about the church prayer meeting. If this audience is typical of the usual Sabbath morning audience in one of our churches, it is safe to estimate that about ten per cent of you habitually do seek nourishment from prayer meeting. The other ninety per cent would not perhaps be nourished if they were to attend the average prayer meeting. But would it not be valuable if each stay-at-home would spend the time of the meeting in seeking Christian nourishment by private devotion—prayer, Bible reading, and meditation? Let's try this instead of reading a newspaper or a magazine, even the best. Why not a home department of the prayer meeting along the lines of the home department of the Sabbath school? "I can get more from a good book than from prayer meeting," say many. Probably it is true. Then let's get it! Let's not wander away from our Father's house and fill ourselves with that which cannot nourish.

"Exercise thyself unto godliness," said Paul to Timothy. "Exercise thyself into thinness," seems to be the modern version. If it was appropriate for the ancient prophet to say, "Rend your heart and not your garments," may it not be appropriate for the modern prophet to say, "Don't try so hard to bring your knees up to your chest. Try harder to bring your heart down to your knees." As Pastor Thorngate of Albion reminded us at the dedication of the new church at Milton, the 1934 model requires knee action. Pos-

sibly prayer should be classified under exercise instead of under diet. However it may be about that, it is essential. Some one might ask—"Now that you have made that chart, what is to be done with it?" I am not sure of all that may be done with it, but of one thing I feel sure. We should do with it what Hezekiah did with the letter of Sennacherib! Certainly under the head of those treatments that can insure life to the Church is exercise in all the Christian virtues—honesty, industry, piety, chastity, kindness, unselfishness—in short, Christlikeness of character.

To use another meaning of the word, many of us have been much exercised about our crops this summer. Are we exercised about the state of our church? One who saw this chart as I was preparing it said, "How do you account for it?" "Lack of interest" was the best short answer I could give. Is it true? Are we without interest? Without a living interest?

Respiration is at least as important to life as is nourishment or exercise. It is a truism that one can do without nourishment for many days, while he cannot do without breathing for many minutes. Inspiration may be more important than expiration, but if the advertisements in the newspapers and magazines are to be believed, the sort of breath we expire determines our social and business success. If the state of our religious life is to be judged by what comes out of our mouths, certainly some of us would be surprised at the result of an accurate test—a test which would show the proportion of impurity that we send out, not only in the face of our families and our best friends—who perhaps won't tell us—but in the face of him from whom we draw our life. We have the highest authority for saying that it's not what goes into the mouth that defiles a man—"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." We may be careful in the extreme as to what our children eat, yet allow them to associate freely with those who breathe poison into their ears.

We say of certain homes that they have an atmosphere of culture, or an atmosphere of music. Young people who have grown up in an atmosphere of books are noticeably different from those who have not. An impressive church building induces an atmosphere

of worship. But I remember that when we were in the Sistine chapel in the Vatican there was such a crowd of tourists looking at Michelangelo's famous paintings that the atmosphere was more like that of a show than of a church. In fact one man, I knew, did not realize that he was in a church till a priest asked him to take off his hat. I wonder whether we are in danger of bringing up our children in an atmosphere of the circus instead of an atmosphere of the church.

Workers in certain industries find their lungs affected by the dust they inhale. Patients with lung diseases go to the mountains to secure pure air to breathe. Those nearly drowned by immersion in an element too dense for breathing, or those suffocated by bad gas are often revived by use of a pulmotor. It is because of such facts as these that one understands the figure when he hears it said that the popular service clubs keep themselves alive by using the pulmotor every week. This might be compared with the statement (I think the quotation is from Oliver Wendell Holmes), "I find within my heart a little plant called reverence that requires watering about once a week." But once a week is not enough for breathing! To be sure the spiritual refreshing of church attendance on the Sabbath is invaluable. But an abundant life needs more than that. It needs air—pure air and plenty of it all the time.

It is of interest to note that in the language in which the New Testament is written the same word means both breath and spirit. I think one would be quite justified in saying that the breath of the Christian's life must be *pneuma hagion*, *Spiritus Sanctus*, Holy Spirit. Not to quarrel with the poet James Montgomery in his saying "Prayer is the Christian's vital breath, the Christian's native air," I think we may at least as appropriately say that the breath we must breathe if we are to live is the Holy Spirit.

Light as a curative agent for the sick has been more and more appreciated of late. Heliotherapy or healing by sunlight, or artificial light resembling it, is one of the recognized methods used in modern sanatoria. It goes without saying, I trust, that one approves of exposure to sunlight without approving of the bestial practice of nudism. It may much better be said that in the physical life and in the spiritual life exposure to the rays of the sun should be strictly in private. Exposure to the

healing power of invisible rays is the way to get rid of our diseases.

So far we have been considering diet, exercise, air, and light as therapeutic agents, and it is true that our chart seems to show that we need medical attention. But it may well be noted that these are not only healing agents. They are essentials of normal living. Neither life of the organism, nor life of the cells can function efficiently without them. It should be noted also that although we have considered these four as separate means of abundant life they are, after all, only one means. As all physical life on our planet and all the physical energy we know of here have their source in the center of our solar system, so all our spiritual life and energy have one center—our Christ. This summer most of us have observed fields, lawns, and trees dried up and dying. After rain we have seen them with abundant life. After further lack of water they again begin to die. Jesus said, "If any man thirst, let him come unto me and drink." Who is satisfied with drinking once a week?

Many of us who bear the name of Christian live an undernourished life—we are half starved, for we do not come to him who says, "I am the bread of life." Some of us, it is to be feared, are no more alive than the long and sickly sprouts we sometimes find on the potatoes in our cellars. Some do not even imitate the sprouts which struggle toward the light. For abundant life we must depend on him who said, "I am the light of the world." As for the breath—the spirit—we shall hear more about that subject later in this Conference. Perhaps it is sufficient here if we remind ourselves of St. Paul's statement, "If any man have not the spirit of Christ he is none of his."

Let us leave the medical figure for a bit. I had on my homestead at Milton a tree of the kind called arbor vitæ. I had such a tree last year, but this year it would be more appropriate to call it arbor mortis—a tree of death, not a tree of life. Of course there is a reason for this. I think there were two reasons. First the tree was uprooted last fall and planted in a new place. Of how many former Seventh Day Baptist Christians is it true that their death has been caused by their being uprooted from their old favorable surroundings and being removed to new sites but not being "planted in Christ."

Some people have kept their arbor vitæ alive even during the drought by frequent and plentiful watering. But it seems to me that most of those one sees as he travels through the country are either dead or dying. To destroy the life of a tree or of a human spirit, an ax is not necessary. Neglect will do it!

It will, no doubt, be of interest to many to know that the suggestion of the "key-note" for this Conference came to me last summer from Susie Burdick, then lying almost helpless in the West Suburban Hospital of Chicago. It is of no little significance, it appears to me, that one, almost half of whose body appears to be lifeless, should think of Life More Abundant or "life and a surplus of it," as she said to me in Chinese. "Freshet fullness" was another of her striking expressions as she talked with me about it.

Anxious as she was and is for such a restoration of physical life and health as will enable her to return to her beloved work in China, of course the abundant spiritual life in Christ is what she is praying for, for herself, for this Conference, and for our church.

Some will doubtless be disappointed with this address. They will have been hoping for something that seems more practical, some new method perhaps that will enable our leaders or our ministers to save the church. And this to them perhaps will seem to be just another sermon. It is intended to be a sermon. Except a noble deed, nothing is nobler than a sermon! I get "fed up" with the preachers who begin a speech by saying, "I'm not going to preach a sermon," as if a sermon were something needing an apology, or something of which to be a bit ashamed. We are to have many sermons at this Conference, and I hope they will stir us anew to high resolve. The business meetings of the Conference will be important. They deserve our best thought. But if we only try to work our organization, we shall be as helpless as I was two weeks ago when I wanted to return home from association at Farina. I stepped on the starter and nothing happened. No life was there till I got a new battery. But even that figure is not adequate. The life of a battery is not real life. And it is real life, abundant life, that we must have—the kind of life a perfectly healthy young man feels coursing through his veins on a cool morning in early autumn. Nothing, absolutely nothing, could be more practical than this. Our patient is

sick—perhaps desperately sick—but there is a remedy. There is one source only from whom we may have life. Shall it ever be possible for him to say to us, "Ye will not come to me that ye might have life"? May God forbid!

DENOMINATIONAL "HOOK-UP"

MINISTERS, ET AL.

Pastor Paul S. Burdick and Pastor Albert N. Rogers exchanged pulpits Sabbath day, August 18. Pastor Rogers and his wife were visiting at Brookfield, N. Y., where he spoke in the First Brookfield church at Leonardsville. Pastor Burdick, with his family spending his vacation at their summer home in Connecticut, preached at Waterford.

Pastor Herbert L. Polan and family en route to Conference, spent a night at Alfred with R. L. Polan, both families going from there to the Polan reunion at Jackson Center, Ohio, before continuing on to the Conference at Salem, W. Va. Miss Muriel Polan will remain at Salem to continue her studies at Salem College when it opens for the fall semester.

Rev. and Mrs. T. J. Van Horn of De-Ruyter, and daughter, Mrs. Amy Robison and children were visitors at Brookfield, N. Y., a few days before Conference.

Rev. Neal D. Mills, pastor of the Piscataway Seventh Day Baptist Church, with Mr. and Mrs. Charles Kellogg returned to New Market from conducting the boys' camp (Lewis Camp) at Ashaway, R. I., in time to drive to Salem, W. Va., for the General Conference. They were accompanied from New Market by Rev. Everett T. Harris, pastor of the First Hopkinton Church.

Rev. J. C. McLeod, chaplain of Alfred University, and his wife have returned from a vacation near Buffalo and Detroit. The fair at Chicago was also visited.

Rev. William L. Burdick, corresponding secretary of the Missionary Society, of Ashaway, R. I., preached the centennial sermon at Independence, August 11. Afterward he visited his daughter, Mrs. Paul C. Saunders, at Alfred, N. Y.

Dr. Edwin Shaw of Milton College was one of the principal speakers at the Waterford church, celebrating its one hundred fiftieth anniversary, August 11 and 12. Dr. Corliss F. Randolph, president of the Historical So-

ciety, was also one of the principal speakers on this occasion.

Rev. L. Richard Conradi of Hamburg, Germany, was a visitor at the Denominational Building and at the home of the editor of the SABBATH RECORDER on his way to the General Conference. He is an interesting man as well as a consecrated Christian, historian, and evangelistic minister. No minute or hour drags in his presence. We hope he can be in many of our Seventh Day Baptist homes before his return to his European mission.

President J. Nelson Norwood and wife of Alfred University were recently entertained by Dr. and Mrs. Orra S. Rogers in their summer home at Long Lake.

Dr. Boothe C. Davis, who was seriously injured in an automobile accident three months ago, is comfortably convalescing at the home of his son, Dr. Stanton H. Davis, Plainfield, N. J. Doctor Davis is able to walk some with the aid of crutches and also moves around in a wheel chair. He hopes to be able to travel to Alfred within a few weeks.

ALFRED, N. Y.

In the August number of "The Glass Industry" is an excellent view of Alfred and the surrounding hills, taken from the air. The New York State College of Ceramics and its various buildings are shown near the center of the picture. This picture was taken Memorial Day by Mr. Preston, a glass technologist, who was visiting the school.—Sun.

PLAINFIELD, N. J.

On Sunday evening, August 5, Rev. Loyal F. Hurley, representing the Denominational Budget, gave a very earnest message at the church. He pleads for a complete consecration of our lives; then the money matters will be taken care of.

On Friday evening, August 10, eight of our girls gave a beautiful and helpful candlelight vesper service. We enjoy having our young people home from their school duties, and their help in the church services is much appreciated.

Several auto loads of people drove to Salem, to attend Conference. The Plainfield Church was well represented there.

The people of our city were greatly saddened by the news of the death of Dr. Henry M. Maxson, August 20, at Long Lake, N. Y. Doctor Maxson was superintendent of the

public schools of Plainfield for thirty-five years. He raised the standard of our schools until they rated as among the best in the state. He was a deacon of the Seventh Day Baptist Church for many years and held many other important offices in the church. Since his retirement he and his family have lived most of the time at Long Lake. He was buried there, where his daughter, Mrs. Ruth Aughiltree, was buried in June. Mrs. Maxson has been confined to her bed for some time. She has the deepest sympathy from the Plainfield people, in her sorrow. **CORRESPONDENT.**

NORTH LOUP, NEB.

In some way, by a slip of a poor pen used at the post office to fill in, my "35 in attendance at Teen-Age Camp" was mistaken for 350. The largest attendance was nearly 50 for one day.

So far August has been quite comfortable, with only a few extremely hot days and with several very light showers.

The baptistry and platform were beautifully decorated for the impressive service of baptism for eight young people, on Friday evening, July 27. Sabbath morning they were received into church membership.

SHILOH, N. J.

The following news item, showing the enterprise of one of Shiloh's Seventh Day Baptist young men, is clipped from the Plainfield *Courier-News*.

New Brunswick.—Rhode Island Reds, owned by Louis Schaible of Shiloh, Cumberland County, are leading both the Hunterdon County and Vineland egg-laying contests, it has been reported here today by Professor C. S. Platt, associate poultry husbandman of the New Jersey Agricultural Experiment Station, and supervisor of the contests.

MILTON, WIS.

Mr. and Mrs. Allen B. West recently celebrated their fiftieth wedding anniversary by visiting with members of their family the farm home at Hebron, Ill., where they were married fifty years ago this month.—*News*.

DE RUYTER, N. Y.

Mrs. David V. Robison and children, Theodore and Daphne, who have been spending some weeks as guests of her parents, Rev. and Mrs. T. J. Van Horn, left De Ruyter August 20 for New York City, from which port they will sail August 23 for Los Angeles, Calif., via Panama Canal. Mr. and Mrs. Van Horn accompanied them to New York City.—*Gleaner*.

MARRIAGES

BABCOCK-SAYRE.—At the Church of the Brethren, Lanark, Ill., June 6, 1934, by the pastor, Rev. I. D. Leatherman, Miss Leona I. Sayre of Lanark and Mr. Rolla O. Babcock of North Loup, Neb., the new home to be at North Loup.

DAVIS-RUMBAUGH.—At the Seventh Day Baptist parsonage, Salem, W. Va., August 17, 1934, by Rev. Geo. B. Shaw, Winston S. Davis and Luetta Margaret Rumbaugh, all of Salem.

HARRIS-SOCKWELL.—At the Shiloh Seventh Day Baptist parsonage, July 29, 1934, Olin R. Harris of Shiloh, and Amarantha Sockwell of Bridgeton, N. J., were united in marriage, Rev. Leon M. Maltby officiating.

OBITUARY

TITSWORTH.—Ella S. Runner Titworth, daughter of Jonas Richard and Sarah Coons Runner, was born at Blanchard, Pa., October 10, 1863, and died in Plainfield, N. J., July 22, 1934.

In early life, before coming to Plainfield to live, she was a nurse and lived in Philadelphia. In 1901, she was married to Arthur L. Titworth, who for many years was recording secretary of the American Sabbath Tract Society. Mrs. Titworth joined the Seventh Day Baptist Church of Christ of Plainfield. She was a consistent member of the church, generous-hearted, self-sacrificing, and thoughtful for others.

Mr. Titworth died in 1931. She is survived by two brothers and several nephews and nieces.

Funeral services were conducted by her pastor, Rev. Ahva J. C. Bond. Roy Titworth sang two solos. Interment was made in Hillside Cemetery.

A. J. C. B.

WHITFORD.—Asa Adelbert, son of Asa Maxson and Catherine Coon Whitford, was born near Adams Center, N. Y., July 11, 1851, and died in Milton Junction, Wis., August 14, 1934.

He married Mary Crandall of Farina, Ill., in 1868. After the death of his wife in 1888, he was married to Mrs. Orpha Crandall Whitford. In 1913, he moved to Milton Junction, where he has since resided. He is survived by the son, Arthur L. of Farina, and the daughter, Mrs. E. H. Todd of Milton, Wis., and a step-daughter, Mrs. Lena Whitford Davis of Janesville, Wis., three grandchildren and four great-grandchildren.

When fifteen years of age, he united with the Adams Center Seventh Day Baptist Church, transferring his membership to other churches where he lived, being a member at Milton at the time of his death. He was ordained a deacon at Dodge Center, and served at Farina after returning there, but declined to serve at Milton.

Owing to the illness of his pastor, funeral services were conducted by Rev. Erlo E. Sutton in the funeral home in Milton Junction, burial in the local cemetery.

E. E. S.

The Sabbath Recorder

VOL. 117

SEPTEMBER 17, 1934

No. 6

A PRAYER FOR PATIENCE

(Read at Friday night prayer meeting at Little Genesee, N. Y.
Author's name withheld.)

Give us patience, Lord, to walk the narrow way
And do the task thou sendest us each day—
Content to toil and not to see the end,
Knowing that thou who gave the task, a fit reward will send.

For thou too, Lord, didst walk the narrow way,
Endured the heat and burden of the day,
So patiently for us the suffering bore;
Help us to do our task and ask no more.

Give us patience, Lord, when friends may seem untrue,
When sharp and unkind words may pierce us through;
When the way seems dark, and life scarce worth the living,
Be near us then, thy strength and patience giving.

Thou, too, dear Lord, bereft of every friend,
Alone, didst drink the bitter cup unto the very end.
Patiently the cross to bear that we might live anew,
Give us of thy patience, Lord, that we may be more true.

Be patient with us, Lord, make us pure within;
Cleanse our hearts from every fault and each besetting sin.
Repentance, love, and gratitude to thee, Lord, let us know,
Since thou must bear our every sin and pay the debt we owe.

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