

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

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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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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less expressly renewed.

An Encouraging Conference Dr. J. Nelson Norwood, president of Alfred University, prefaced his sermon, Sunday morning, by saying he had not known just what to expect at this Conference—whether the people would be disheartened, utterly discouraged, or would come up with hopeful expectation. He had found the temper of Conference fine and hopeful, with a recognition of our embarrassments but a fearless facing of the future.

This attitude and temper of the Conference was noticeable and we believe all went home with new courage and with hearts cheered. Perhaps all went home, certainly many did, with new determination to be more faithful and to lift harder at the wheel than ever before. There was no gloom apparent at any time and the atmosphere was constantly that of those who believe in the Lord and are ready to make substantial their faith.

The Conference president, Rev. Jay W. Crofoot, had arranged a carefully planned and good program and made an excellent presiding officer. Business moved off easily, and any difficult matters were satisfactorily han-

dled. The new president, Rev. James L. Skaggs, pastor of the New York City Church, is well and favorably known throughout the denomination and loved and respected wherever he has labored in twenty-five or more years of his able ministry. He has been pastor in some of our leading churches, Nile, Shiloh, Nortonville, Plainfield, and Milton. He will need no introduction. When called before the Committee on Nominations, the chairman, Rev. W. D. Burdick, said to him: You have been sentenced by your peers to a year's hard service. Doctor Skaggs has never been afraid of hard work and will not shrink from the heavy duties imposed upon him for this coming year. The editor feels sure that our ministers and other leaders will give him the support and backing which a successful year will need and that he will have the earnest prayers and support of all our Christian membership.

On account of making an effort to get the rest of our Conference report before the people as soon as possible, editorials long waiting for space and others needing to be written will be omitted for this time.

Tract Society Three hours were given on Thursday to the work of the Tract Board. A large amount of interest was manifest in the reports and messages as shown by the close attention throughout the program and by the few questions and suggestions of the discussion period.

None of the officers read his report, but brought information and inspiration and encouragement. Some of the message of the corresponding secretary was included in an editorial on "Reports" in the last RECORDER. The leader in Sabbath Promotion, Dr. Ahva J. C. Bond, reviewed some of his outside contacts and activities and brought especial marks of encouragement, when speaking of camp work, by presenting a group of boys and a group of girls, each of which sang a song representative of the kind of work done in their recent camps at Berea, W. Va. No one could fail to be impressed with the importance and value of this kind of work in promoting the Sabbath among our young people. In the discussion following this report the value of the SABBATH RECORDER was emphasized, and the suggestion made that if possible a sixteen page weekly, during this emergency, would be preferable to a thirty-two page biweekly. The suggestion was made that our indebtedness, light, comparatively, would better be reduced more

slowly than by \$2,000 per year and the difference used for progressive work.

The treasurer's message, in the absence of Mrs. Stillman, was read by her sister, Mrs. Bessie T. Hubbard, and will appear in the RECORDER. It was clear, full of faith and good cheer, as her messages of encouragement always are.

Business manager, L. Harrison North, in his lucid and confidence-provoking style, gave a picture of the publishing establishment and told of our various lines of printing activity, both of denominational and commercial lines. It was surprising to see the hands of people raised, signifying that they had never seen the building at Plainfield. Not infrequently the wish is expressed here and elsewhere that some Conference soon may be held at Plainfield, that people all over the denomination who gave so heroically for the Seventh Day Baptist Building might have a chance to see it and to visit the publishing house.

THURSDAY AFTERNOON

The devotional services, morning and afternoon, for the Tract Society's hour were conducted by Rev. Neal D. Mills, pastor of the Piscataway Church of New Market, N. J. Mr. Mills led his audience to think upon the quiet influence and power of the Spirit of God, "the still, small voice," and that "it is not by might nor by power, but by my spirit, saith the Lord."

In a brief address President Corliss F. Randolph assured the people that the Tract Board is not discouraged or disheartened — though puzzled. The Lord of Hosts is with us and will continue, he believed. He swiftly reviewed Elder Conradi's coming to us, his interest, the value of the work he has already accomplished. He outlined his plans while in America. He will spend a few Sabbaths in Nebraska and other points west, some time in two or three American libraries, visit several churches and communities in the East, and return home early in October. He then presented Brother Conradi.

This man of God, already having captured his hearers, gave another helpful and inspiring message. He was interested in the Tract Society because it is sowing seed, he said. Then he used for his text John 4: 34. "My meat is to do the will of him that sent me, and to finish his work." He laid emphasis on the words, "and finish his work." He showed

from John 17: 4 that he had finished the work he had been given to do. The disciples had gone into town for food and were exercised when they returned and found he had been talking to an unpromising woman, and now would not eat. She was an unpromising woman, but a good one to begin with. She became so filled with his teaching she forgot her water jar and went out to testify and bring others to him. His meat was to do God's will. He tarried and did a great work in that harvest field. So far as we know the disciples had not invited anyone to come to Jesus from the town. Their interest was in food for the Master. This address revealed again the great evangelistic spirit and purpose of Brother Conradi, who told of some of his early experiences in bringing people to a saving knowledge of Jesus and to the acceptance of the Sabbath. We should know how to win men to Christ. This should be one of the requirements of students entering theological schools.

A map was shown, locating the thirteen churches in Germany, organized within the past two years. Brother Conradi told of his publishing work. His monthly paper contains lessons for the Sabbath school and Sabbath truth to be spread abroad. It contains no "Hook-up," he said. Home news items are sent out in mimeographed letter form to all the churches. There are four hundred fifty members, and seven hundred copies of the monthly are taken. He thought that with our numbers we should have at least ten thousand subscribers to the SABBATH RECORDER. Under such a condition he thought there would be no deficit. There would not be, of course. His *Commentary on Daniel and Revelation*, published some years ago, has the largest circulation of any commentary published in the German language, 250,000 copies sold. A new book which he believes will prove of real worth for future use by us, a book which he has been years in preparing, is now in the hands of the printers in London and will soon be ready for distribution. It will sell for about \$2; it contains about seven hundred pages. Through the printed word, pamphlets, tracts, papers, men come to know the truth and to accept it. We were shown a book belonging to him, printed in 1525. It shows that "the threefold angels' message" was proclaimed at that early date he said. We must give the world the everlasting gospel in all its purity.

Rev. Loyal F. Hurley brought a helpful message introducing the sessions of the discussion groups. He showed the unique position of Seventh Day Baptists in that they alone of all people stand as Sabbath-keeping Baptists, believing in the Holy Spirit and leaving a lot of important but unessential matters without commitment. Seventh Day Baptists present the Sabbath along with Jesus Christ and him crucified.

Thursday Night A day already full was fittingly climaxed by the sermon at evening by Rev. Erlo E. Sutton, preceded by the third helpful devotional service conducted by Rev. Claude L. Hill. Calling to mind his former themes, "Carrying the Banner of God to Victory," and "Having the Mind of Christ in You," Mr. Hill bore his audience still forward in a theme, "A Common Christ in Command of Common Things." The common people, of whom the world is filled, heard Christ gladly, for he talked a common language and used the common things of life to point his great, though common, truths. We are a common folk, a poor people, Mr. Hill said, but if we will bring to him what we have, it will be blessed and we will be directed to use it for the good of man. Little things, common things, are often stumbled over by those who look for something big. From the field of art Mr. Hill brought striking illustrations that inspired his hearers to a wish to dedicate themselves to God's service in our task. From the shadows of our dark hours may we the more clearly see the possibilities of our work and of God's power.

Such a season of devotion was a fitting preparation for the stirring sermon which followed. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God." From this text the speaker called to an awakening among us; to rise up and move forward in the strength and power of God. "Spiritual depression in America is greater than the economic depression." The "spiritual slump is more dangerous than the financial." As Israel in Isaiah's time found a remedy for their depression and bondage, so must we, and we can if we will. Spiritual depression is from our own fault, not God's. A people spiritually awake can get out of the slump. To the objection on the part of some that they do not believe in "revival" in religion, Mr. Sutton answered that men believe in

a business revival, a revival of growth of vegetation in drought stricken areas. A certain political party would welcome a political revival. The spiritual revival urged by the speaker was not one of emotionalism and spectacular results, but one wherein men are stirred up to do something for God. We need to pray if such a revival comes. Pentecost was the result of prayer and of the preaching of a Christ crucified and risen again. The panacea that will effect a great cure for our ills is Jesus Christ. Do we dare, he asked, to awake; to put on strength; see God's arm bared; go back to our churches to do our part to waken our people from the sleep of death? It is not God's fault if we fail—but ours. To the call for those who would really dare to accept the challenge to do for God in winning souls, and build them up in the faith, the congregation, largest yet in the Conference auditorium, rose almost as one man. Certainly our churches ought to experience a growing season this coming year in response to such a reaction. This reporter hopes we shall not forget our dedicating response to this challenge in the days ahead.

A Busy Day Many young people responded to the early fellowship breakfast, Friday morning—as they have been responding to all the other programs arranged for them. Our young folks constantly gave a good account of themselves by presence at many of the regular sessions of Conference. This is as it should be. Such interest and attention give heart to older people and leaders and board members who are having today to bear the burdens of our people. Tomorrow these young folks will have to bear the responsibilities; this is the time they should be getting in line. Their many particular activities will be reported by others.

To the editor, at work soon after six o'clock in the office room allotted to him in Huffman Hall, came the cheering songs of "Nearer My God to Thee," and other hymns, raised in praise in the early prayer meeting. While his tasks do not permit him to attend these services, usually, his heart was warmed as he realized there were those there who could attend and who were holding up their leaders in prayer on these mountain tops as did Aaron and Hur the hands of Moses in the crisis of a great battle. We hope to have some report from these inspiring meetings.

COMMITTEE ON RELIGIOUS LIFE

An outstanding report was given by Rev. Alva L. Davis of Verona, N. Y., for the Committee on Religious Life—outstanding as a report of this Conference not only, but as a report embodying the most constructive program within our denominational work, and such as the first commission had in mind at the inauguration of the Forward Movement. This committee's program has already been before our people. It was asked to be read in his report, and thus more people became better acquainted with it. In spite of many handicaps, splendid results have been achieved, many of which could not be reported within the year covered by Doctor Davis' report. No report, however helpful, brought more cheer and encouragement than this, showing how greatly boards, associations, and churches and individuals were responding and co-operating. As we shall try to give this report in full in this RECORDER, we do not report any details. Too much commendation cannot be given the men of this committee who have spent so much of their time and means in envisioning the task and outlining a program. These men have been among the first to work out in their own churches the program which they are urging upon others. The SABBATH RECORDER will continue to do all within its power and limited space to give publicity to this work and to encourage it in every way.

SABBATH SCHOOL BOARD

The meeting of this board was presided over by Rev. John F. Randolph of Milton Junction, Wis., who expressed his regret that Dr. A. L. Burdick could not be present and give his own report. The following paragraphs show the general and financial conditions:

Except as a matter of record for future consideration, it would not be necessary to refer to the effects of the general depression in social, economic, and religious matters, that has gripped the world during the last few years. The present generation needs no reminder of this, but for the enlightenment of future generations who may not experience times like these, it is, perhaps, proper to mention this handicap as being in a very large measure responsible for the unfavorable showing, both of the amount of work done, the failure to meet the budget, and the meager results accomplished.

The amount of the board's budget for the year was \$2,400. This is about \$75 less than was actually expended by the board two years ago. The board received from the Denominational Budget and other sources, \$1,483.55. To this was added a balance on hand at the be-

ginning of the year, making the total amount that could be spent without going in debt, \$1,883.36.

The board went on record at the beginning of the year as being opposed to the incurring of a debt. Consequently an agreement was entered into with the director of religious education whereby his salary was to be determined by the amount of money that was received and remaining after the other running expenses were met. As a result of this, his salary was cut about \$400 and his traveling expenses were largely paid by himself. Nothing was paid for the expenses of the board's representative on the Commission of the General Conference during the year, and all other board expenses were held down to the lowest possible point, and as a consequence we have gone through the year without incurring any debt and with a small balance still in the treasury. But little field work was undertaken and nothing was spent in the promotion of Vacation Religious Day Schools. Statistics received from about three-fourths of the Sabbath schools indicate a shrinkage in membership of about seven per cent over last year's reports. However these reports are incomplete and in some instances are hardly trustworthy for statistical purposes.

The report was presented in neatly mimeographed form instead of being printed, to save expense. The program was a splendid one. Mr. T. Stuart Smith of Verona, N. Y., gave a helpful address on such Sabbath School Practical Problems as leadership, teachers, material, and equipment, time element and standards. The address showed practical knowledge of the problems and how to meet them. Rev. Willard D. Burdick gave an address on The Opportunity of Bible School Teachers for Evangelistic Work. He has been asked to furnish this for Our Pulpit, and if it does not appear on another page in this issue, it will later. In closing his address, he spoke of the silent influences of teachers, workers, and preachers. It was said of Lord Chatham: there is "something finer in the man than anything he said." Stanley Jones was introduced with "This man is back of everything he says." Doctor Burdick told of a contract that a certain Christian in a foreign field had to sign before being permitted to teach. He was not to teach Christianity or mention Jesus Christ. But his life was so sincere and sweet and flawless that, unknown to himself, forty students gathered and signed a covenant to renounce idolatry. An ardent Indian convert, though poorly equipped with the English language, wrote "We are having a great rebible here." Doctor Burdick closed with, "We need such a re-bible in our teaching."

The masterful address, presented in his most

masterful manner by Rev. Erlo E. Sutton, dealt with *A Forward Look*. This *must* appear in an early issue of the RECORDER, and we hope on the Pulpit page.

Rev. Harley D. Sutton at the beginning of the hour had led a fine worship service, such as would be helpful in any religious service. At the close of the morning session he gave a most splendid address on Leadership in Worship. We need, he said, not more but better worship. Conditions must be right for it, both physical and psychological. We must be challenged with a sense of God's near presence and of our own unworthiness, and we must have a sense of being united in this worship. The leader's material will be of the nature of prayer, hymns, both words and music, and Scripture. Not only must he prepare these and for these, but he must prepare himself. It was a fine address and we could not help feeling that he was one of those behind what he was teaching. His last point, "Close on time," was emphasized by himself, bringing his own address to a most fitting close—on time.

HISTORY AND EDUCATION

On Friday the programs of the Historical Society and the Education Society were listened to with appreciative attention by a fair-sized audience throughout a very warm afternoon. Dr. Corliss F. Randolph, president of the Historical Society, spoke in an informal manner for the society, telling of its origin, something of its growth, interests, acquisitions, and achievements. He spoke of the old grandfather clock, once belonging to the late Colonel E. T. Richardson, formerly of the old Mill Yard, mother church, of London; of certain valuable pictures, priceless church records, etc. He spoke of the improvements in the equipment and furnishings of the Historical rooms made possible by the recent availability of funds much needed. A good income is needed, and some young man "with aptitude" for such work who would devote his full time to these interests—and while information gathered through experience and labor of sixty years is still available.

The society's interest in up-to-date matters was shown in its choice of a young man to give the address. The splendid paper prepared and delivered by Professor Burton Crandall on the subject, "Laissez-faire," justified the choice and the confidence of the president. We hope to be able to secure this address for the RECORDER.

The Education Society's hour was conducted by Dr. Edgar D. Van Horn, president of the society. The matters in way of a report presented by the corresponding secretary, Dr. Walter L. Greene, were pertaining to our colleges and seminary. No notes were taken of any parts on this hour, as the editor was one of the speakers. Dean John Daland of Milton College gave a most masterful address, showing what education must do for our young people. He held his hearers alert and spell-bound from beginning to the close. He has promised to give us a résumé of this address. At the very hour to close, the writer was presented to give an address on Theological Education Among Seventh Day Baptists. The lateness of the hour heightened his embarrassment, already considerable, and to relieve his own feelings he was impelled to tell of a recent experience. He was calling upon a sick man who is interested in our denominational work. He is a great admirer of Loyal F. Hurley and a warm friend of the writer. He said to his attendant, "Frank, did you know Van Horn and Loyal Hurley are each on the Conference program three times?" "My goodness," exclaimed this mutual friend, "are they going to add another day to Conference?" If it seems expedient, some time later some of the things said in this address may be reported by the editor.

These last sentences are being typed just as the sun is getting past the high-held horizon and the Sabbath evening has come. The typewriter shall be closed and as many cares forgotten as possible for the next twenty-four hours, and something of the Sabbath peace and rest enjoyed, "for the Sabbath was made for man, and not man for the Sabbath."

Conference Sabbath Sabbath peace and quiet and appreciation prevailed. The beautiful vesper service of the early Sabbath evening thrilled the hearts of many and made real the sense of the presence of God in their midst. Especially was the anthem, "Remember Now Thy Creator" (Adams) impressive and lifting. It was dedicated to the memory of Dean Van Horn, it being one of his most favored hymns.

Rev. Carroll L. Hill delivered the sermon, using for a text the words of Jesus, "If any man would come after me let him deny himself daily and take up his cross and follow me." Probably eight hundred people gave close attention to this sermon which stressed the importance of testing our lives by the cross. A

goodly number gave testimony in the conference meeting led by Dr. Alva L. Davis.

Sabbath morning the Seventh Day Baptist church was filled to capacity for the communion service conducted by Rev. Ahva J. C. Bond, a former pastor, and Rev. Harold R. Crandall of Westerly. This service was immediately followed by one particularly impressive, in which two young people received baptism. Interest was added to this by the fact that George Thorngate was baptized by one grandfather, Rev. George B. Shaw, and received from the water by his other grandfather, Pastor Charles W. Thorngate of Albion, Wis.

With Pastor George B. Shaw leading, assisted by a former pastor, Rev. E. A. Witter of Adams Center, and a former member of the Salem Church, Rev. Hurley S. Warren, North Loup, assisting, a beautiful and inspiring worship period culminated in a most helpful discourse preached by Rev. Loyal F. Hurley, from the text John 7: 37-39, "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified." "The Fountain of the Abundant Life" was the theme. Introducing his sermon by a helpful discussion of the Trinity, Mr. Hurley proceeded to speak about the function and work of the Holy Spirit. We cannot comprehend deity, he said; neither can we comprehend the ocean, as we stand upon its shores. A cup full of the ocean is a perfect portion of it and can be comprehended. Jesus, the Son of God, was a perfect portion or sample of God. He spoke of the Holy Spirit as the cup which contains some of the water. Every Christian has some of the Spirit, the pity being that we have but a few drops, when we might have an overflowing supply. The work of the Spirit is to glorify Christ — not Mohammed, or a Gandhi or a Peter or a Paul, but the Christ. The Spirit glorifies him like the sun that brightens a mountain landscape in the midst of mist and fog. That Jesus stands out above all others to us is due to the work of the Holy Spirit. The Holy Spirit convicts the world of sin and righteousness and judgment. He acts upon us in helpful ways. "The fruit of the Spirit is love, meekness . . . self control."

He acts in power though in quiet ways. When the Holy Spirit comes in, love takes possession. It is impossible to love our enemies without the power of the Holy Spirit. We need his power.

The afternoon meeting was in the hands of the young people and a very interesting program was carried out. As this will be reported fully in their department, space will not be taken here. One of the outstanding features of it was a "panel" discussion pertaining to the question of the moving pictures. This was led by Pastor Albert N. Rogers of Waterford, Conn. Out of this came the following Resolution:

The Seventh Day Baptists in Conference assembled at Salem, W. Va., August 21-26, 1934, Resolved, That we heartily support the Federal Council of the Churches of Christ in America, joining with other Protestant denominations in co-operation with Catholics and Jews, in condemning vile and unwholesome motion pictures. We protest against them as a grave menace to youth, to home life, to country, and to religion. That we urge legislation against the practice of block-booking. That we commend to our own people the use of worthy film estimates as a guide in choice of movies they will attend. Be it further resolved, That We stand for the liberation through education of the individual and society from the handicaps of beverage alcohol.

The Sabbath day's activities were closed by a most excellent program by the Woman's Board, conducted by Mrs. George B. Shaw, president. Featuring in this hour was an order of pictures of our new churches and mission work by Mrs. Helen Thorngate. This program will be reported by the editor of the Woman's Page.

Last Day of the "Feast" Nothing has been said about the weather at Conference and perhaps it is not necessary. The first two days were bright, pleasant, and comfortable. There were showers Friday and Sabbath morning, with a bright sun Sabbath afternoon and a beautiful day Sunday. Taken as a whole, the weather was almost ideal. Rain prevented the young people's fellowship breakfast at a lake side, and the meeting was held at the church.

Sunday morning at seven o'clock found many of the ladies gathered for a special breakfast at the church parlors. The Woman's Board served a tempting meal at that hour to one hundred fifty guests. Mrs. Edward Davis was in charge of the arrangements, and the tables were beautifully decorated with

summer flowers under the direction of Mrs. Earnest O. Davis. The grace before the meal was softly sung with Mrs. B. B. Sheppard of Shiloh leading. Mrs. Eli F. Loofboro introduced the members of the board and called out several women who gave short talks on subjects pertaining to the work of our women. But this program, doubtless, will be reported by Mrs. Trainer, editor of the Woman's Page.

President Norwood's sermon was an outstanding one, as his sermons and addresses always are. For his text he used the words of Jesus spoken to the disciples after his resurrection: "But tarry ye . . . until ye be clothed with power from on high." "Power," he said, "is something wanted by all." President Norwood then described power and illustrated what he meant. The progress in development of power machines was shown, progress hard for younger people to realize. The ways of controlling the material world have developed much faster than men have developed control of themselves. "We are confused, thwarted, and embarrassed" because of this, he said. We have not used as we should have done the unlimited power available from on high. The objective of the church, the school, and the home is not better bridges or a balanced diet, but that folks may be better. Our concern here at Conference is not so much budgets and boards, but that there may come about a better world, a better social order. And "you cannot surprise the spirit into a better being by just improving the machinery." There is a need that we shall "tarry till endued with power that will prepare our spirits for a better social order." Doctor Norwood urged that we may well start with just ordinary honesty with each other. An ordinary crook may start with a "Pullman" towel. Such a one may start in the joke column, then get into the penitentiary, then into the headlines.

If we want the gift of God's power which is promised, we must co-operate with him. Something cannot be given which people do not want. "You can't give a thousand dollars to a dog," he said. Further illustrating his point, he said one could not give him a sheet of music—it would be Sanscrit to him. You cannot give a boy an education who does not want it. There must be co-operation. We must co-operate with God if we are to receive the power from on high. We need to tarry—some of us must tarry a life time. But let us not forget there is "Power, power, wonderworking

power." We were pleased to see many of the local townspeople in this service and to have them get the inspiration from such a sermon.

The afternoon session was introduced by a paper by Esle F. Randolph of Great Kills, Staten Island, on "Shall We Unite Some of Our Boards?" This excellent address will appear elsewhere in the RECORDER. Out of the discussion following, a committee was appointed to study the question of merging some of our boards.

In the business meeting following, various committees appointed to study various reports made their reports which were discussed and in some cases amended before adoption. A recommendation was adopted that the Tract Board extend the \$1 subscription for new subscribers, accompanied by a \$2.50 renewal, until January 1, 1935. The movement to strengthen the seminary by calling a permanent dean as soon as advisable was commended and approved.

There was a recommendation by the Commission that the Tract Society absorb a possible tax of \$2,400 on the Seventh Day Baptist Building. Three possible ways of doing this were proposed, the Tract Society to determine which. These ways were: "(a) using the \$2,000 which the society has allotted to debt reduction with \$400 from the Conference Budget; (b) a loan of \$2,400 made by the Tract Society; or (c) discontinue the services of the editor of the SABBATH RECORDER and the corresponding secretary of the Tract Board." Of this recommendation, item (c) was voted out by what was probably the heaviest vote of Conference. Other possible ways recommended from the floor before the report was finally adopted were "or using some kind of combination, or otherwise provide the \$2,400."

The Conference Budget for its various activities amounts to \$3,900, which added to the budgets of the various boards and societies totals \$27,874.

The closing sermon, Sunday night, was preached before a full house by Rev. A. Clyde Ehret, pastor of the Alfred, N. Y., Church. The editor's notes on this excellent sermon were taken on scraps of paper which have been misplaced, but the sermon in full will soon appear in Our Pulpit and will be enjoyed by all who will read it.

As a crowning climax of the Conference, the young people on the terrace above the college marched around a fire, consecrating themselves to the Master's service, and as the audience came from the auditorium these fine young folk filed down the flight of steps and formed a fellowship circle on the campus and lighted their candles from the torch of devotion. They marched to the song of The Holy Grail. Many good-bys were said, and the one hundred thirty-second anniversary of the Seventh Day Baptist General Conference was over.

Matters of General Interest The total registration of delegates of Conference was 281. Of course the attendance was much greater. Three hundred were fed, the highest number at any one meal, Sabbath day for dinner, and about two hundred sixty for supper.

Meals were served cafeteria in the college dining rooms, by Mr. and Mrs. Kenneth Hulin, without expense to the General Conference. The food was of most excellent quality, abundant variety, and liberal portions at a very reasonable price—most everything being priced at five cents, meats ten cents. Probably the average cost per meal was well under thirty-five cents. It was particularly interesting to discover that practically everything used in the food line was produced on the farm of the Hulins. The meals such as above described could hardly be served at such a price with any profit had materials been purchased in the markets. A wonderful fried chicken dinner was served, with sweet potatoes and gravy, another vegetable, a salad, hot rolls and butter, and dessert with coffee, tea, or milk — for thirty-five cents. Mr. and Mrs. Hulin are to be congratulated on such a service so pleasingly and efficiently rendered, and the committee on having secured such caterers.

Two new Seventh Day Baptist churches were admitted into the Conference on request, Christ's Seventh Day Baptist Church (colored) of Los Angeles, Calif., with eight members; and Irvington Seventh Day Baptist Church of Irvington, N. J. (German-speaking) with twenty-two members. At the closing hour of Conference the hand of fellowship was extended in their behalf to Rev. Loyal F. Hurley and Elder L. Richard Conradi.

In the report of the Obituary Committee, nine deacons were reported deceased and four

ministers, George W. Lewis, John T. Davis, Gideon H. F. Randolph, and Lely D. Seager.

Much interest always attaches to the report of the Nominating Committee. To those especially interested in the personnel of our boards, new members' names are always noted. There were several such in various societies at this Conference. The matter of relocating the Young People's Board, which had been requested by the board located at Battle Creek, caused much distress of mind and heart, and as a result of the Commission's action as instructed by Conference, this board was located at Alfred Station, with Elizabeth Ormsby as president and Elizabeth Van Horn, corresponding secretary. A list of new officials is not at hand, but we hope they will be named soon through the Young People's Department, still to be edited by Miss Marjorie Burdick. It had seemed inadvisable to place enough in the Budget of young people's work to maintain a field worker. This is unfortunate, many feel. Miss Burdick's heart has been entirely in this work and plans for the future, already well formulated in her mind, cannot be carried out. As the report on their work says, the denomination owes much to her leadership and consecrated zeal in this field.

REPORT OF COMMISSION

SIXTEENTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
AUGUST 23, 1934

(As adopted by Conference)

To The Seventh Day Baptist
General Conference:

Your Commission would respectfully submit the following as its annual report for the year ending with this session of the General Conference.

Members of the Commission for this year were as follows: Rev. George B. Shaw, Salem, W. Va.; Rev. Claude L. Hill, Farina, Ill.; Rev. Jay W. Crofoot, Milton, Wis.; Rev. Loyal F. Hurley, Riverside, Calif.; Harold O. Burdick, Alfred, N. Y.; Rev. William L. Burdick, Ashaway, R. I., representing the Missionary Board; Corliss F. Randolph, Maplewood, N. J., representing the Tract Board, and A. Lovelle Burdick, Milton, Wis., representing the Sabbath School Board. The corresponding

secretary of Conference, Courtland V. Davis, is *ex officio* secretary of the Commission.

The Commission met at Milton, Wis., on Sunday, August 27, 1933, electing Jay W. Crofoot as its chairman, and appointing its committees for the year.

An informal poll of members of the Commission conducted by the chairman led to a decision to omit the customary mid-winter meeting.

The pre-Conference meeting was held in Salem, W. Va., August 17-21, with a short session on August 22, after Conference had begun.

The committee appointed to consider the feasibility of holding the 1934 session of the General Conference at Mountain Lake Park, Md., reports that in consideration of the fact that the Salem Church definitely expressed itself as favorable to the holding of the Conference at Salem, and after a visit to Mountain Lake Park, it was decided that this session should be held at Salem. This should not be interpreted as an official decision against the plan of holding the meeting at a summer resort. It might, in the opinion of the Commission, well be true that the possible decreased attendance and added cost of such a plan would be more than balanced by increased efficiency.

The Commission notes that the permanent funds of the Missionary Society are now nearly equal to those of five years ago. The new funds have largely balanced the losses since 1929.

The Commission hereby gives written notice that at the next session of Conference the adoption of the following amendment to the Constitution of the Conference will be moved:

Article 4. At the end of first paragraph add, "Twenty-five persons representing five churches and/or aforesaid societies shall constitute a quorum."

A committee of the Commission has revised the list of recognized ministers for the forthcoming issue of the *Year Book*. This list has been approved by the Commission and is in the hands of the secretary of the Commission for inspection by any who may be interested.

The Commission has appointed a committee consisting of Corliss F. Randolph, William L. Burdick, and Courtland V. Davis, to revise the list of ministers for the 1935 *Year Book*, and has set up a committee for this purpose as one of its standing committees.

Jay W. Crofoot and A. Lovelle Burdick have been appointed a committee to study the history of the Lottie Baldwin Association, with a view to determining its relationships to the denomination, as directed by the 1933 Conference.

The Auditing Committee of the Commission has examined the reports of James H. Coon, treasurer of the General Conference, and Harold R. Crandall, treasurer of the Denominational Budget, has compared them with vouchers and found them to be correct.

A committee consisting of William L. Burdick and Karl G. Stillman has been appointed to investigate the matter of setting up a system of bookkeeping for general use in our churches, to report at the next meeting of the Commission.

The Auditing Committee of the Commission has been authorized to employ a duly qualified accountant to audit the books of the treasurer of the General Conference, and the treasurer of the Denominational Budget.

The Commission notes with satisfaction that many of the boards, societies, and churches have followed the recommendation of the Commission concerning the bonding of treasurers and auditing of treasurers' accounts, approved by the General Conference of 1931; and again calls it to the attention of those organizations which have failed to follow the recommendation. That recommendation was as follows: "The Commission recommends that, in the interest of better business methods, and for the protection of the good name of those serving as treasurers, the General Conference suggest to our various boards, churches, and societies handling funds the advisability (1) of bonding their respective treasurers in an amount commensurate with the funds handled, (2) of having their treasurers' accounts audited by an auditor of recognized ability selected from outside the membership of the organization."

The Commission wishes to record its appreciation and commendation of the work done by Rev. L. Richard Conradi in Germany, and other European countries during the last two years.

The thanks of the Commission are extended to the officers of Salem College for the use of the well-provided office in which the meetings of the Commission were held, for the use of the file of year books in the college library, and for the secretarial help so freely provided:

RECOMMENDATIONS

A. Amendments to the Constitution and By-Laws of the Conference proposed at the 1933 Conference for the purpose of permitting the Conference to meet other than annually, if any Conference should so vote, are approved by the Commission and recommended to the Conference.

B. The Commission recommends the adoption by the Conference of the following pronouncement and resolutions concerning recruiting and training of the ministry, and the training of Christian laymen:

It Is Evident:

That we do not have enough consecrated, thoroughly trained, and efficient ministers to supply our churches with pastors and our mission fields and other departments of denominational work with suitable workers.

That the large majority of our ministers are past middle life, and several of them are near the retiring age.

That our ministers in order to do their best work are in constant need of studying the Bible, and about the Bible, and reading such literature as shall fit them for the best possible service in the church and denomination.

That Christian laymen have an important service to render in the local church, the denomination, and society at large.

Therefore be it resolved:

1. That as Seventh Day Baptists we should seek the spiritual and intellectual fitness that will enable us to carry on the work to which the Master has called us.

2. That as individuals and Sabbath schools we should plan to study the lessons to be prepared for 1935, on the great doctrines of the church, giving particular attention to the lessons of the second quarter that are to be prepared by our Sabbath School Board on the articles of our Exposé of Faith and Practice. (See the SABBATH RECORDER, July, 23, 1934.)

3. That parents and churches should encourage their choicest spiritually minded and efficient young people to consider the claims of God for their service in the Christian ministry.

4. That we encourage our colleges to magnify their work of training laymen and ministers in the study of the English Bible and Christian work, and the importance of giving valuable help when students return to their home churches.

5. That the Seventh Day Baptist Theological Seminary should be strengthened by electing a permanent head at the earliest possible date, to take office if practicable at mid-years and with sufficient co-workers to enable the department to provide studies for at least two years of seminary work.

With such organization the department could give more attention to securing recruits for the ministry; advise as to pre-seminary studies and work; supervise correspondence reading and study courses for laymen and ministers; compile lists of helpful books, papers, and magazines for ministers; and inspire us to carry on our work in the spirit and zeal of the New Testament Church.

C. The Commission recommends the adoption by Conference of the following items concerning the statistics reported in the *Year Book*.

1. Abandon the statistical tables in favor of the paragraph report, with standard abbreviations.

2. Arrange churches in alphabetical order rather than by associations and date constituted, with association and post office given and cross-reference where necessary to geographical location.

3. Drop classification of membership as resident and nonresident.

4. Omit net gain and net loss.

5. Because of difficulty experienced by many clerks in obtaining the information, omit (a) number of families connected with the church, (b) number of children not church members, (c) other members of Seventh Day Baptist churches in the parish, and (d) approximate total membership of the parish.

6. Group all local expenses in two items: amount paid pastor, and amount of all other local expenses.

7. Use the figures of the treasurer of the Denominational Budget rather than those of the local church for amount given to denominational work, and omit this item from the report of the local church.

8. Omit the item—For objects outside the denomination but given through the church.

9. Omit annual rental value of the parsonage; estimated value of parsonage, church lot, buildings, and furnishings; and amount of productive endowment funds. Substitute for these (a) Does the church own its own house of worship? (b) Is there a parsonage? (c) Is there endowment?

10. Omit the blank for the church letter.

11. Omit from form the list of delegates to the General Conference, because these are not appointed, customarily, at the time when the statistical report is due. A separate form should be used for this report, to be sent in at a later date.

12. For the foreign churches, set up two classifications to correspond with the rubrics of the National Association of Religious Statistics. Namely: (a) foreign churches connected with this body, and (b) foreign mission churches.

13. With the proposed revision of the financial report, it seems reasonable to expect foreign churches to include financial statistics in their reports.

14. For the foreign churches, provide for listing in the directory officers other than those common in the American churches.

D. The Commission recommends that Karl G. Stillman be elected attorney of the Corporation of the General Conference.

E. The Commission recommends that the Conference authorize the organization of a new corporation to hold the Seventh Day Baptist Building in Plainfield, N. J., and other similar property in the State of New Jersey, if present holder of the title finds it necessary or desires to do so.

F. The Commission recommends that the Conference adopt the following statement: In the study of the work of the Missionary Board, 1933:

34, there is apparent the need for a policy governing the retirement of workers, who in the judgment of the board should be withdrawn from the field, either because of age or incapacity. The Conference therefore suggests that the Missionary Board take immediate steps to formulate such a policy.

G. The Commission recommends that the matter of changing the term of the insurance on the Denominational Building be referred to the Tract Board for decision and action.

H. In reference to the informal request of the Tract Society that an item of \$2,400 be placed in the budget for the payment of taxes on the Denominational Building, the Commission recommends that for the present year this item of expense be cared for by the Tract Society. We further recommend that this item be met in one of three ways as shall be determined by the Tract Society, viz., using the \$2,000 which the society has allotted to debt reduction with \$400 from the Conference Budget; (b) a loan of \$2,400 made by the Tract Society; (c) or by using some combination of methods (a) and (b) or by some other method provide the amount of \$2,400.

I. The Commission recommends that the following be adopted as the Conference Budget for 1934-35:

Contribution to World Conference on Faith and Order	\$ 25.00
Contribution to Federal Council of Churches	75.00
Conference share of <i>Year Book</i>	600.00
Denominational Building maintenance ..	1,250.00
General expenses	1,400.00
Contingent fund	550.00
	<hr/>
	\$3,900.00

It is recommended that in financial reports of all boards the salaries of officials and employees appear in separate and distinct items, for better information of the people of the denomination.

J. Many of the denominational agencies have submitted tentative budgets for the ensuing year. These have been carefully considered and assembled with others as follows:

Missionary Society	\$14,250.00
Tract Society	3,184.00
Education Society	2,140.00
Young People's Board	600.00
Sabbath School Board	2,500.00
Woman's Board	150.00
Ministerial Relief	900.00
Historical Society	250.00
General Conference	3,900.00
	<hr/>
	\$27,874.00

One hundred dollars has been added to the tentative budget of the Tract Society to provide for the traveling expenses of its representative on the Commission, since it was omitted by that board.

The item for Scholarships and Fellowships amounting last year to \$450 has been dropped and \$1,050 has been added to the budget item for

the Education Society last year to make that item in the present budget. This is done with the understanding that this additional sum will be used only for the employment of a permanent dean.

The Commission recommends the adoption of the proposals listed above as the Unified Denominational Budget for the fiscal year ending June 30, 1935.

IN CONCLUSION

In conclusion, the Commission feels that a review of the year now closing offers much of hope for the year to come. Our people are facing the situation as it exists without attempt to cover the conditions or deny their existence. Frank acknowledgment of our situation not only is basic to its remedy, but sets us far on the road to improvement. Already we find voluntary prayer groups forming among our people. Already we find a new spirit of devotion stirring in our hearts. Hunger for deeper and more abundant spiritual life finds more frequent expression. As these things continue to grow and to spread among us, the guiding hand of the Holy Spirit may be the more clearly discerned, and the more certainly followed.

Respectfully submitted,

COMMISSION OF THE GENERAL CONFERENCE
 JAY W. CROFOOT,
Chairman,
 COURTLAND V. DAVIS,
Secretary.

MISSIONS

EXCERPTS FROM REPORT OF PASTOR PIETER TAEKEMA

GRONINGEN-NIEUWE PEKELA, HOLLAND, FOR YEAR ENDING JUNE 30, 1934

Rather I were condemned to make five extra sermons than to write a report of the past year. Perhaps you find this a strange sigh. But you will find it intelligible, though. When I read a report of a mission field, I find that attractive by the description of other customs and other circumstances. That frame brings you in another work and makes the account interesting. But I am a common pastor of a church with many scattered members (twenty-seven) who live in ten different places, consequently divided into more than one circle; and I have to do common pastoral work, edifying by sermons and "Bible hours" and meeting

our members in their homes, particularly the lonely members in the most proper sense of the word. Under very strong convictions of our peculiar truths they vividly interest themselves in questions concerning all truths possible. Besides, our Dutch people are of a dogmatical nature. That gives a lively conversation about different topics. Jokingly my colleagues in other churches say sometimes, "None of us has such an extensive parish." A Baptist pastor said once to me, "And you are now the minister of the whole Netherlands."

I consider my different duties as a serious task, because my work is for me a calling from God, a good and perfect gift from the Father of lights, and therefore a fountain of enjoyment. But what I can give as a result, seems to me a dry enumeration.

My sermons were this year from July 1, 1933, till June 30, 1934, 64, my addresses 46, total 110. My visits 557.

This year I could not make my usual two trips of a month which I made since 1926, because there was no money. My total of visits was not far below the total when I traveled. The last year it was 613. The number of visits of my last trip all over the country was 125, and I visited twenty-eight places. I received from different persons tokens of regret that the tours were stopped. Also I avail myself of that opportunity to visit unorganized Sabbath keepers.

I had to attend three meetings of the board of the Dutch Bible Society. January twenty-first of this year I had to deliver the "stirring speech." My topic was the Perfectness of the Bible. Each of the denominations represented in the board is alternately on the roster for that speech. This year the turn was ours. A reward for me was the gladdening attendance, more than other years, nearly six hundred people in a church which can contain eight hundred. The fact that I am a "Sabbatarian" did thus not deter people.

Our conference (August 11-13, 1933) was attended by more than ninety persons. I had the sermon and an introduction on Sabbath afternoon about the theme of the conference: "We are laborers together with God." I translated two times for Rev. L. R. Conradi, the last time a speech of one and a half hours. We all are astonished at his cheerfulness and strength of mind at such an age.

August 14-17, I had a trip with him to translate him in public meetings at Haarlem,

the Hague, Rotterdam and Leeuwarden, and in private conferences.

March 9 and 10, at the yearly meeting at Haarlem, I translated him different times and Monday evening, the twelfth, in a public meeting in Amsterdam, which was well attended.

It was my privilege to represent our Alliance at the first conference of the German Seventh Day Baptist churches in Hamburg from April 20-23. I felt myself really at home. The exodus out of the Seventh Day Adventist community goes always forward. And the soul of the movement is Elder Conradi, whose vigor is admirable. All who left the Seventh Day Adventists have the feeling that they have been led out into the freedom.

On my travels I had many conversations with an Adventist preacher, Mr. Holwerda, who leads with another preacher an Adventist movement of one hundred people, who seceded from the common Seventh Day Adventists. They believe no longer in a one saving church, and the belief concerning Mrs. White as prophetess is no more a binding point of confession.

I close with the gladdening notice that five members at Groningen were added. It is a compensation for me, that the church at Groningen, torn so cruelly, now again is a reviving one.

How can we in these hard times be thankful enough for the support for so many years, and also of this last year. I can lively feel that your help is for me the only means to carry on my life work. To free in some measure one man in behalf of the scattered flock of Holland, is worth while. God bless you and us in our efforts to realize the Biblical idea of the Church, and to be quite serious with regard to sin, which is the transgression of the Holy Law of God for all men.

Respectfully submitted,

P. TAEKEMA,
Pastor.

ACTIVITIES IN JAMAICA, B.W.I.

DEAR FRIENDS IN "RECORDER LAND":

We are sending Christian greetings to all our friends, through this letter, in which I will try to tell you of some of our work since the U. S. A. party arrived. We were very glad to have them come, particularly as they brought some stereopticon slides, showing Seventh Day Baptist churches in America and

mission work in Africa and China and some pictures of early Seventh Day Baptists in England.

The Moores, Mrs. West, and Mr. Duane Hurley arrived in Kingston Harbor on the sixteenth of July. That week we let them get acclimated and accustomed to their surroundings until Friday evening, when we began to use them in our services. Sabbath was a day full of praise and fellowship. Sunday morning all went with us to the six o'clock prayer meeting or quiet hour service, and on Sunday eve our week of evangelistic meetings began. In these meetings we used the denominational pictures and a set of views on the life of Christ, also some of the masterpieces of great artists and a few illustrated songs. All of these the people enjoyed. Then they were very appreciative of Duane Hurley's chalk talks and his rich voice in solo. One evening our services opened with a short Bible play (which I wrote, providing costumes, etc.) given by the girls whom I have organized into a group called the "Sunbeam League." These girls are from twelve to sixteen years old. If any of the home churches have Bible plays, or anything of that nature, I would be more than grateful to have a copy of such, to be used in the work here. Plays of that kind seem to impress folks more than reading, at times, and bring a real blessing to those who act the parts of Bible characters. Our meetings were well attended for the whole week and we feel that great good was done, even though no additional conversions took place, to our definite knowledge.

Sabbath, July 28, was spent at Luna church, services all day, and the pictures and lecture at night after the Sabbath. A good crowd attended this service also. Sunday, July 29, we went to Bath church, first having a service for the consecration of five babies to the Lord, and later a long evening service after a little visit with the dear people of Bath. The evening service opened with a series of anthems by the fine choir, after which Mr. Hurley gave an inspiring and helpful chalk talk, closing it with one of his song messages. Most of the evening was then used for the stereopticon lecture followed by a short talk by Mr. Hargis, after which one of the Bath officials gave a few words of appreciation, in behalf of the citizens of Bath, for the program just given and the influence of our work at that place. He asked if he might speak, just as the time came to

close. This same gentleman, who is quite an influential man — justice of the peace — has done much to encourage our building program in Bath. Our own church people were very much pleased with the pictures, and Mr. Moore has proved himself a fine lecturer, speaking very distinctly, simply, but with power of conviction, and in a way which impressed the people with his sincerity and the truth of his statements.

We returned home from Bath that same night. Wednesday morning we started on a six days' journey into west and northwest parts of the island, going by the way of the old capital of Jamaica, Spanish Town, and visiting our groups at May Pen, Rock River, and Post Road. At the latter place we spent our first night, holding a service there and again using the chalk talks and slides and lecture.

Leaving Post Road early Thursday morning, we drove to Mandeville and had breakfast with some friends. We were delayed so much by rain that day, that after visiting the Sabbath group at Aberdeen, a few miles away, we returned to Siloah and set up camp there.

Next morning we took a short cut to Montego Bay, in order to reach Wakefield and get our camp set before sundown. Just as the sun goes down in Wakefield, the church members begin coming to the church and begin singing choruses and songs of praise and songs about the Sabbath, keeping music going until the evening prayer service begins. In place of the regular prayer meeting we had an evangelistic meeting this night, and Mr. Moore gave his African slides, telling about the work and the people there. It is very fortunate that he brought these slides, for there has been a new stress on the "Back to Africa" movement, in the past year, leaders deceiving the more ignorant people, telling them of a "Big White Ship" which is coming to take them back to their "home, where the black man is ruler of all" and where the Messiah they are looking for has now returned to earth and is waiting for them in Africa. In order to go, they must have money, which is gathered now, so that those who wish to go may not be left when the ship calls any time for them. Many have given money, and of course it is a total loss to them. Also they are told wonderful things about the great wealth awaiting them. In showing these pictures and telling them about the country, the different languages and

dialects of the tribes, which they would have to learn, the primitive customs, and ignorance, the Jamaicans can readily see how much better off they are here.

Sabbath was a day full of worship, beginning with the Sabbath School service at nine-thirty, and continuing until twilight, the close of the vesper service, as usual. No meeting that night, as the people wish to have that time to go to market and have had practically nine hours of steady worship in one day.

Sunday night was the time for the program of pictures with accompanying lecture, and special music which Mr. Hurley and our family trio furnished. Six-pence was the fee charged at the gate, the money to be used toward the new church which has been begun. I surely wish the members of our United States churches could have seen the pride of these brothers and sisters here and have heard the "ohs" and "ahs" and remarks about the lovely buildings seen on the screen. It has given folks here new courage and something to spur them on with new hope; they are glad to really know through seeing for themselves. The Wakefield Church is a fine, active, working church.

Monday morning we broke camp and with no stops we came directly to "Burgess Place," arriving in the afternoon, having completed a journey of three hundred forty-three miles.

Our trips within the next two weeks will take us to most of our other churches, and we are praying that the Spirit of the Lord will go before us and that each group will be blessed by our visit.

I want the denomination to know that the Moores have used their own savings to do missionary work of a real type here in Jamaica. The slides which Mr. Moore made cost him much money besides the contributions from the Woman's Board, Tract Society, and Missionary Society. Mrs. Moore adds her bit to the work. Mother West is a sort of queen, looked upon with awe and love. I cannot express the joy it has given me to accompany Duane Hurley in his solo messages, for music is "life" to me and I have greatly missed the good music of the homeland. Duane is the "human idol" of our boys, who miss the companionship of home, so he has two shadows always in what he does. The whole party has brought new inspiration, joy, and courage to the family of four in Jamaica.

Hoping and praying that the work of mis-

sions will not be so cramped in the coming year, we are entering upon the new Conference year.

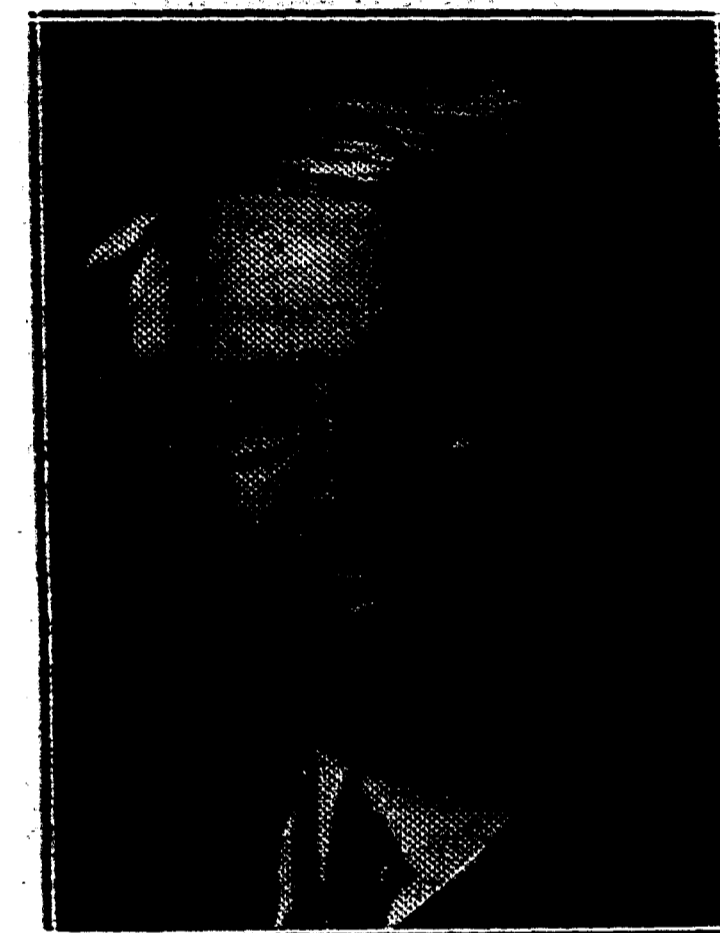
Very sincerely,

MR. AND MRS. HARGIS.

Kingston, Jamaica,

HENRY M. MAXSON

Henry Martin Maxson, son of Jonathan and Matilda Wilcox Maxson, was born at Westerly, R. I., March 28, 1853, and died at Long Lake, N. Y., August 20, 1934.



Doctor Maxson secured his education in the public schools of Westerly, at Alfred University, and Amherst College, graduating from the latter institution in 1877. Immediately upon graduation he entered upon a teaching career, a calling which he followed all his life, and with great success. In his earlier years he taught in New York, Massachusetts, and Rhode Island. In 1891, he accepted the position of superintendent of the Plainfield schools, in which capacity he served until his retirement in 1926, with the love of thousands of former pupils and the esteem of all who were ever privileged to teach under his supervision. As a school administrator he exhibited candor, carefulness, and thoroughness, and he was always kind.

He was a popular and inspiring public speaker, holding before his audiences always high ideals and exhorting his hearers to lofty purposes. He was president of the New Jer-

sey Teachers' Association in 1898, and was a strong factor in educational matters, not only in New Jersey, but in a much wider circle.

Doctor Maxson was a loyal Seventh Day Baptist, and filled many offices of responsibility in his own church and in the denomination. He was a member of the Plainfield Church for nearly forty-two years, was a trustee for several years, and was ordained deacon March 6, 1920. He was made a member of the Tract Board in 1897, and a member of the Memorial Board in 1900. He was president of the latter from 1905 to 1927, when he resigned as a member of the board because of continued absence from Plainfield. He was president of the Centennial Session of the Seventh Day Baptist General Conference which was held at Ashaway, R. I., in 1907.

Two years after his graduation from Amherst, Doctor Maxson married Miss Henrietta Lewis, daughter of Dr. and Mrs. Edwin R. Lewis of Westerly, R. I. For more than fifty-four years they walked life's way together in sweet and helpful companionship. Their only child, Mrs. Ruth Aughiltree, died last June. Mrs. Maxson with her son-in-law, James W. Aughiltree, will continue to live at Long Lake where for many years the families have had a summer home. More recently they have made it their permanent home, living there all the year round. Nearby is a spot where Doctor Maxson used to sit and contemplate the beauties of that picturesque country with which he was so familiar.

Doctor Maxson was buried by the side of the daughter, in the village cemetery. In the absence of his pastor, who received word of his death while attending the General Conference at Salem, W. Va., farewell services were conducted by Rev. T. H. Thomas, the minister serving for the summer as pastor of the local Methodist Church.

Doctor Maxson leaves a blessed memory and an unmeasured influence for good.

A. J. C. B.

SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center October 5-7, 1934. A cordial invitation is extended to all who will be able to attend.

BEULAH BOND,
Secretary.

WOMAN'S WORK

Choked by the suffocating atmosphere of worldliness all about us, we turn to thy presence, O Lord, for shelter and strength. Amen.

Talk health. The dreary, never ending tale Of mortal maladies is worn and stale. You cannot charm, or interest, or please By harping on that minor chord, disease. Say you are well, or all is well with you, And God shall hear your words, and make them true.

—Ella Wheeler Wilcox.

CONFERENCE

Yes, Conference has convened and adjourned. A large delegation (the times considered).

A few may have come "to see and be seen," but by far the greater number seem to have come "to hear and be heard."

All seemed cheerful and hopeful for the future of our problems and work.

Our women, we think, are becoming more and more interested in the work of all the boards and the work of the denomination, and feel that we must put up a united front for its support with our active interest and prayers for the leading of the Holy Spirit.

At the Woman's Conference breakfast more than one hundred sat together, to talk about "Why We Are Here."

Mrs. Eli F. Loofboro led the program. She used the word "women" as an acrostic.

- W—Why Are We Here?—Mrs. Bessie T. Hubbard, Plainfield, N. J.
- O—Over There—Mrs. Edgar D. Van Horn, Alfred Station, N. Y.
- M—Ministers' Wives—Mrs. Hurley Warren, North Loup, Neb.
- E—Everywhere—Mrs. Loyal Hurley, Riverside, Calif.
- N—Now—Miss Evalois St. John, Plainfield, N. J.

Some of these talks will appear on the Woman's Page of the SABBATH RECORDER.

Two other meetings for women were held, in which an interest was taken, but for lack of time could not be made as helpful as could have been wished.

At the meeting of the Woman's Board on Sabbath night, after the devotional service and reading of the report of the work of the board, many interesting pictures were shown of our

workers, places of missions, buildings, and churches. The lecture was read by Mrs. Helen Shaw Thorngate.

These slides and the lecture can be had by our various churches (in turn) for their use. Send postage with request for same to Mrs. Okey W. Davis, Salem, W. Va.

WHY ARE WE HERE?

BY MRS. BESSIE T. HUBBARD

Why are we here? We think we know why many women are here! The Woman's Board is located in Salem; they are our hostesses at this woman's breakfast. Wives of ministers, truly associate ministers, need the inspiration and help of the Conference almost as much as their husbands, and most certainly the rest and change from home cares. Then some are here to represent other boards of which they are members. Then the wife of the Conference president is here because she is doubly interested. These make about forty, here for special reasons; what about the other seventy at this breakfast this morning? Why are we here? Did we have relatives we wished to visit? Had we not seen Salem College? Or was it a vacation we wished? Or was it this beautiful country where the hills seem to almost fall over each other, and the earth and sky seem to touch? Or did we come with a keen interest in the work of the denomination through its boards, and wished to co-operate intelligently, in constructive plans for its advance? If answered honestly, there would doubtless be surprising revelations.

Did you ever have the experience of going to a friend's house to stay only a few moments, and have the friend say, "While you are here, will you show me how to put this pattern together?" or maybe, "Will you please help me hang these curtains?" Perhaps a friend or a member of your family will come to you while you are here and you will say, "Here, read this letter and see if it expresses clearly what you think I mean to say"; or "Here is an article I have been asked to write; look it over and make suggestions." There would probably follow an interesting conversation together, an interchange of thought and experience, helpful to both.

Well! While here, will you not with me put into concise form some of the practical suggestions gained for women, during these days here together? Perhaps something like

this would be your answer: information, interest, and inspiration.

We have seen while here the need of being informed on things denominational, civic, national, and international. Education has never stopped with the schoolroom, or college. Now adult education has become more easily attainable, and popular as well. Information leads to interest and is followed by inspiration. This inspiration can be made a permanent impulse and find constant expression in life and action if we say as the Psalmist did, "Thou wilt show me the path of life: in thy presence is fullness of joy."

For whatever reason we are here—while we are here, we gain information, interest, and inspiration, which should count for much in our individual lives and in what we can do and should do for our denominational interests and for Christ's kingdom.

DENOMINATIONAL BUDGET
Statement of Treasurer August, 1934

Receipts		August	Total
Adams Center		\$ 60.00	
Ladies' Aid society		112.00	
		\$172.00	\$172.00
Albion		5.00	5.00
Alfred, First		28.65	96.14
Battle Creek		\$ 4.50	
Special		1.25	
		\$ 5.75	19.25
Berlin		8.00	8.00
Boulder			3.00
Brookfield, First, Sabbath school		5.00	11.27
Brookfield, Second		28.50	53.50
Denver			2.00
De Ruyter			113.00
Dodge Center		\$ 12.25	
Sabbath school		3.53	
		\$ 15.78	15.78
Edinburg		5.25	10.00
Exeland			5.10
Genesee, First		77.05	77.05
Gentry, Special		3.00	3.00
Hopkinton, First			9.50
Hopkinton, Second		2.20	6.70
Little Prairie		2.00	2.00
Los Angeles, Special		2.00	2.00
Milton		73.80	187.98
Milton Junction			50.71
New Auburn		2.00	2.00
New York City		19.58	45.58
North Loup		\$ 9.00	
Mrs. Lily Lamphear		5.00	
		\$ 14.00	24.00

Pawcatuck	100.00	364.00
Piscataway		38.50
Plainfield		302.55
Richburg	10.00	10.00
Riverside		63.70
Rockville	11.20	22.40
Salem	300.00	330.00
Syracuse, Rev. and Mrs. R. G. Davis	1.00	1.00
Verona	25.00	25.00
Washington		15.00
Waterford		2.50
Welton		76.90
Individuals:		
T. B. Freeman	\$ 6.00	
Mrs. G. H. Deeley	1.00	
	\$ 7.00	13.00
Eastern Association	44.30	44.30
Nile and Richburg Christian Endeavor society	5.00	5.00
		\$2,240.41
<i>Disbursements</i>		
Missionary Society	\$511.20	
Special	3.25	
	\$ 514.45	
Tract Society	\$114.20	
Special	3.00	
		117.20
Sabbath School Board		89.70
Young People's Board		21.50
Woman's Board		5.40
Ministerial Relief		32.30
Education Society		76.80
Historical Society		9.00
General Conference		139.90
Tax on checks52
		\$1,006.77

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
September 1, 1934.

The distribution of funds of the Denominational Budget for the Conference year 1934-35 will be according to the following schedule:

Missionary Society	\$14,250.00	.5112
Tract Society	3,184.00	.1142
Sabbath School Board	2,500.00	.0897
Young People's Board	600.00	.0215
Woman's Board	150.00	.0054
Ministerial Relief	900.00	.0323
Education Society	2,140.00	.0768
Historical Society	250.00	.0090
General Conference	3,900.00	.1399
	\$27,874.00	1.0000

"Before you ask advice, explore your own head. There might be something in it."—*Tony's Scrap Book.*

YOUNG PEOPLE'S WORK

CHRISTIAN YOUTH BUILDING A NEW WORLD - A NEW COMMUNITY

BY KENT STOODLEY, ADAMS CENTER, N. Y.

Some one has said, "As my life today has been determined by the way I lived yesterday, so my life tomorrow is being determined by the way I live today." America is poised today as if in mid-flight, between a past that cannot be recaptured and a future that must be made.

Seldom have we had greater need of vision and courage in our leaders and in ourselves. We have been swept into a torrent of change, with a hard choice of advancing to perilous experiments or retreating timidly to ancient ways which bred disaster.

Christian Gauss says in an article in *Youth*, "If I were allowed to say only one thing to the young today, it would be this: Do not believe what your elders have been telling you, that you are the lost generation. That is false. It is your elders. In the next ten years youth must do the things that their elders failed to do. They must develop new leaders and open new paths into the future. There are signs that they are doing this."

True, many opportunities, once open, have been closed. The day of Daniel Boones and the Davy Crocketts will never return. Neither will the day of the first railroad builders and old style captains of industry. But the age of cut-throat competition, of irresponsible control of vast sums of capital and of the "public be damned" is also at an end. For one opportunity that is lost, a hundred new ones are opened.

We are now hunting our way out into a future of infinitely greater possibilities than any past age ever dreamed.

Ages of stability are the paradise of the middle-aged and the old, but it is ages like ours when civilization must be reshaped and rebuilt that demand, above all, the adaptability, the courage, and the vision of youth.

We need desperately a new system of education, a more vital religion, new forms of government, new uses for leisure, and new ways of living. In all of these tasks every young man can co-operate, no matter what his job. The first step is to pick out one of these fields of reconstruction on which to focus our energy and interest. Avoid the mistake so

many of our elders make — build our life around our work and not around our money. The promise is so rich that if you will stake out such a claim, our elders will say to you, as Emerson said to the young Walt Whitman, "I salute you on the threshold of a great career."

Daniel A. Poling, in the June issue of the *Christian Herald*, suggests that we add to our already experimental N.R.A., C.W.A., and C.C.C.—S.R.A. (Spiritual Recovery Act.) He says that what this country needs is not revolution, but regeneration.

For what shall it profit a man if he gains the world and loses his own soul, or what shall a man exchange for his soul?

Answer—Nothing and less than nothing. And what shall an economic recovery profit America, if she returns then to eating and drinking, gambling and wasting her way into another financial and moral debacle?

Answer—nothing and less than nothing. What this country needs pre-eminently is a moral and spiritual recovery exceeding in its proportion her lawlessness and surpassing the dreams of the social prophets, whose heroism lacks yet His infinite resources for such a time as this. "Without me you can do nothing."

"One ship sails East and another West
By the selfsame winds that blow;
'Tis the set of the sails and not the gales
That determine the way they go."

And it is the set of our souls that determines our goals. Let us all start right with God and man, so that it can be said that we did our best, that we were always ready to lend a hand and speak a word of cheer, to smile and give a little mirth. A worthy aim in life is better than a gold mine and can be found right under your own hat.

What are we leaving in the sands of time—footprints or dollar marks?

I believe we young people have a large place in our respective communities and that we must do our best to make our community a fit place for little children to grow up in and a community that we can be proud of living in.

In each and every one of our individual communities we have a different problem to work out. In certain communities they have the problem of race, a brother of a different color and nationality. Some have problems of a crowded city or small village or the open country. But no matter where we live, it is

our duty to help make our community better; to so live that our neighbors will be proud to have known us.

Somebody once said, "Let me live in a house by the side of the road and be a friend of man." Think of all this implies. We have committed the golden rule to memory, now let us commit it to life. Some people can talk religion by the yard, but cannot walk it by the inch.

Blessed are they who were not satisfied to let well enough alone; all the progress the world has made we owe to them.

BUILDERS ALL

Isn't it strange that princes and kings,
And clowns that caper in sawdust rings,
And common folks like you and me,
Are builders for Eternity?
To each is given a bag of tools,
A shapeless mass, and a book of rules,
And each must make, ere life is flown,
A stumblingblock or a stepping stone.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It is a very rainy afternoon and my brother Leland has just started for Canastota to visit my Aunt Genevieve, so I thought I would write a letter to you.

Grandma Davis is spending two weeks with us on her way home from Conference.

I spent two weeks of my vacation at Silver Lake. I went two miles from there to Perry every morning to Bible school. There were over seventy juniors.

By reading the letters in the RECORDER I found I had a twin, Jeanette Ling. I, too, was ten on August ninth, and will be in the fifth grade when school begins. One of my birthday presents was a fountain pen.

Grandma Langworthy lives in Andover, so I see her quite often.

Your friend,

RUSSELL LANGWORTHY.

Alfred Station, N. Y.,
August 28, 1934.

DEAR RUSSELL:

I received your letter soon after I returned home from Conference. Of course I was pleased to see your Grandma Davis there and also your Uncle Frank and Aunt Lena, as well as a lot of other good friends. We all had

the best kind of a time together among the West Virginia Hills. On our way home we were stopped for awhile by a flat tire and so the Verona people and others passed us by and we saw them no more.

Silver Lake is a lovely place to spend a vacation. We spent several days there one summer, and another summer planned to spend a week there but the children at our house all had the whooping cough so Pastor Greene had to go alone.

It was jolly to find a twin wasn't it? Probably Jeanette will be pleased to know it too. We have two pairs of twins next door to us, all in the same family and each pair is a boy and a girl. And what do you think? In each case the girl is a lot taller than the boy.

I am going to close my letter now so that I will have room for a story which was told to the children at Conference. I'll tell it as near as I can remember it.

Your sincere friend,
MIZPAH S. GREENE.

THE BOY WHO WONDERED AND FOUND OUT

Once upon a time there was a little boy named Neesima, who lived far across the sea in the beautiful land of Japan. His home was a tiny thatched roof house surrounded by a quaint, lovely garden whose chief beauty was a tiny lake over which were bent the gnarled branches of old, old cherry trees. Neesima's mother kept her garden very pretty and prim with its flat stepping stones from the porch to the lake and the wistaria vine that nearly covered the house.

The house was pretty inside, too. Its walls were made of heavy paper screens and on the floors was soft matting. Neesima's mother kept the house very clean and dainty, and that was the way she was herself. She wore tiny sandals on her very small feet and sat on the floor and poured tea for her friends, and often she bowed low to a row of wooden idols on a shelf above her.

One day Neesima's father and mother went to the temple to pray to a great idol and Neesima was left alone in the house. He stood in the kitchen and looked up at the row of ugly, gaily painted wooden idols on the shelf. One of them was the kitchen god, before which Neesima's father had taught him to bow daily and to bring it rice and tea. "If you forget to bring food to the idol," said his father, "you

will go hungry yourself." Of course Neesima never forgot.

Neesima noticed that when he put the rice in the kitchen god's hand, the hard little grain of rice he had put there the day before was still there. "How can the kitchen god eat?" thought the little boy. "I have never seen it move even its little wooden hand. I think I'll put the idol in the ground. If it is really a god it will not stay there."

Neesima was a little afraid, but he lifted the kitchen god from the shelf, carried it into the garden, dug a shallow hole in the soft earth and buried the kitchen god there.

Neesima waited and waited. Day after day passed and the idol did not come out of the ground. At last one day Neesima saw a small crack in the brown earth where the idol was buried. Patiently he watched the crack all day and although it grew wider the idol did not come out. When night came he hated to go to bed but of course he had to obey his mother.

The next morning as soon as breakfast was over Neesima stole out into the garden to examine the crack he had seen the night before and there stretching out through the crack was a little green shoot like a blade of grass. How excited the little boy was then. "Did the kitchen god do this?" he wondered. Carefully he dug down to the idol. There it was just as he had placed it; it had not moved, but one of the grains of rice in its hand had sprouted and was pushing its way up into the sunlight. Why, the white grain of rice had life.

"The kitchen god did not have life," said Neesima, "but the rice did. Who gave the rice its life?" Neesima wondered and wondered.

(Concluded in the next issue)

I am grown up when I am not dismayed by temporary setbacks or depressions, but see life as an ongoing, upward process.

Many of us can remember episodes in our youth when all seemed lost because of a punishment meted by parental discipline. The world was hopelessly dark, and fates of all sorts were contemplated. Children think in terms of the present and the immediate experiences of life. The adult must consider the future and ultimate as also a part of life; he must see life whole.—Selected.

OUR PULPIT

SPIRITUAL VALUES IN COLLEGE LIFE

BY DEAN J. N. DALAND OF MILTON COLLEGE

If the college student desires to develop the spiritual quality in his life, he should make three efforts: to drink from the fountains of spiritual power, to harmonize his spiritual life and his intellectual life, and to be eager to associate with persons of spiritual nature.

When young people come to college from Christian homes where spiritual values and well defined moral ideas have been kept before their eyes, these values should be maintained. They should be maintained, however, not by excluding further knowledge of the world, but by assimilating it. While the student walks the college pathway, he may well say to himself: "Let me learn the laws of nature and the ways of men in society; let me see what men have done in history, what they have thought in philosophy. I want to know the best that has been thought and written in the world. Let me understand also the problems of today and the meanings of the clashing forces all about me." But let the student prudently add this:

"While I am gathering all this new knowledge and while I am trying to digest it, I may change my own ideas and beliefs, but I will change them rather slowly. Wisely and slow—they stumble who run fast."

With this reasonable attitude on the part of the student and with wise teachers to assist, the strain of adjustment to higher education may be removed or at least greatly eased.

To maintain spiritual values, let not the mind be static, like a bowl filled with exactly so many quarts of stagnant water. We are far more likely to attain spirituality if we think of the mind as a fountain bubbling up and overflowing, but ever renewed from the pure sources of truth. With due respect and care let us lead the student in his spiritual growth, just as we do in his intellectual growth. Let us joy to bring him to the well springs of spiritual power—those choice words and living thoughts of creative minds. Such words act as beautiful reflectors to the divine light that the great poets and thinkers have left to the world in their work.

Into the spiritual treasure house of the world's best thought every youth of sensitive mind must desire to enter. If he has enthu-

siasm to explore "the infinite wealth of the mental world," there will be no time for base desires and demoralizing pastimes.

It is a delightful thing to show the student that the best men of all ages have struggled after the same spiritual values which he has loved and honored in his home and which he brought with him to college. These struggles after spiritual reality have not always been expressed in conventional religious phrases. But the college student must learn to look beneath catch words and forms into the meaning of the vital experience. If he does, a broader realm of the spirit will open on his vision.

Ages ago a wise Greek said: "Oh, that my lot may lead me in the path of holy innocence of word and deed, the paths which august laws ordain, of which heaven is the father alone; the power of God is mighty in them." When Sophocles said this, it is well for the student to realize that 2,400 years ago the heart of a great seeker after truth was searching for the same thing we desire—that is, reconciliation with God.

Again the great poet Sophocles uttered this: "Thy power, O God, what pride of man constraineth? Thy throne is founded fast high in the heavens. Through present and through future and through past abideth one decree: nought in excess enters the heart of man without unhappiness."

It is highly important for the student to recognize that this ripe wisdom is not confined to any one people or any one age—certainly not confined to our age. The graduate of some famous university of today, with all its equipment and facilities, may not be as wise as Plato or as good as Socrates. No truth is more essential for the youth of today to know than this which the Greek poet set forth four and twenty centuries ago, namely, it is not this or that which is so wrong in itself, but "nought in excess enters the life of man without unhappiness." It is the excess that is bad.

However, not only college students, but national governments the world over, wealthy employers of labor, labor unions and other groups—all, at times, fail to heed the law of moderation and restraint. We see endless violence on all sides. Nevertheless, even in a reckless world, it is well for the student to be gently persuaded for four years to meditate somewhat upon the spiritual principles of life. He will then carry out into the battle for existence not only the spiritual values he brought

with him to college, but a more broadly grounded wisdom, a deeper devotion to righteousness. And perhaps some day the glorious vision of Isaiah will come true: "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken. And the heart of the rash shall understand knowledge and tongue of the stammerers shall be ready to speak plainly."

One of the finest ways to build up our own spiritual life is to appreciate and love that quality wherever we can find it. By leading the student into many literatures we shall impress upon his mind the fact that spiritual values have been struggled for by all peoples in all the eras of history. A spiritually minded Moslem says that God declared this truth to Mohammed: "I am not contained in aught above or below; I am not contained in earth or sky, or even in highest heaven. Know this for a surety, O beloved, that I am contained in the believer's heart."

No one can venerate the great thinkers of the past more than I do; their contributions to us are incalculable. But not all wisdom and spirituality come to us from the ancient past. Some of the most spiritual members of the human race are living on earth today. It is one of the pleasures of a college teacher that he may sometimes call to the attention of a student something of beauty or spiritual significance which has come to birth but yesterday. Look at a wife and mother going about the duties of her home and expressing her thoughts today like this:

"In the fear of death I ask me,
What is my heart's desire?
Here as I sweep the floor
And shade the sunny window,
With what is it I task me?
Of heaven what implore?
Life to maintain and to increase
Like an orchard in sun
Where all's activity—
Leaf, earth, and weighted tree,
Yet all resolved in one, one
Airy tranquillity.
And to maintain my soul
Content in this employ:
To bind despair and joy
Into a stable whole.
So day by day both house and spirit tending,
Feel all's complete at day's as at life's ending."
—Janet Lewis.

If, then, the student cares for spiritual values, he should reach out in every direction and learn to live with those noble minds who—from Socrates to Jesus, from St. Francis to

Gandhi—have triumphantly achieved the spiritual life.

Now to maintain our spirituality it is not necessary to give up our intellectual integrity. Realizing that God's infinite love is greater than any dogma about him, we feel sure that the more we know about his universe the better children of his we ought to be. Yet many good people are troubled by this thought when they send their young folk to college: my boy has a beautiful Christian faith built up in the church and the home. If he goes to college, he will have to study sciences and philosophy, and these may unsettle his faith. This is a natural feeling. But two things should be considered in this connection. First, the boy cannot always stay in the village church or in the old home. Even if he does not go to college, sooner or later he must be buffeted about in the world of cynicisms and contradictions. The currents of modern thought will come to him through papers, magazines, books, and in many another way besides. His childlike faith will be subjected to strain in any case. How much better to pass through this period of readjustment under the guidance of sympathetic teachers, who are at least a little wiser than the student, and who have won their way through storm and stress to a calm and reasonable faith. Second, as once Doctor Crofoot wisely said to me, "It is not necessary for the college student to keep his childish faith, but it is necessary for him to replace it by a manly faith." It is the privilege of the college teacher to help his students to grow with their growing knowledge into this manly faith. To those of us who have won our way to a steadfast faith, even though we freely admit that we cannot understand all the apparent contradictions in this life of ours—to us, I say, the old controversies between science and religion seem futile. All sciences, all knowledge, everything has its existence within God's world. How, then, can any knowledge be contradictory to God's truth? It is the fault of men's narrow vision and imperfect language that they raised up these walls of difficulty where no walls should be.

Another vital element in maintaining spiritual values in college is for the student to care greatly for the associating with those of his fellow students who actually have noble thoughts in their heads. Let him, of course, be pleasant to all; but let him not mingle exclusively with the shallow and the trivial.

Some thirty years ago Woodrow Wilson pointed this out clearly: "It is to get at the spirits of men," he said, "that the college is created. To my mind it is not to make scholars. No undergraduate can be made a scholar in four years. The very best efforts of college life are wrought between six and nine o'clock in the evenings when the professor has gone home and minds meet minds, and a generating process takes place."

I know an eminent man who when he was in college had a great influence over his fellow students, not through any exhortations on his part, but because of the fineness and purity of his own life.

At certain times, indeed, even college teachers may aid in clarifying some problem for a student. Sometimes even a teacher may share in a rich spiritual experience with a student. It may be that they are walking on the shore of Lake Michigan with the eternal roll of the waves sounding gloriously in their ears; it may be that they are quietly rowing on Rock River, or sitting by the edge of a pond in the woods—in any case it is God's great nature working with the imagination of man; it is the interplay of mind with kindred mind, the companionship of friends who care for thought and truth more than for any gain or praise.

Such moments in life are rare enough, but when they come the world is shut away awhile and the "Vision splendid" burns a little brighter as heart meets heart.

DENOMINATIONAL "HOOK-UP"

HAMMOND, LA.

We had a very pleasant visit last Sabbath at church in Hammond by Pastor Thorngate of Albion, Wis., and Mrs. Helen Thorngate and children, on their way from Conference to Houston, Tex. Pastor Thorngate preached and Mrs. Thorngate, before leaving, interested us all very much with entertaining talks on China.—Taken from correspondence.

NEW AUBURN, WIS.

The New Auburn Church is doing nicely and our young people are surprisingly earnest and helpful, taking their turns at the services Sabbath days. One of the things this writer is grateful for every week when preparing Sabbath school lessons is the splendid work of Rev. Erlo Sutton. I have wondered if he knows how much his work is appreciated. His

comments and thoughts are so helpful in opening the avenues of our minds to more paths of thought.—Taken from correspondence.

MILTON, WIS.

Dr. and Mrs. Edwin Shaw and daughter Stephanie returned from the East Thursday evening. During their eighteen days' trip they visited fourteen states, four of which were in the New England group.

They attended the one hundred fiftieth anniversary of the founding of the Waterford Seventh Day Baptist Church at Waterford, Conn. Albert Rogers of the class of 1932 of Milton college is pastor of this church. He and his bride are now settled in the Seventh Day Baptist parsonage in Waterford.—News.

Sixteen people who have been attending the General Conference at Salem, W. Va., have been reported by name as having returned to Milton. This includes the Philip Coon family of Beaver Falls, Pa., here for a visit with Miss Rachel Coon, and Mrs. Stella Brown who has spent the past two years at Plainfield, N. J.

DODGE CENTER, MINN.

Good prices for onions and early cabbage are reported by the Dodge County Star. Owing to the early heavy winds that whipped out the seed and the excessive drought later, the crop has been affected. About twenty per cent yield is estimated. Mr. Stiven, editor of the Star, acknowledges some of the "finest" onions left as sample of the crop produced by Charles Socwell. Charles is a loyal and active member of the local Seventh Day Baptist Church, and is a son of the late Rev. E. H. Socwell.

NORTH LOUP, NEB.

Rev. and Mrs. L. O. Greene and three boys left for their new home at Haigler, Monday. North Loup friends regret very much to lose the Greenses, who have been active and helpful in church and civic life, in addition to Mr. Greene's long service to the pupils and patrons of the North Loup schools. The best wishes of hosts of friends will follow them to their new field and may success attend them.

Christian Endeavor meetings were well attended last Sabbath afternoon. The seniors were led by Merle Fuller, topic: "What Have I to Share?" The Intermediate topic was: "A Favorite New Testament Character," leader

Lois Barber. Lillian Babcock led a lesson on "Parables" at the meeting of the juniors.

The juniors led a fine vesper service last week. Three songs were led by the juniors, the Scripture lesson was given from memory by the class of older girls followed by sentence prayers by several of the older juniors. There were several special numbers of music.

—Loyalist.

MARRIAGES

COON-SMITH.—At the Seventh Day Baptist parsonage, August 30, 1934, Mr. Rutherford H. Coon of Lincklaen, N. Y., and Mrs. Sylvia Greenwood Smith of Albany, N. Y., attended by Mr. George Stark and Mrs. Lillie Fuller of Albany, Rev. T. J. Van Horn officiating.

MILLS-WILLIAMS.—In Baton Rouge, La., August 4, 1934, by Rev. O. L. Tucker, Wallace G. Mills, youngest son of Rolla J. Mills, and Miss Hazel Williams, both of Hammond, La.

OBITUARY

BRONSON.—Sarah Lavern Davis was born in Lincklaen, N. Y., June 11, 1857, a daughter of Silas and Sally Ann Crumb Davis.

Her life was spent in the vicinity of her birthplace. She was married December 4, 1877, to Samuel D. Bronson. About a year before she died she requested membership in, and was received into, the fellowship of the DeRuyter Seventh Day Baptist Church. A helpless invalid, she died in her sleep in the early morning of August 9.

Three children and seven grandchildren are left in sorrow. Besides these a very large company of other relatives and friends, and a profusion of flowers at the farewell services bore testimony to the esteem in which she was held. T. J. V. H.

COTTRELL.—Mrs. Amelia M. Clarke Cottrell, daughter of Stephen S. and Azubah Clarke, was born in the town of Andover, December 26, 1844, and died at her late home in Independence, N. Y., August 31, 1934.

February 25, 1871, she was married to Elmer A. Cottrell of Alfred, who died August 18, 1908. Two brothers, William A. and Milton Clarke, preceded her in death. When fifteen years of age she was baptized by Rev. Jared Kenyon and united with the Independence Seventh Day Baptist Church of which she remained a loyal member and devoted to its interests and a faithful worker in its auxiliary societies as long as strength permitted. She was a teacher in the Sabbath school, a member of the Ladies' Aid, and a secretary of the W. C. T. U. for many years.

Funeral services were held from her late home and the church she loved, Sunday, September 2, 1934, conducted by her pastor, Rev. Walter L. Greene. Interment in Alfred Rural Cemetery.

W. L. G.

CRANDALL.—Pheba Dorward Crandall, daughter of Wm. Wallace Dorward and Esther Clarke, was born at Otisco, N. Y., July 4, 1869, and passed away August 14, 1934, at Ocean Park, Calif.

In 1881 she went to live with an aunt, Mrs. Melissa Coon, mother of Dr. Geo. W. Coon, in Milton Junction, Wis. She was married to Charles H. Crandall in Milton Junction, who lost his life a few years ago from the result of an accident in a lumber camp. To this union was born one daughter, Miriam Brome of Aloha, Ore.

Pheba worked hard for and shared what little she had with four grandchildren, who were her special care: Philip of the U. S. Marines; Virginia who lived with her grandmother and tenderly cared for her during the last five weeks of illness; and Charles and Ruth Brome of Aloha, Ore. She was always brave and energetic, bearing a cheerful smile even when trial and adversity almost overwhelmed her, and her faith in God never failed.

Funeral services, conducted by Rev. E. S. Balenger of the Riverside Seventh Day Baptist Church, were held in the Preston Funeral Home August 21, 1934. Burial in Evergreen Cemetery of Riverside. B. B. O.

MAXSON.—Henry Martin Maxson, son of Jonathan and Matilda Maxson, was born in Westerlo, R. I., March 28, 1853, and died at Long Lake, N. Y., August 20, 1934.

(A more extended obituary elsewhere in this issue.)

RAIFORD.—Richard Raiford, Jr., infant child of Richard and Juanita (Crandall) Raiford, August 26, 1934. The burial was at Lee's Landing, La. S. S. P.

RECORDER WANT ADVERTISEMENTS

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

WANTED.—A position with church privileges in a Seventh Day Baptist community, by a middle-aged Christian woman who is willing to take whatever work is offered. Has had practical experience in nursing. Address Box A, Sabbath Recorder, Plainfield, N. J.

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

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

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

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A Prayer for the Church

O God, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with a Christlike tenderness for the heavyladen and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen.

—WALTER RAUSCHENBUSCH, in *Federal Council Bulletin*.

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