

MARRIAGES

BABCOCK-SMITH.—At the home of the bride's parents, Mr. and Mrs. T. Stuart Smith of Verona, N. Y., August 14, 1935, Mr. Kenneth A. Babcock of Milton, Wis., and Miss Flora E. Smith, of Verona, Pastor Alva L. Davis officiating.

BISHOP-ELLIS. — At the Seventh Day Baptist church in Milton, Wis., September 3, 1935, Miss Frances Althea Ellis, daughter of Mr. and Mrs. George M. Ellis of Madison, Wis., was united in marriage to Clarence Arthur Bishop, Rev. Henry N. Jordan assisted by Rev. Carroll L. Hill officiating.

DAWES-JORDAN.—Miss Helen M. Jordan, daughter of Rev. and Mrs. Henry N. Jordan, of Battle Creek, Mich., and Roger Clark Dawes of East Lansing, Mich., were united in marriage August 20, 1935, at the Seventh Day Baptist church in Battle Creek. The father of the bride officiated.

OBITUARY

CHACE.—At the home of her son in Saylesville, R. I., July 14, 1935, Lydia Frances Saunders Chace, wife of the late James Andrew Chace.

Mrs. Chace was born at Woody Hill, Westerly, May 24, 1851, the daughter of Robert Gilbert and Sally Maria Stanton Saunders. She is survived by her son, Nathan Morton Chace, two granddaughters, and one great-grandchild. She also leaves a brother, James A. Saunders of Westerly; and two sisters, Mrs. Asahel Larkin of Westerly, and Mrs. Lucy Tucker of Scotland, Conn.

Early in life she was baptized and united with the First Westerly Seventh Day Baptist Church. For many years she has been a member of the Pawcatuck Church, a loyal, devoted Christian.

In the absence of the pastor, Rev. Everett L. Washburn of Calvary Baptist Church officiated at services held at the Pawcatuck Seventh Day Baptist church. Interment was in River Bend Cemetery. H. R. C.

HISCOX.—In Westerly, R. I., June 25, 1935, Gurdon Byron Hiscox.

Mr. Hiscox was born in Westerly on May 15, 1857, being the son of Gurdon and Lydia Anne Fenner Hiscox. He was a descendant of Elder Thomas Hiscox, who was born in 1686 and was the fourth pastor of the Westerly Seventh Day Baptist Church. On November 23, 1880, he was united in marriage with Susan Emily Clark, who died April 5, this year.

Surviving are five children: Walter Clark, Robert Maurice, Mrs. Julia Louise Stillman, Raymond Howard, and Mrs. Marion Moore. There are also five grandchildren and a sister, Mrs. Jessie Louise Woodmansee.

Farewell services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

PALMER.—August 10, 1935, Charles Perry Palmer, Westerly, R. I.

Mr. Palmer, one of four children of Perry G. and Elizabeth Crouch Palmer, was born in Stonington, Conn., January 20, 1865. On October 21, 1901, he was united in marriage with Mabel G. Burdick. For fifty-one years he was a faithful and efficient employee of the C. B. Cottrell and Sons Company. He was baptized and united with the Second Westerly Seventh Day Baptist Church at Niantic, now Bradford. Upon coming to Westerly he transferred his membership to the Pawcatuck Church, remaining a faithful member to the time of his death.

Surviving are his wife; a daughter, Mrs. Clifford A. Langworthy; a sister, Mrs. Edwin Crandall of Westerly; and a brother, Robert Palmer of Potter Hill.

Farewell services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated. H. R. C.

STANTON.—At her home, Westerly, R. I., August 22, 1935, Clara Elizabeth Crandall Stanton, wife of the late Charles H. Stanton.

Mrs. Stanton was born in DeRuyter, N. Y., on June 7, 1859, the youngest of three children of J. Clarke and Samantha Newton Crandall. On April 12, 1881, she was united in marriage with Charles H. Stanton. The young couple came to Westerly, where they made their home for fifty-four years. Mr. Stanton preceded her in death by only twelve weeks.

In early girlhood she was baptized and united with the DeRuyter Seventh Day Baptist Church. Upon coming to Westerly she transferred her membership to the Pawcatuck Seventh Day Baptist Church. Mrs. Stanton was loyal and devoted to her church and denomination, and active in them and their auxiliary organizations.

Surviving her are a nephew, Harry Crandall of Westerly; and a niece, Mrs. Mary B. Phelan of Canandaigua, N. Y.; several cousins, and a host of friends.

Farewell services were held at her late home on Sabbath afternoon and interment was in River Bend Cemetery, her pastor, Harold R. Crandall, officiating. H. R. C.

VAN HORN.—James, son of John N. and Carolina Hickman Van Horn, was born at Fall Run, W. Va., March 26, 1863, and died at his home near Lost Creek, August 5, 1935.

September 30, 1884, he married Miss Emma Paugh. Besides his widow there survive him two children, Leale E. and Mrs. Date A. Rogers; and three sisters and three grandchildren.

For more than a half century Mr. Van Horn was a member of the Lost Creek Seventh Day Baptist Church. For three years he was in failing health, but when possible he joined with others in Sabbath worship. His presence with its good cheer will be greatly missed. His pastor, E. F. Loofboro, conducted the farewell service, assisted by Rev. Mr. Payne. E. F. L.

The Sabbath Recorder

Vol. 119

SEPTEMBER 30, 1935

No. 7

**MOBILIZATION of SPIRITUAL FORCES
EVERY CITIZEN is CORDIALLY INVITED**

and

EVERY MEMBER is CONFIDENTLY EXPECTED

to be in his

CHURCH — LOYALTY DAY

SABBATH, OCTOBER 5, 1935.

"Every Member Present or Accounted For."

In perfect harmony with above we suggest emphasis on the program of the Religious Life Committee.

1. That October be used in Church service and group meetings to study the program (See Recorder September 16, pages 144-147).

2. That so far as possible, the different phases of the work be presented as follows:

- (1) Sabbath, October 5—Prayer, the Holy Spirit, or Family Religion.
- (2) Sabbath, October 12—Doctrinal beliefs, such as the Sabbath, Baptism, History, Polity.
- (3) Sabbath, October 19—Evangelism.
- (4) Sabbath, October 26 — Stewardship, especially stressing that of finances.

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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.

Religion and Welfare Recovery The world is passing through one of the greatest changes in history. There is a growing conviction that the great scientific, economic, and social developments of the times may prove of doubtful value unless there can be commensurate strengthening and development of the moral and spiritual resources of the nation. So writes the committee that is promoting a sane recovery program.

The recent mobilization of the American Navy in the Pacific, followed by extended maneuvers of the army in practice games, at an expense of many millions of dollars, has impressed our citizens with the strength of our armed forces. The daily reports from overseas indicate that other far larger armies are mobilizing throughout Europe, Asia, and Africa. The ominous mutterings of Mars threaten another awful world cataclysm.

Powerful as they are, however, the greatest forces of civilization are not military and naval. They are moral and spiritual. "In this hour of world crisis, the urgent call is for mobilization and effective expression of those

forces that make for peace, good will, and service to all mankind."

America must achieve a juster balance between the expenditures of constructive and destructive forces. In 1927, in the United States there was expended more for churches than for war, or 835 millions as compared with 680 millions. In 1934, the expenditures were reversed; that for war in time of peace had expanded to 896 million dollars, while that spent for the Church has decreased to 565 million. The war increases were exclusive of vastly larger sums in payment of war debts, veterans' claims, and pensions.

We still believe that the greatest asset of a nation is the character of its citizens. The Church and related institutions always have been, are, and always will be major factors in any worth while program of character building. Church membership in this country has increased "eighty fold, or nearly four times as rapidly as the population; but our churches are not receiving public support, financial resources, and personal devotion commensurate with the need and opportunities for strategic character building and history making service." More and more it is being realized that our economic breakdown was largely due to moral and spiritual failure. Social restoration depends upon moral and spiritual recovery.

Do the times not, therefore, call in challenging terms for the *rededication* of life? A rededication both of life and substance to the service of God and one's fellow men? Well may Christians pray in their reconsecration, for a recognition, on their own and on the part of all, of the fact that "recovery of material wealth and prosperity will avail little without sound foundations of religious faith and unselfish moral purpose."

"God Is Your Friend" A good friend writes out of a heart intimate with God. Whenever she writes the editor, there is something of encouragement and cheer. And yet she feels there is so little she can do for the Master. One little knows the inspiration and help extended by a word written or spoken appreciative of humanity, nature, or God. We like to be *doing* something, all the time, when perhaps more than all else God wants us to be something. Certain it is that if one is what he ought to be, God will be close to him and show him what to be doing.

Well, this friend evidently has had her discouragements, but holds on to faith and hope

and love. In some way she felt she had lost a dear friend, though she would not knowingly hurt or neglect such a friend for a moment. As she pondered in the sleepless night watches over the matter, she seemed to hear a voice, "and yet not a voice"—saying, "God is your Friend." This affected her deeply and a great comfort came over her as she realized, "If God be for us who can be against us?" She writes that she has placed the matter entirely in his hands and will try to leave it there.

What a wise decision to make. We are glad the friend knows the closeness and the love of such a Savior and Friend. Yes, "God is your Friend," whoever you are and whatever your need. There is no other such a friend, and he is sufficient for one's every "hour," whether in joy or sorrow, doubt, and anxiety. So helpful is the letter referred to that parts are gladly shared with others.

"How many turns there are in life's road and what strange things lie beyond the turns sometimes. Sometimes we think we know how to do things and we far better leave the matter alone. I remember reading . . . about a child who tried to open a rose bud and said he was 'helping God.' Of course the beautiful rose was killed and all because there was interference with God's plan. Someone instead of doing his own part of watering and tending, attempted to do God's part, and the result was failure. So I am trying to do just my part and be patient for God to do his. He never fails." This is good religion and good philosophy. "He never fails," and "God is your Friend."

Four Hundred Years Of the Printed English Bible The importance of the printing of the English Bible, which was first effected four hundred years ago, upon the thought, habits, and customs of the entire world would be hard properly to evaluate. The commemoration of the four hundredth anniversary of this event is being celebrated October 5, and our own churches and Sabbath schools have been urged by Conference to participate in every way possible. Not only is this day suggested by the "Commemoration Committee," but the next two months will see many kinds of celebration and publicity. We hope to find space in our columns for two or more splendid papers of this nature, furnished us by the committee. One

entitled "Miles Coverdale and the First Printed English Bible," appears in this issue. It is written by Dr. Ezra Squier Tipple, of Drew University. We are also printing material from "Pages of Power."

The purpose of the commemoration is to give thanks to God, publicly and privately, "for his great gift of the printed page in our own tongue"; "for the sacrifices and labor of those through whom it has come to us"; "for its place in the life and heart of the English speaking peoples for four hundred years." Its purpose, moreover, is to bring into our national and personal living at this critical time the great wholesome, moral, and spiritual influences of the Bible—"by encouragement to the constant use of it by hundreds of thousands of readers new and old"; "by helping all who do not possess it to have it for their own, especially in America's homes."

Significant as they are, other aspects are of greater importance than the historical elements. "A milestone was not made to sit on," we are reminded, "but to show how much farther one has to go." Great areas of private character and of public affairs are terribly in need of the purifying power of the Bible's message. "May this commemoration set hundreds of thousands of persons to search the Scriptures and find the way of life."

Helps for Local Churches The National Commemoration Committee, Box 36, Station D, New York City, has prepared some splendid literature in leaflets, pamphlets, plays, etc., to assist churches and individuals helpfully in celebrating the four hundredth anniversary of the printing of the English Bible.

Send to that address for information and prices. Here are a few items:

No. 1. "A Ready Reference History of the English Bible"—28 pages; 15 cents a copy.

No. 3. "The English Bible and the Life and Ideals of the English-speaking Peoples"—24 pages; 15 cents a copy.

No. 5. "What the Bible Can Do for Us Today"—16 pages; 10 cents.

A pageant drama—"The Power of the Word"—containing also a playlet—"Fine Gold"—10 cents a copy.

These are appealing and within the ability of any church to put on. These items are named with the real hope that some of our readers may secure them and use them for the advancement of God's kingdom.

What They Say The *Presbyterian Tribune* of New York says: "When it costs nearly four dollars to fill a \$2.50 subscription, the difference must be made up from some source." The *Tribune*, with a much larger circulation than ours, undertakes to meet its deficit through an association plan. The difference between the cost of producing the SABBATH RECORDER and its subscription price is met by the American Sabbath Tract Society. Every cent it receives from the United Budget and more, goes for this purpose. At least \$3,500 more would be needed to be raised through the United Budget for the American Sabbath Tract Society to make it possible to publish a twenty-four page weekly paper.

THE UPPER ROOM

GOD BLESS OUR CHURCHES

As we gather on thy appointed Sabbath day to worship thee, our Father, we crave thy blessing. We ask that those who break for us the bread of life be given spiritual guidance and that we may have receptive hearts and minds. Grant that we may go from our church services with new strength to carry on the tasks thou hast assigned to us. Help us to be faithful to our church membership in every way.

Eternal Father, bless our churches, everywhere. Amen. E. P. H.

THE TURN OF THE TIDE

BY REV. NEAL D. MILLS

The reports, addresses, and events of Conference have been fully described in the SABBATH RECORDER; some of the addresses have been given in full and others no doubt will be. It is my purpose therefore to give my observations of facts and data and to make some attempt to evaluate them as evidences of our progress in the past year.

Judged by certain measurements, our denomination has been floating on an ebb tide since the beginning of the century. Our membership has dwindled alarmingly and whole churches have gone out of existence. A spirit of aggression seems to have been lacking. An aversion to proselyting is hardly a valid excuse as long as half the population of the United States is still unchurched.

But last year the president of Conference in his address challenged us to turn the tide, and he showed us that in the matter of mem-

bership the tide had indeed already turned upward. Our Denominational Budget for the past seven years is an interesting study. In 1928, we raised well over \$31,000; but in 1929, it was less than \$28,000; so for 1930, we increased our budget and raised more money. Then we increased our budget from \$57,000 to \$58,100 for 1931, and our income increased to \$30,400. But though our receipts were increasing, they were only half the budget. So attempting to set a goal that might more easily be reached, we cut our budget drastically, only to find our income sadly reduced. When budgets were large we gave more; when they were less we gave less. Of course there was a depression, but could it be that many of our people gauged their gifts by the size of the budget? Anyway it is quite reassuring to note that both our budgets and our incomes are again increasing. Our receipts this year were nearly \$5,000 more than last year, and the largest since 1932.

Our Sabbath offering of \$450 at Conference, this year, was the largest since 1930. Apparently we have hit the bottom financially and are on our way up. How soon can we have another Conference offering like the one of 1929, when President Claude Hill set the goal at \$1,000 and we passed it?

But our chief aim is not to raise money but to build the kingdom of God. The only true measure of our success must be in terms of more Christian character in more men and women, boys and girls. While we cannot take definite measurements, we can see the work going on and many evidences of success.

At Conference our attention was drawn especially toward China by the inspiring and enlightening accounts given by Miriam Shaw. In spite of closed banks and decreased aid from home, they have done remarkably well. Only Eugene Davis and Anna West have salaries from the denomination. Mabel West is paid by the Lottie Baldwin Association and Susie Burdick has a retirement pension. All the rest, both foreign and native workers, are supported by the Chinese. Besides its regular pastor, the Shanghai Church supports a full-time helper, a half-time helper, an evangelist, and a Bible woman. They hold evangelistic meetings every week and their Friday evening prayer meetings are crowded with earnest testimonies. The Boys' School reports the largest attendance in its history. Its principal, Theodore Chang, is the product of our mission and of Milton College. We are proud

of him. The Girls' School reports 288 pupils last semester and the largest graduating class in its history. Their balance at the close of the year is evidence of excellent management. Two graduates of the Girls' School are conducting a City School with sixty pupils.

Grace Hospital took care of a daily average of forty-three patients, and there were 3,270 different cases tended outside the hospital. Besides a great deal of free service they paid for a new piece of land, a new porch, a new car, and evangelistic work, and still had a balance of \$2,000 more than at the beginning of the year. They are now considering the opening of an out-post for medical clinics and evangelistic work, using some of the graduate nurses. Doctor Palmberg has accomplished much through her industrial work in spite of a crushing depression. For all this work in China we spent this year but \$3,463.33. Most of the credit goes not to us but to those sacrificing Chinese Christians and our missionaries who struggled on even when their meager pay was three months delayed, trusting that though the banks and the home folks might fail them God would somehow see them through.

In Germany during the past three years eighteen Seventh Day Baptist churches have sprung up. They are growing rapidly and a German Seventh Day Baptist Conference has already been formed. Doctor Conradi is doing a great work, with very little help from America. In Holland a new church has been organized at Rotterdam, making six. These six churches have sent out a man and his wife to Java, where much good has already been done, and sixteen people were recently baptized. Why couldn't each six churches in America support two people in the foreign field? If they would, we could have Doctor Thorngate back in China and workers in British Guiana, Australia, South India, and Nyasaland—places where people are pleading for us to send missionaries. A new minister was ordained in Jamaica this year, new churches were organized, and many conversions brought about.

It seems to have been a great year on the foreign field. I often wonder why we in America can't do as well as they do in other lands with all their handicaps. Depression? Yes, we have had a depression, but in most other lands they have never known anything else but depression. About a fourth of our home churches had to be helped by the Mis-

sionary Board this year; in all of them, I suppose, there were people living in comparative luxury. Many of us drive fine cars, take long vacation trips, have excellent clothes and the best of food, and spend money on many things that seem hardly as worth while as the kingdom of God. Inadequate support has driven many a pastor to various side lines for a part of his living. These occupations are no disgrace to the pastors, but by consuming time they crippled the more important service. By raising germ-free vegetables Eugene Davis not only helped himself and his family to live, but rendered a valuable service to others. But can we afford to let a man so powerful and useful to the kingdom of God as Eugene Davis spend his time raising vegetables? Or is it right to let any of our pastors, who have spent years in special training for religious work, do other things when we need them so much in their chosen field?

But there are achievements of this year in America, too, and indications of more to be accomplished in the future. Our Tract Society has been able to publish five tracts this year, though two were otherwise financed. The board plans to do much more next year in this important branch of service. The hope of a year ago that the SABBATH RECORDER might come to us weekly again has not been realized, because its subscription list is only half what it ought to be. With more time than ever for field work, the corresponding secretary has been able to do only a limited amount for lack of funds; yet what little he has done has been gratifyingly fruitful. Two weeks were spent at Shiloh, helping the pastor in evangelistic meetings, and a truly great revival resulted. The director of religious education also did some very fruitful evangelistic work at Berea, W. Va., Battle Creek, and Ashaway, with particularly outstanding results at Ashaway. Nortonville also had a worthy and successful campaign. Let us pray that many other churches shall have revivals this year, not the emotional, spectacular sort, but the sane, deep, lasting kind that actually brings the Holy Spirit into the hearts of men and makes them better and more Christian in all phases of their lives.

The Young People's Board with its new personnel has taken hold of its task remarkably well and gives indications of progressive work to be attempted next year. Membership in our Sabbath schools remains about the same as last year, though they raised twelve

per cent more money and two new schools are reported. Only sixteen Daily Vacation Schools reported makes one wonder why there were no more. Are our leaders all too busy vacationing?

The study of special lessons for a quarter, this year, not only developed an interest in our own beliefs but brought out the need for a tract to express our views more adequately and fairly than anything we now have. A special committee has that for its task.

The North Loup Church has organized for practical Christian service with committees on church attendance, church membership, evangelism, public morals, social fellowship, relief, co-operation, education and vocation. Accounts of progressive methods used in other churches were given at Conference. Many churches might profitably adapt these plans to their own situations.

It seems to me that this is a time of special opportunity for Seventh Day Baptists in America as well as elsewhere. A new church was organized this year at St. Louis and one at Ukiah, Calif., out of groups of Sabbath keepers without church affiliations. With other such groups and individuals in mind, the Commission recommended that an agency for contacting such people be established and that the Tract Society budget be increased \$150 for that purpose.

Seventh Day Baptists are organized to promote the Sabbath in a world that sadly needs it. In his address President Skaggs said, "If the Sabbath is a trivial matter, we have no right to allow it to separate us from our Christian brethren; if it is vital and important, it must claim our loyalty and our ardent support." Which is it? "There is a tide in the affairs of men, which, taken at its flood, leads on to fortune. Omitted, all the voyage of their lives is bound in shallows and in miseries." (Shakespeare.) The tide is already high; let us embark now with every member of every church on active duty!

Dunellen, N. J.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Michigan and Ohio churches will be held in White Cloud, October 11-13. N. E. Branch is president and Mrs. John Branch is secretary. It is earnestly hoped that there will be a good attendance.

NETTIE FOWLER,
Corresponding Secretary.

MEETING OF THE TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 15, 1935, at 2.30 p.m., President Corliss F. Randolph presiding, and the following members present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North. Visitor: Mrs. L. Harrison North.

The reading of the minutes of the last meeting was waived.

Corresponding Secretary Herbert C. Van Horn gave the following report which was received:

Your corresponding secretary attended the General Conference at Alfred, N. Y., August 20-25, 1935, being present also at the young people's pre-Conference meeting at Alfred Station the afternoon of August 20. As editor he has been writing up the Conference activities for the SABBATH RECORDER. On Tract Society day he reported his work for the year, and on Sabbath afternoon delivered a twenty minute address on "The Gospel of the Sabbath." On the program of the Missionary Board he gave a four minute address on the subject, "The Layman's Relation to Missions."

Enroute to Conference the secretary visited Secretary William L. Burdick in the hospital at Cooperstown, N. Y.

Since Conference one sermon has been preached in the Plainfield church, and the communion service administered.

Two inquiries about Seventh Day Baptist beliefs and work from California, and one each from Kentucky, Chicago, and Wisconsin have been received, and attended to by letter accompanied by tracts and other publications. The communication from Chicago brings information of a small group of Sabbath keepers there whose members are anxious to know about us and to secure Sabbath literature for distribution. This group has been put in touch with officials of the Chicago Seventh Day Baptist Church.

It did not seem wise or expedient to hold a meeting in northern Alabama just before or immediately following Conference, desirable as it appeared to the local people of that community. This with other work in the South, it would seem, must be postponed to a later date.

Sincerely submitted,
HERBERT C. VAN HORN,
Corresponding Secretary.

Treasurer Ethel T. Stillman reported, giving the following balances as of September 13, 1935:

General Fund (general account)	\$ 523.19
General Fund reserved for debt	200.00
General Fund reserved for	
SABBATH RECORDER Supplement	956.00
Denominational Building Fund - general	38.67
Denominational Building Fund,	
Waldo Fund, Historical Society room	728.54
Permanent Fund, for investment	1,598.58

Neal D. Mills gave the following report for the Committee on Distribution of Literature which was adopted:

The Committee exhibited denominational books and tracts at Conference and received \$8 through sales. This amount has been turned over to the business manager.

Five SABBATH RECORDER subscriptions were received in August and eleven discontinued, most of which were non-paying subscriptions.

Respectfully submitted,
NEAL D. MILLS,
Secretary.

It was voted that the budget for the current year as amended by General Conference be adopted.

Asa F. Randolph reported that our claim for exemption of the Denominational Building from taxation has been refused by the State Board of Taxation, and a complete report of the case was made. After a general informal discussion it was voted that the president appoint a committee to consider the above matter, employ counsel outside the board if deemed wise, and to report to the board at a meeting two weeks from today. The president appointed the committee as follows: Esle F. Randolph, William M. Stillman, Asa F. Randolph, James L. Skaggs, Orra S. Rogers, O. B. Whitford, and Karl G. Stillman.

The president stated that subject to the approval of the board he had appointed Asa F. Randolph, Courtland V. Davis, and Franklin A. Langworthy as a committee to nominate standing committees. His action was approved and the report of the committee was read, adopted, and the following elected:

Advisory Committee

Asa F. Randolph, chairman, Esle F. Randolph, William M. Stillman, William L. Burdick, Mrs. Herbert C. Van Horn, James L. Skaggs, Courtland V. Davis, Karl G. Stillman.

Committee on Distribution of Denominational Literature

A. Burdet Crofoot, chairman, Courtland V. Davis, Lavern C. Bassett, George R. Crandall, Herbert C. Van Horn, Frederik J. Bakker, Everett C. Hunting, Neal D. Mills, Hurley Warren.

Supervisory Committee

Otis B. Whitford, chairman, Orra S. Rogers, Karl G. Stillman, Nathan E. Lewis, Irving A. Hunting, Howard M. Barber, George B. Utter, James L. Skaggs.

Committee on Files of Denominational Literature

Corliss F. Randolph, chairman, Asa F. Randolph.

Investment Committee

Orra S. Rogers, chairman, William M. Stillman, Lavern C. Bassett, Mrs. William M. Stillman, Marcus L. Clawson.

Auditing Committee

Irving A. Hunting, chairman, Franklin A. Langworthy, Nathan E. Lewis, Edward E. Whitford.

Committee on Young People's Conferences and Summer Camps

Nathan E. Lewis, chairman, Franklin A. Langworthy, Otis B. Whitford, Neal D. Mills, A. Burdet Crofoot, George B. Utter.

Budget Committee

Mrs. William M. Stillman, chairman, Asa F. Randolph, A. Burdet Crofoot, Otis B. Whitford, Corliss F. Randolph, Orra S. Rogers, Nathan E. Lewis, Irving A. Hunting.

Voted that the Committee on Young People's Conferences and Summer Camps be empowered to appoint local representatives for the camps.

Voted that the board concurs with the Recommendation 12 of the Commission's last report to Conference.

Voted that the agency named in the foregoing be entrusted to the following committee: Herbert C. Van Horn, James L. Skaggs, William L. Burdick, and Courtland V. Davis, it being understood that the active work of the agency will be in the hands of the corresponding secretary.

Voted that the matter of nominating a representative of Tract Society on the Commission be referred to the Nominating Committee.

The minutes were read and approved.
Adjourned.

CORLISS F. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

WANTED

Clean back numbers of SABBATH RECORDERS and Sabbath tracts, not in use, are wanted for house to house distribution. Send post paid to Frank Jeffers, 1026 Franklin St., Racine, Wis.

MISSIONS

REVIEW OF YEAR'S WORK IN GERMANY

BY REV. L. R. CONRAD

To the General Conference, Alfred, N. Y., August 20-25, 1935. Matthew 28: 19-20 as greeting.

A year ago I started on my sea voyage to attend your General Conference at Salem, W. Va. How quickly has this intervening year passed! How eventful it has been in many ways! How graciously has our chief Shepherd verified his promise, "Lo, I am with you always, even unto the end of the world. Amen." In so many ways have we seen his mighty arm, leading and guiding in the work, strengthening our feeble efforts to sound the everlasting gospel in its purity and power to the salvation of sincere souls in different parts of this world! It has been for me and my ardent co-workers and faithful church elders and members a year of patient seed sowing, but also of some precious reaping. To him alone be the praise!

A short review is the best reminder of his manifold blessings. After your blessed Conference I spent some five weeks in a round trip, visiting a number of Seventh Day Baptist churches, some eighteen in all, including Irvington and St. Louis, the last Sabbath culminating in the ordination of our beloved Brother Stoll at Maplewood. Sunday eve President Skaggs, Brother Stoll, and several others met in Rev. Mr. Humphrey's church, where I had the privilege of addressing a large gathering.

Reaching London October 11, I spoke there, began to read the proofs on "The Impelling Force of the Prophetic Word," went to Hamburg, spoke there, and finished the reading of proofs. Returning to London, I spent another week there, then a Sabbath at Amsterdam, Berlin, Stendal, and Hannover. The old year closed with the committee meeting of the German Association, planning for 1935. The editing of the "Monthly" was meanwhile caught up again, and January 4-21 was spent on my first round trip to Erfurt, Coburg, Chemnitz, and Halle, where I could baptize three and organize a church of twelve members, increasing since to fourteen.

A severe cold kept me at home for some weeks, but during my stay I could baptize four at Hamburg, and in February organize a

church of twenty members at Kiel. In the beginning of March, I helped Brother Wippermann at Berlin, visiting also Meseritz and Stendal. From March 21-April 21, I made an extensive round trip in Eastern Prussia, Pommerania, Berlin, receiving a number of new members in the old churches and being able to organize a small church at Konigsberg. During the month of May necessary dental work kept me in Hamburg, but during that time I was able to do my editing work. From June 1-23, I made an extensive round trip in Central Germany, visiting Hannover, Braunschweig, Coburg, then during Pentecost I held six meetings in Nuremberg, where twelve desired the organization of a Seventh Day Baptist church. From there I visited Erfurt, Jena, Chemnitz, Halle, Magdeburg, Berlin, and at the latter place I could baptize three and add altogether ten new members as the result of Brother Wippermann's work. During July, I have visited Berlin, Halle, Magdeburg, Kiel and Celle, and the first half of August I expect to attend the Dutch Annual Meeting at Amsterdam—Haarlem August 3-5, and the Berlin German Seventh Day Baptist Association, meeting from August 15-18. We expect delegates from at least twenty-five different cities and places in Germany.

During the year the Lord has given us faithful elders at Chemnitz, Kiel and Konigsberg. I could ordain elders at Stendal, Halle and Insterburg. An elder is to be ordained at Ludenscheidt, thus all our Seventh Day Baptist churches in Germany have their own elders, until to our great regret our beloved elder of the Berlin Church died July 8th. In Preacher G. Wippermann God has given us an efficient soul-winner, and in Brother W. Becker a faithful helper in the editorial work. The contributions to the Association have so increased, that the salaries for the two brethren and all the traveling expenses for us three could be met. As an Association we feel thankful to the Seventh Day Baptist Missionary Society for the help rendered.

Wishing you much of God's blessings.
August 2, 1935.

Immediately after the Berlin Conference I shall take a month's vacation in the Black Forests; and I am sure that a month's rest will put me in good trim for another winter's work. I have written you details month by month, as by them you can see the many trips I have made, the new churches orga-

nized, the old ones visited, the literary work done, and besides a very large world-wide correspondence in two languages. Brother Losch, who acted as my secretary, is serving his six months' labor service in a camp in Eastern Prussia; he will return by the end of September. But by the end of October, his year of military service begins. Brother Wippermann will have to serve in November at least eight weeks. But we do hope that Rev. Aurich of Chemnitz can help us during the winter. There is prospect of good help.

August 4, 1935.

Though a full report of our Haarlem and Berlin conferences will follow later on, I shall let you know that the Berlin Conference surpassed all my expectations. The Lord gave me freshness of mind throughout the three days, and all the delegates and visitors expressed freely their satisfaction and thanked God for the rich blessings received. We had planned this conference chiefly for the seventeen church elders, but the Electric Exposition at Berlin during this very period offered such favorable railroad terms that we had over thirty delegates from the farthest ends of Germany and one minister from Prague, Bohemia. I spoke three times on unity and co-operation; five new churches were admitted as the fruits of 1934-35; and we had two strong committees of nine members each—on Resolutions, Constitution and on Nominations. The themes discussed were, the Duties and Privileges of Local Elders, Soul-winning, and the real fulfillment of the New Covenant, and what Colossians 2, 16, 17 actually refers to. Several hours were given to a free round-table talk by all the elders, and their wishes and needs. The new committee of the association consists of Brethren Bruhn, Lobel, Bjarsky, Hoffman, Wippermann, Sr., all the church elders, and Brother Witte of Hannover, and myself, all sturdy men, who give all their time freely to the work they love. Then Brothers Kohler and Ernst as revisers and assistant counsellors, and Elders Schuster and Wolburg (four more elders) as substitutes.

Thus all the leading churches take an active part in the direction of the conference. Brother Wipperman, Jr.'s ordination was recommended, but after he has finished his military service. He was ordained as local elder of the Conference Church, which enables him to baptize.

Thus you have some idea of our conference

in short. It will surely be another Ebenezer, strong enough to last whether I live or not.

Wishing you much of God's blessings,
Sincerely yours,
L. R. CONRAD

August 28, 1935.

SECRETARY BURDICK FAR ON ROAD TO RECOVERY

People are inquiring about my health and perhaps a statement should have been made long ago. However this may be, I am thankful for the sympathy which prompts the inquiries and the deep interest shown, as well as for the marvelous care of the Father. Furthermore, I am glad to report that I have improved steadily from the first and that I have every reason to expect, in a few weeks more, to have fully recovered.—SECRETARY W. L. B.

CONFERENCE ADDRESS

BY REV. WILLARD D. BURDICK

(Opening address in the program of the Missionary Society at the General Conference, August 21, 1935.)

In introducing the program of the Missionary Society I wish to remind you that nearly all of you are members of the Seventh Day Baptist Missionary Society, and that the interests and problems that we are considering today are your interests and problems.

Missionary work among us did not originate with the organization of the Missionary Society; it was being carried on by Sabbath keepers before there was a Sabbath keeper in America.

In 1664, Stephen Mumford came from a Seventh Day Baptist church in England to do missionary work in America, and largely through his efforts the Newport Seventh Day Baptist Church was organized, January 3, 1672.

Fired with the missionary spirit, the early Sabbath keepers pressed westward into southwestern Rhode Island, Connecticut, New York, and into other parts of the new world.

With the organizing of new churches, laborers were sent out into other sections, and sometimes churches united in sending out a missionary into distant parts of the country.

Rev. O. U. Whitford wrote, "It was chiefly the missionary spirit and work that led to the organization of the Conference, that by it, missionary labor might be better carried on." (Seventh Day Baptists in Europe and America, p. 326.)

Organization in the churches to carry on missionary work was marked between 1810 and 1820. Of that period Secretary Whitford wrote, "In the churches were formed missionary societies for raising of funds and for sending out traveling preachers."

At the General Conference in 1818, a board was chosen to supervise and direct the missionary work of the denomination. Under this advanced plan Elder Amos R. Wells became the first Seventh Day Baptist missionary.

So great was the interest in missionary work that in 1843, there were three missionary societies, one of which was a new organization recommended by Conference, "The Seventh Day Baptist Missionary Association." After a few years the name "Association" was changed to "Society," and then for many years all denominational missionary work was managed by this organization. Today we are presenting the Ninety-Third Annual Report of the Board of Managers of this society.

The society was incorporated in New York State in 1856.

In 1880, it was incorporated in Rhode Island. The act of incorporation states that its object is "the dissemination of the gospel in America and other parts of the world and for kindred religious and benevolent objects."

The annual meeting of the society is held in the month of September, and the annual reports of its officers are acted upon and officers for the ensuing year are elected. The annual meeting of the Seventh Day Baptist Missionary Society will be held this year in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., on the third Wednesday in September, at 9.30 o'clock in the forenoon.

Who are entitled to participate in the business of the meeting? All members of the Missionary Society — and the constitution specifies who the members are. Only Seventh Day Baptists are eligible to membership in the society. The membership is composed of (1) life members; (2) persons paying \$1 or more a year to the Missionary Society; (3) regularly appointed delegates of the churches to the General Conference.

At the annual meeting a Board of Managers, consisting of fifteen or more members, is elected.

The constitution states that "The Board of Managers shall have charge of all the interests and work of the society, and power to make rules and by-laws not inconsistent with the object of the society."

At the last annual meeting thirty persons were elected to membership on the Board of Managers, five of whom live in New Jersey and the others are members of our New England churches. Four of the members are women.

The regular meetings of the Board of Managers are held quarterly, beginning with the afternoon of the third Sunday in October. The average attendance of the board members for the last five regular meetings has been nearly twenty of the thirty members.

The board has three standing committees appointed with reference to our missionary interests: China, American Tropics, and Missionary-Evangelistic. The last of these committees is chosen with reference to the work on mission fields and churches aided by the society in the United States. Our corresponding secretary brings us, at our meetings, much information from these and other fields.

The minutes of the meetings of the board are printed in the SABBATH RECORDER as soon as possible after the meetings, and we desire that members of the Missionary Society read these, and all letters from the various mission fields that appear in the RECORDER, and in every possible way to keep posted concerning our missionary interests.

But what about our present interest in missions? Is it a sure sign that we are losing interest in missions because we are not raising the Denominational Budget?

There came in a recent *Watchman-Examiner* this item:

Two church members once met. One asked the other for a subscription for his church. The request was refused. The one who had asked for a gift replied, "When my lad was a boy he was very costly—boots, stockings, clothes. And the older, bigger, and stronger he grew, the more money had to be spent on him. I was always having to put my hand in my pocket to find money to keep him going; but he died and now he doesn't cost me a dollar."

It costs to carry on the work in Shanghai and Liuho, and we would save several thousand dollars a year by abandoning the mission—but that would not be a happy experience, would it?

And can we withdraw from the Jamaica field, where hundreds are looking to us for guidance and encouragement in the gospel?

Would you feel just right if we should withdraw from Germany and the stranded Sabbath keepers of that and the nearby coun-

tries who are looking to Doctor Conradi and Seventh Day Baptists to come to their rescue?

And what shall I say about abandoning any of the small churches and mission fields in our country? The Iowa field? The Arkansas, Colorado, California, and other fields? The fields are white unto the harvest.

World conditions ought to prompt us the more to push missionary work.

Dr. Robert M. Hutchins, president of Chicago University, said in his address to the graduating class last spring:

I am not worried about your economic future. I am worried about your morals. My experience and observation lead me to warn you that the greatest, the most insidious (if I may borrow a word), the most paralyzing danger you will face is the danger of corruption. Time will corrupt you. Your friends, your wives, or husbands, your business or professional associates will corrupt you; your social, political, and financial ambitions will corrupt you. The worst thing about life is that it is demoralizing.

These words from an editorial in a daily paper ring true:

What this country needs more than it needs anything else under the sun is a great revival of genuine religion—the religion that is based upon the Ten Commandments, the code that has come thundering down from Sinai through the years, but is being forgotten and forfeited. We repeat that until there is a revival of genuine religion in America, this country will continue to writhe in economic distress, in crime waves, in human misery, and widespread unrest. This revival is going to rest largely with the individual.

My personal belief is that Seventh Day Baptists believe in the efficacy of the gospel to meet all human needs, and that we shall carry on the mission work that God has given us.

On the last day of his earth life, Mr. Moody wrote on the margin of his Bible, "If God be your partner, make your plans large."

The Seventh Day Baptist Missionary Society believes that God is our partner. His plans are large; ours must be.

ANNUAL MEETING OF MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 18, 1935, with Rev. W. D. Burdick, president, in the chair.

Prayer was offered by Rev. Harold R. Crandall.

The call for the meeting was read by the secretary.

Voted that the Annual Report of the Board of Managers to the Seventh Day Baptist Missionary Society, adopted by said board on the twenty-first of July, 1935, is approved and ordered recorded.

The Nominating Committee report was adopted, and the following were announced as elected for the coming year:

President emeritus—Clayton A. Burdick, Westerly, R. I.

President—Willard D. Burdick, Rockville, R. I.
Corresponding secretary—William L. Burdick, Ashaway, R. I.

Recording secretary—George B. Utter, Westerly, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.

BOARD OF MANAGERS

Albert S. Babcock, Rockville, R. I.; Willard D. Burdick, Rockville, R. I.; Corliss F. Randolph, Maplewood, N. J.; Clayton A. Burdick, Westerly, R. I.; John H. Austin, Westerly, R. I.; William L. Burdick, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; George B. Utter, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Harold R. Crandall, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Allen C. Whitford, Westerly, R. I.; Mrs. Willard D. Burdick, Rockville, R. I.; Mrs. Elisabeth K. Austin, Westerly, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Morton R. Swinney, Niantic, Conn.; Ahva J. C. Bond, Alfred, N. Y.; Charles E. Gardner, Waterford, Conn.; Everett T. Harris, Ashaway, R. I.; John S. C. Kenyon, Westerly, R. I.; Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; James L. Skaggs, Teaneck, N. J.; Karl G. Stillman, Westerly, R. I.; Walter D. Kenyon, Ashaway, R. I.; Hiram W. Barber, Jr., Westerly, R. I.; Albert N. Rogers, Waterford, Conn.

Voted that the president name a nominating committee of the society to suggest a list of officers and Board of Managers to General Conference, and to report at the next annual meeting. He named Rev. Harold R. Crandall, chairman, George B. Utter, and Rev. Everett T. Harris.

Voted that we adjourn to meet at the same place on the third Wednesday of September, 1936, at 9.30 a.m.

The minutes were read and approved.

GEORGE B. UTTER,
Recording Secretary.

COMMISSION'S REPORT TO CONFERENCE RECOMMENDATIONS

In the last issue of the SABBATH RECORDER was published a part of the Report of the Commission to the General Conference. Copy of the recommendations as amended and adopted is at hand, and the recommendations follow:

RECOMMENDATIONS

1. Amendment to Article 4 of the Constitution of Conference by adding at the end of the first paragraph, "Twenty-five persons representing five churches and/or aforesaid societies shall constitute a quorum" as proposed by the Commission at the Conference of 1934, is recommended to the Conference for approval.

2. In view of the fact that there appears to be no group of Sabbath keepers now in existence at either of those places, the Commission recommends that the Conference take no further action concerning the application of the churches at Eaglet and Atascadero, Calif., for membership in the General Conference.

3. The Commission has examined the results of a study of some years regarding the relationship of the Lottie Baldwin Association to the denomination and has considered the report of a special committee appointed by the Commission to study this matter as recorded in its report to Conference last year. In the report of this special committee there was revealed a willingness on the part of Lottie and James Baldwin to turn the proceeds of their estate into the endowment funds of Milton College. The committee found no record of any such action ever having been attempted. Therefore, the Commission recommends that, the Lottie Baldwin Association consenting, the funds now held in trust by them be turned over to the Board of Trustees of the Seventh Day Baptist Memorial Fund, said board concurring, the fund to be known as the Lottie Baldwin Endowment Fund of Milton College and the proceeds therefrom to be used for the assistance of Seventh Day Baptist students in Milton College, or if that is found to be impossible, of other worthy Seventh Day Baptist students.

4. In view of the present need of guidance in our social, moral, and spiritual life, the Commission recommends that the Conference suggest to our churches and Sabbath schools that they join on October 5, 1935, in the celebration of the Four Hundredth Anniversary of the first printing of the Bible in English. We feel that this plan will call fresh attention to the reading and study of the Word of God and thus stimulate greater interest in the Bible as a standard of conduct and a source of spiritual power.

5. The Commission has examined with care and interest the correspondence with South India submitted to it by the corresponding secretary of the Tract Society, and in as much as it appears to be a matter primarily of foreign missions, it recommends that it be referred to the corresponding secretary of the Missionary Society with the suggestion that, after conferring with

L. Richard Conradi, he take such steps in the premises as may seem to him to be expedient.

6. The Commission expresses its interest in the Universal Christian Council, in its aims and purposes, and in its activities, and would be glad to recommend that the General Conference send representatives to the next convocation of the council; but, in view of the existing economic depression, the Commission does not feel justified in so recommending, unless some unusual opportunity for sending such representatives, similar to that at the time of the Stockholm meeting, when Dr. J. Nelson Norwood, who was spending the summer in England at that time, represented us, should present itself.

7. The Faith and Order Movement had its inception in 1910 by certain denominations practically simultaneously, but especially by the Episcopalians. Although the World War retarded the movement, it was not stopped.

By way of preparation for the World Conference held in Lausanne in 1927, various meetings were held throughout the religious world; and Seventh Day Baptists were represented in such meetings in this country and an American delegate was sent to Lausanne; and Holland was similarly represented.

Our American delegate was made a member of the Continuation Committee, charged with carrying on the work of the movement *ad interim*; and has met frequently with the American section of this committee.

The object of the Faith and Order Movement, as we understand it, is to carry on a systematic study of beliefs and church orders of the various denominations in order to discover points of agreement and difference alike, in the hope of a better mutual understanding and mutual co-operation "as the Lord shall lead."

The findings of the Lausanne Conference have been distributed to the various participating denominations. Each communion has studied these findings and made its reply. The findings are published in a volume entitled *Convictions*, published by the Macmillan Co., of New York and London. Our reply is printed in full and adequately indexed.

A second conference is to be held in 1937, probably again at Lausanne. Delegates are already being appointed in order that they may have part in preparing the program for that meeting.

The subject will be "The Nature of the Church" which is fundamental and reveals characteristic differences.

By appointment of the Commission, Rev. Ahva J. C. Bond has been serving on the Program Committee, and the Commission recommends that he be appointed to attend the conference in 1937, with the understanding that the General Conference is not to be involved financially, and that an alternate may be appointed later, if Mr. Bond is unable to attend.

This movement presents a magnificent opportunity for Seventh Day Baptists to make themselves known to Christian leaders throughout the world. Therefore, it is highly desirable that we continue to participate in the movement to that end, and also in order to make our contribution

to the service which the Christian Church must render if civilization is to be saved.

8. In view of the fact that the present membership of the Committee to Promote the Financial Program feels that the committee should be located elsewhere, the Commission recommends that the committee be located for the year 1935-36 in the Western Association, with Harold O. Burdick as chairman.

9. The Commission recommends that Leader in Sabbath Promotion Ahva J. C. Bond of the Tract Society, together with the Young People's Board, be requested to study the problems of summer camps for young people with a view to making recommendations to the Commission concerning the future of the camps.

10. The Commission recommends that the Conference apply for affiliation with the Baptist World Alliance.

11. The Commission calls attention to the recommendation of a year ago that "in financial reports of all boards the salaries of officials and employees appear in separate and distinct items for the better information of the people of the denomination," which recommendation it notes has not been completely complied with in the current reports of the boards. It again recommends that this matter have the attention of the boards and their subsidiary agencies in their printed or mimeographed annual reports to the Conference.

12. In view of recent developments in certain Sabbath-keeping religious communions, there are large numbers of individuals and groups who are disaffected in their present religious relationships. The evidence now in hand indicates that in the near future an increasing number of such Sabbath keepers will become detached from their church affiliation. In the judgment of the Commission, this group of Sabbath keepers offers a most fruitful field of endeavor from the standpoint of service to others and our own denominational growth. Therefore, the Commission recommends that the Tract Society be requested to establish an agency through which contacts with such individuals and groups may be made, it being understood that such agency shall seek advice and counsel from any other denominational agencies as may appear expedient. An item of \$150 has been added to the budget of the Tract Society in order to finance this work, such funds to be used for no other purpose and only to the extent that the funds are available.

13. On the subject of financial support of the church and the denomination, the Commission recommends that the Conference urge the following upon the people and the churches:

a. Every church treasurer should forward a remittance to the treasurer of the Denominational Budget every month, even if he has no more than one dollar to send.

b. The ideal of every church should be to contribute as much to the work outside of its own community as to the local work.

c. The system of presenting the needs of the different boards and agencies of the denomination on special days at least once a year, should be continued, using material provided by those agencies direct to the pastor. An appeal for support of the whole budget should be a part of the

presentation. It is recommended that the following schedule be used:

October	Young People's Board
January	Missionary Society
March	Tract Society
May	Sabbath School Board

with other agencies to be at liberty to take other months for the presentation of their programs as may seem to them to be desirable.

d. Every member of every church should make it his regular practice to give a definite percentage of his income to the work of the Lord. For a large number of people this should be ten per cent of the income. Perhaps for some people with many dependents the percentage should be less than this. For not a few people ten per cent is not enough, for it does not represent any real sacrifice. The real measures of the amount given are two—how much is kept back for personal use, and how much love the giver has. He who loves much will give much. He who recognizes himself and his possessions as not belonging to himself, will have the right attitude and will give most regularly, cheerfully, and liberally.

14. Since the General Conference has been incorporated and its Board of Trustees organized to hold funds, the Commission recommends that the Conference direct that any permanent funds in the hands of the treasurer of Conference be turned over to the Board of Trustees.

15. The Commission recommends that the following be adopted as the Conference Budget for the Conference year beginning July 1, 1935:

World Conference on Faith and Order ..	\$ 25.00
Federal Council	75.00
Year Book	600.00
Denominational Building	1,370.00
General Expenses	1,300.00
Contingent Fund	330.00
	<hr/>
	\$3,700.00

16. Many of the denominational agencies have submitted tentative budgets for the ensuing year. These have been carefully considered and assembled with others and are recommended for adoption as the Denominational Budget for 1935-36 as follows:

Missionary Society	\$15,132.00
Tract Society	3,719.00
Education Society	2,140.00
Young People's Board	500.00
Sabbath School Board	2,500.00
Woman's Board	150.00
Historical Society	250.00
Ministerial Relief	900.00
General Conference	3,700.00
	<hr/>
	\$28,991.00

One hundred fifty dollars for the special purposes indicated in recommendation 12 above, has been added to the budget of the Tract Society.

The Commission recommends that the item of \$900 for Ministerial Relief be used either for endowment or current relief as the Board of Trustees of the Seventh Day Baptist Memorial Fund may deem advisable.

THE SOUTHWESTERN ASSOCIATION

BY CLIFFORD A. BEEBE

Although the forty-fifth session of the Southwestern Association had a very small attendance, yet those of us who were there felt the inspiration of a deeply spiritual meeting, and were impressed to work more earnestly for "More and Better Seventh Day Baptists," which was the theme of the meeting.

The sessions opened with the church at Gentry, Ark., Thursday morning, August 8, with Deacon S. J. Davis of Fouke in charge as moderator, a position which he filled efficiently and well.

The address of welcome, given by Carl Maxson of Gentry, was responded to by Elder S. S. Powell of Hammond. Carl Maxson, who also gave an address in the afternoon on "More and Better Praying," is a son of Deacon D. E. Maxson, and is entering Salem College this fall, in preparation for the ministry. He has been preaching very acceptably, on occasion, at Gentry. Deacon Davis delivered the moderator's address on the association theme.

When the delegate from the Western Association arrived, Thursday night, the sessions were well under way, with the following visitors: Pastor W. L. Davis, Deacon and Mrs. S. J. Davis, Miss Hazel Scouten, of Fouke; Pastor S. S. Powell, R. J. Mills, W. L. Coalwell and son Purcel, of Hammond. It is a regrettable fact that there was no other outside delegate or representative of the boards present, except the writer. Elder Powell preached the sermon on Thursday night.

On Friday morning the report of the delegate and letters from the churches were received. In the absence of both recording and corresponding secretaries, Miss Hazel Scouten served in the former place, and Elder Powell in the latter.

The Lone Sabbath Keepers' hour was held, in charge of C. A. Beebe, with a splendid paper on "The SABBATH RECORDER and Lone Sabbath Keepers," sent by Mrs. Catherine Shaw Stillman, of Houston, Tex. An address on "More and Better Christian Giving," by C. A. Beebe, was followed by a round table discussion led by W. L. Davis. The duty of tithing was taken for granted (the church at Gentry are nearly or quite one hundred per cent tithers), and the need of a deepened interest in the work and willing and cheerful giving was emphasized. The obituary commit-

tee reported the death of Mrs. S. S. Powell of Hammond, deaconess, and wife of the pastor.

Mrs. E. R. Lewis conducted a helpful woman's hour, in the afternoon, based on the association theme.

The Sabbath eve services opened with a vesper service, in charge of the Gentry choir. Elder W. L. Davis preached the sermon, from the theme, "Blessed to Bless," Genesis 12: 3.

On Sabbath morning, the Sabbath school was held, in charge of the superintendent, Mrs. Myrtle Ricketts. Elder C. A. Beebe preached the sermon, from the theme, "The Mission of Seventh Day Baptists": "Behold, I have set them for a light unto the Gentiles, and that thou shouldest be my salvation to the ends of the earth." Isaiah 49: 6.

One of the best sessions of the association was that held on Sabbath afternoon in charge of the young people. Three papers and addresses were given on the subject of "Personal Contact with God": "Through Nature," sent by Mrs. Lillian Campbell of Hammond; "In the Home," Miss Hazel Scouten; "In School," by Miss Bessie Lewis. These papers and addresses were worthy of note, especially that of Miss Lewis, based as it was on personal experiences and a deep conviction. Mrs. Cora Green of Stonefort, Ill., who was present throughout most of the sessions of the association, gave a résumé of thoughts from the papers and addresses, and Pastor Lewis led in a round-table discussion. On the night after the Sabbath, after another splendid vesper service, Elder Powell preached from Isaiah 41: 2.

On Sunday morning, in the absence of any representative from the boards, the Missionary and Tract hour was taken in charge by Ellis R. Lewis and C. A. Beebe. Elder Beebe gave a short talk on the value of tract work, and the need of circulation of tracts which are true to the Bible; Elder Lewis gave a strong address in his characteristic and forceful manner, on the importance and responsibility of the mission laid upon commandment-keeping Baptists for the furtherance of the gospel. W. L. Coalwell led in a brief round table discussion.

A delightful and helpful occasion was the meeting in a piece of woodland adjoining Flint Creek, Sunday afternoon, in charge of the young people. The Gentry young people rendered some splendid music, largely spiritual, and a number responded to a call to impromptu talks on "More and Better Chris-

tian Contacts and Recreations." A delightful fellowship luncheon was enjoyed.

At the closing session Sunday night, Elder W. L. Davis preached a challenging sermon on the theme of "Going Forward," and conducted a testimony meeting in which many took part. W. L. Coalwell, the moderator-elect, put before all a challenge to evangelism, that each one speak to someone, at least once a month, with regard to the "Upward Way."

The next session was appointed to meet with the Hammond Church, beginning July 30, 1936, with the following officers: Moderator, W. L. Coalwell; vice-moderator, Wardner F. Randolph; secretary, Miss Bessie Lewis; corresponding secretary, Mrs. D. S. Allen.

A few special impressions are worthy of note:

First, the splendid spiritual condition and growth of the Gentry Church. They have received a number of accessions to membership recently: Ira Lewis, wife and seven sons, from Stonefort, Ill.; E. Ray Stillman and family, from the now extinct church at Cosmos, Okla.; J. A. Parrish and wife, Sabbath converts, formerly Methodists—all of whom are real and helpful additions to the church. Gentry now has the largest resident membership in the association, and practically all are active in the church and in the Christian life, and are tithers. A young man and wife, present at the outdoor meeting Sunday, former Adventists, are considering uniting with the church.

The weather at the association was almost unbearably hot and dry. Arkansas has had a drought since July 1, and most crops are largely a failure. Dust was in the air everywhere, but there was no cloud of dust over the association meetings.

The round table discussions which were planned for each session were especially helpful. No speaker had an opportunity to present anything without the chance for a comeback from the congregation. Some of the best thoughts expressed at the sessions were brought out in impromptu speeches made in these discussions.

A resolution of respect sent to Elder J. L. Hull, of Little Genesee, on Sunday, August 11, the forty-eighth anniversary of the organization of the association, was a timely act.

Elder Hull, the only surviving member of the founders of the association, lay then on his death bed, and has since passed on.

The splendid work of the Gentry choir under the direction of their chorister, Pastor Lewis, should be noted. A large and well-trained choir rendered splendid service in deeply spiritual music, for the sessions. A complete surprise to the pastor was an anthem composed by Mrs. E. Ray Stillman and daughter Emma May, which was a rendition of Zephaniah 3: 13-17, and dedicated to Pastor Lewis.

The thought was expressed by the writer, and echoed by some of the young folks, that the greatest hope of the denomination is in the Southwestern Association. I believe it is true. We have there a vast field, with a people who are few, but deeply spiritual, and intensely earnest in promoting the cause of true Bible religion. The baneful influence of so-called "modernism" has not taken hold there as it has elsewhere, and people are more receptive to a Bible message. Much money has been expended by our boards in promoting work in this field. But the field is great; we have able and consecrated workers there, and nowhere, I believe, will efforts put forth yield a greater spiritual harvest.

TRIBUTE TO A DOCTOR

[The Watchman-Examiner passes on this beautiful tribute to a busy physician.]

When William Hanna Thompson, M. D., of New York City, died, Dr. Charles E. Jefferson, his pastor, penned a beautiful interpretation of this noted Christian physician, who for fifty-two years had been a deacon of Broadway Tabernacle, New York. A part of this tribute is as follows: "He made up his mind early that a physician in New York City can regularly attend divine worship on the Lord's day without sacrificing his practice. This was his theory and he proved it to be true. . . . He also believed that a man with many interests and cares could afford to attend the weekly prayer meeting. He practiced what he believed. How with all his engagements and the multitudinous causes constantly tugging at him, he could keep his Wednesday evenings clear, was a puzzle that many of us never could solve. He loved the church because he believed in Jesus Christ as the Son of God."

WOMAN'S WORK

Dear God, now I, a mother, pray
That I may say
Only wise words today.
God, help me give these young hearts
close to me
Thy shining truths
To hold, life-long, in memory.

—Grace Noll Crowell.

WORSHIP PROGRAM FOR OCTOBER

Song—O Master, Let Me Walk With Thee
Bible Reading—Psalm 34: 13-19
Prayer—By members
Song—Trusting Jesus.

The report of the corresponding secretary of the Eastern Association, Mrs. John H. Austin, is such a helpful bit of news that we are sending it in part, to you, the women of the denomination.

The board sincerely hopes that each corresponding secretary in each association may become active immediately, thus doing our Father's business while the Conference year is still young.

REPORT OF CORRESPONDING SECRETARY, EASTERN ASSOCIATION

"Give me, give me, give me," was the only thought of many people, when Christ was here on earth. "Come, heal my sick"; "Come, raise the dead," etc. How few times we read where they said, "Here, Lord, take this and use it," or "Take me and use me."

Are we today asking things of the Lord and never giving him in return of our presence in church or prayer meeting or of our earnings or service? Are we expecting everything from our pastor and giving nothing in return for his service to us? I think not, entirely; neither will you as you listen to this report.

In Exodus 35 we read, "And all the women that were wise-hearted, did spin, with their hands and brought that which they had spun, both of blue and purple and scarlet and fine linen"—and it has been so for generations.

A desire had been growing in the minds of many of the most active and progressive of our Seventh Day Baptist women that we, like women of other denominations, might be organized, especially for missionary work; that we too might have a Woman's Board, believing that by this means we would be more

universally enlisted in the work being carried on by our people at large. Finally, in 1884, the Woman's Board was organized at Lost Creek, W. Va.

As did women in Bible times work and spin, so do our women of today work and plan as to how best help our churches, our pastors, and our missionaries. There are eleven churches in the Eastern Association. The work from these different societies has been many and varied, and I am sure the results have meant much to the church and suffering humanity. Some of the societies have carried out the board's request, by entertaining other societies at get-together luncheons. This helps socially, as the ladies become better acquainted with those of the other churches, and it also helps to exchange ideas for the work.

Twenty-three more quilts have been reported made, thank offerings and mite boxes have been given, Red Cross work and work for hospitals and the poor have been done. Missionaries have been helped, churches and parsonages have been painted and papered, and in some cases new floors or coverings have been bought, and also new furniture. RECORDERS have been sent to those unable to subscribe for them. This is indeed fine missionary work, for it helps people to take more interest in the denomination if they keep in touch with the work through the RECORDERS. The sick and shut-ins have been remembered. Lewis Camp has been helped, also the colleges. We have reported from the ten churches 456 members. Think of it—these women have raised \$2,194.34; they have helped their churches to the amount of \$1,047.11, and have given to the Denominational Budget \$857.80. Sh! Ladies! Do you think if we stopped working, the men would do as well?

According to reports received, Berlin raised \$19.91 per member — the most of any society in proportion to its membership. Waterford followed this with \$10.03 per member.

MISSION STUDY FOR 1935-1936

When Christians begin really to live those words upon which Christ said hung all the law and the prophets—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself"—then and then only are we establishing the kingdom of God on earth. Real loving (lik-

ing) comes through appreciation and understanding. Below are the names of a few books which will help us to know and appreciate our brothers in Latin America.—E. S.

Adults

That Other America—John A. Mackay
Price, cloth, \$1.00—paper, 60 cents
Women Under the Southern Cross—
Margaret Ross Miller
Price, cloth, \$1.00—paper, 50 cents
Looking Ahead With Latin America—
Stanley High
Price, cloth, 50 cents—paper, 25 cents

Children

The Three-Cornered Continent
Margaret Applegarth
Price, cloth, 75 cents—paper, 50 cents
Jumping Beans (Mexico)—Mabel L. Crawford
and Robert N. McLean
Price, cloth, \$1.00—paper, 75 cents

Supplemental Material

Small Outline Maps (per dozen) 25 cents
Wall Map (36 by 46) 60 cents
Picture Wall Map 50 cents
Picture Sheet—Latin America 25 cents
Paper Dolls (Mexico) 25 cents
Plays From 10 to 25 cents

PAGES OF POWER

Four hundred years ago, for the first time, our Bible in English was put into print. Thus, in 1535, the "pages of power" wrought by the earnest English translator, Myles Coverdale, began to reach as never before the man on the street, in the field, or in the shop with their story, their message, and their inspiration. What had been the possession of learned men became in a day the common property of the English-speaking people.

Today, we look back over four centuries in their history and find amazing evidence of the influence of the Bible in every aspect of their life and work. To meet their call for this Book, more copies of it have been printed and distributed than of any book in any language.

Its poetry, essays, prayers, sermons, proverbs, parables, history, and its supreme biography of all time—that of Jesus Christ—directly and indirectly influence our daily lives. They contribute to our civilization, through the arts and sciences, in man's dealings with man, and in the direction of government, to such an extent that he who, perhaps, has never opened the covers of a Bible nevertheless reads its words and phrases in newspaper, magazine, and book.

AS WE READ AND SPEAK

"Without the Bible it is impossible to understand the literature of the English language from Chaucer to our own day."

In prose and in poetry, as well as in the common speech of everyday life, the Bible's contribution to us is surprising.

"The apple of his eye," "the salt of the earth," "the powers that be," "labor of love," "handwriting on the wall," "a mess of pottage," "the widow's mite," "we are the people," "the fat of the land," "the laborer is worthy of his hire," "whited sepulchres," "all things to all men,"—here are just a few of the hundreds of Biblical expressions used on occasion by every one of us—and in each is a Biblical story that makes its quotation significant.

IN AMERICAN HISTORY

How many of us realize the Bible's influence upon the history of the American people?

To common reading of its "pages of power" in England may be traced the forces which resulted in the coming of the Pilgrims to these shores, contributed largely to the settlement of the Thirteen Colonies, and provided a common bond of understanding, that was to make possible a new nation.

When Connecticut was born, its founders pledged themselves to "maintain the liberty and purity of the gospel"; and Roger Williams, under the same inspiration, sowed the seed of religious freedom in his government of Rhode Island.

Through the inscription on our Liberty Bell the Bible speaks to us again—"Proclaim Liberty throughout the Land to All the Inhabitants Thereof."

IN SOCIAL WELFARE

From the Bible's inspiration have come many of the forces behind our social and economic progress. To the Golden Rule, the principle of brotherly love notably exemplified by William Penn and his Quaker settlers in Pennsylvania, and to the law of equality of men before God which was so revered by Abraham Lincoln, the American people owe a heavy debt. These great teachings of the Bible have combined to bring about popular action to allay the sufferings of the unfortunate, to effect an end to slavery, to promote moderation and temperance in all things, and make for a social order in which right living and right thinking shall be the rule.

IN THE HOME

The strength of a nation is the home life of its people. From the Bible, millions of homes in our history have drawn courage, guidance, and joy.

Almost without exception, our greatest leaders have acknowledged the influence of a home devoted to the Bible and its teachings. In the training of children and youth there is for it no substitute.

What our civilization has gained from the printed Bible during four hundred years can be multiplied by us many times over in the years ahead. All depends upon our faith in it and our devotion to its teachings!

FOR IT IS YOUR BOOK

Centuries before English was a language, the Bible was begun.

Historians, statesmen, poets, and kings have contributed to it.

Brave men have defended it from destruction.

Patient scholars copied its text by hand, letter by letter. Learned men have translated it into hundreds of languages.

Consecrated men have spent all they had, forsaken home and country, and have died in flames at the stake.

All—that you might have this book for your own sake—for the world's sake.

Have you made it your own?

—From "Pages of Power."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

At last I am ready to announce the winners in our Temperance Poem Contest. As there are only five contestants I have had to make some changes in the money value of the prizes and they will be presented in the following order:

First prize—\$2.00, goes to Ethel May Davis, Bridgeton, N. J., R. F. D. 1.

Second prize—\$1.00, goes to Dorothy Blake, Bitely, Mich.

Third prize—\$.50, goes to Marie Severance, Athens, Mich.

Two fourth prizes—\$.25 each, go to Martha Langworthy, Alfred Station, N. Y.; Dortha Lee Bonnell, Berea, W. Va.

The judges in the contest were two professors in Alfred University.

It was rather hard to decide which poems were best. The judges did not know the names of the contestants, as I cut them off and numbered the poems, 1, 2, 3, 4, 5. Don't forget that these prizes were given by your good friend Miss Lois R. Fay, of Princeton, Mass.

Sincerely,

MIZPAH S. GREENE.

FIRST PRIZE POEM—THE DRUNKARD NEEDS HELP

BY ETHEL MAY DAVIS

One day when I was very young,
A playmate of mine by a bee was stung.
I laughed and laughed to see that sight;
I did not realize the fellow's sad plight.
Then came the call that brought me to;
He started to cry like all children do,
"Don't sit there and laugh and look so dumb,
I need help badly, I want you to come!"

The very same thing is happening today.
When grown people stumble and stagger and sway,

They have been bitten by that horrid bee,
Who is none other than old Whiskey.
I laugh at their antics and think them great fun;
Then suddenly realize that something must be done.

Then, too, I remember the days gone by,
And think of the words of that pitiful cry,
"Don't sit there and laugh and look so dumb,
I need help badly, I want you to come!"

SECOND PRIZE POEM—TEMPERANCE

BY DOROTHY BLAKE

Don't drink wine,
It will make you feel too fine.

Don't drink gin,
It will make you thin.

Don't drink ale,
It will make you pale.

Don't drink beer,
It will make you queer.

Don't drink rum,
It will make you a bum.

Don't drink alcohol,
It will make you fall,

And if you fall with the cup,
It is hard to get up.

THIRD PRIZE POEM—WHERE I STAND

BY MARIE SEVERANCE

As you walk along the street,
You will meet them every day,
Boys and girls with cigarettes,
Staining, polluting God's highway.

If you happen in a restaurant,
You will see very probably,
Boys and girls drinking beer
And laughing merrily.

RELIGION AND WELFARE RECOVERY

BY REV. AHVA J. C. BOND

The National Committee on Religion and Welfare Recovery, organized more than a year ago, seeks to bring into the consciousness of the people of America the peace and importance of the Church and welfare agencies in bringing about a better life—political, economic, and social.

This committee has no relation whatever to any government agency, but is composed of Christian ministers and laymen, Protestant, Catholic, and Jewish, who believe that religion is fundamental in any "recovery" that will have real and lasting value.

The expense of maintaining an office for the work of the committee is taken care of by the Golden Rule Foundation. The expense of printing and distributing literature is met by sales and by personal contributions.

Several national church organizations have taken action endorsing this movement, and some have ordered and paid for literature to be sent to all their pastors.

No Seventh Day Baptist agency has funds with which to pay for literature. Free samples of certain publicity literature have been sent to our pastors. We hope that in some cases at least literature may be ordered and paid for and used by local churches. Some of our pastors made use of this helpful literature last year. For literature send to The National Committee on Religion and Welfare Recovery, 60 East 42nd Street, New York. The following resolution presented at a late session of Conference, and referred by Conference to the Commission was adopted by the latter at its post-Conference meeting.

Believing that our political, economic, and social problems are fundamentally moral and spiritual, and that religion is vitally important in our national life, we count it a privilege to co-operate with other religious bodies of America in stressing the importance of religion in facing the problems of our complex civilization. We observe with satisfaction the accomplishments of the National Committee for Religion and Welfare Recovery during the first year of its activity.

We approve the plan for the observance of Loyalty Days, October 5 and 6, and recommend to all our churches the observance of Loyalty Sabbath for the purpose of emphasizing the importance of church attendance in promoting a better national life.

We would suggest that churches celebrating on that date the four-hundredth anniversary of the printed English Bible, consider the possibility of combining this celebration with the observance of Loyalty Sabbath.

They say that beer won't make you drunk,
That it's all right to smoke a bit;
"What would Jesus do?" applied to these,
Makes me feel they're quite unfit.

I'll never smoke one cigarette,
Nor drink one glass of beer;
I think it is an awful sin,
And doesn't bring any cheer.

DEAR MRS. GREENE:

It has been a long time since I wrote to you. School will open one week from today. Lusbert will start to school this year. He is six years old today. Mother is baking him a birthday cake.

Rev. W. L. Davis has been our pastor since June the twenty-ninth.

Your friend,
COLLETTE MONROE.

Fouke, Ark.,
September 16, 1935.

DEAR COLLETTE:

It surely does seem a long time since I have received a letter from you and I am very glad you decided to write again. I hope you will not wait so long next time. Ahem! I mean that for each and every one of my RECORDER boys and girls. Do you suppose they'll read this and get my message? I hope so, for yours is the only letter this week.

I am glad to hear that Rev. W. L. Davis is your pastor. He and Mrs. Davis have been very good friends of mine for a long time. I'm sure you are liking them as well as I do.

I hope Lusbert's cake was a grand success; wish I could have had a bite of it at least. He is getting such a big boy that I'll be looking for a letter from him one of these days.

Your true friend,
MIZPAH S. GREENE.

All Christians throughout the world are on trial. They are on trial on the basis of the mastery they reflect, a mastery to be caught only from the one Master who revealed to all men everywhere the Father. We choose Christ because under him there is authority that can command us and change us and set us up as lights to the world. Under the authority of the Redeemer there can be nothing less than brotherhood.

—Dr. Samuel W. Hughes, secretary of the National British Council of Free Churches (at International Christian Endeavor Convention, Philadelphia).

MYLES COVERDALE AND THE FIRST PRINTED ENGLISH BIBLE

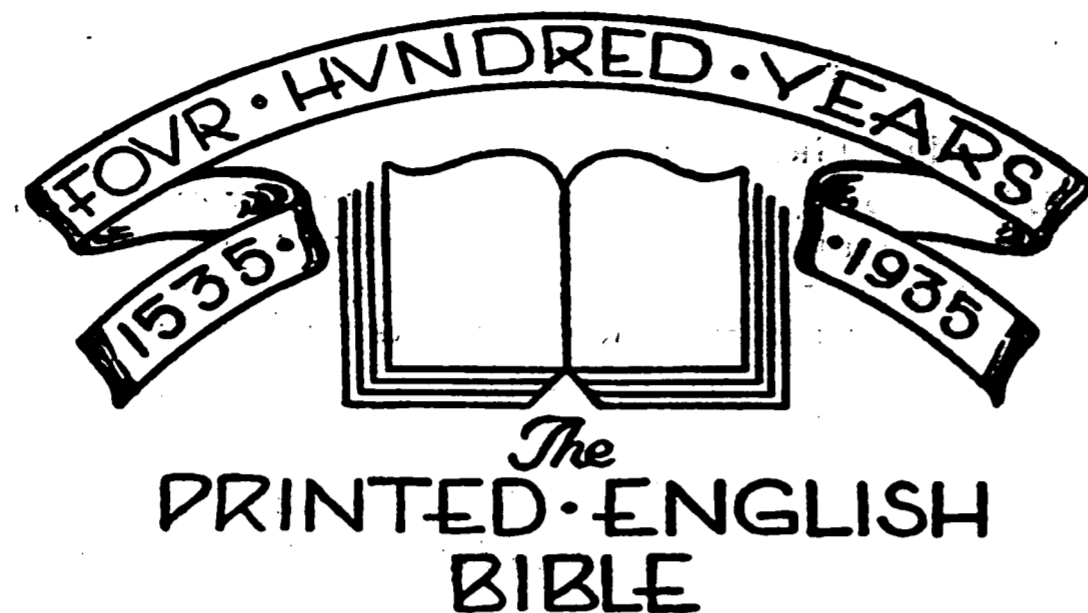
BY EZRA SQUIER TIPPLE, D.D., L.H.D.
PRESIDENT EMERITUS, DREW UNIVERSITY

The English Bible has a distinction all its own. The familiar judgment of Macaulay, "The English Bible—a Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," is so well known as almost to make necessary an apology for repeating it. Yet, as this year brings the four hundredth anniversary of the first complete printed English Bible, it will help to remind us of our precious heritage, and the man whose name it bears—Myles Coverdale. And who was this Myles Coverdale?

It is probable that his surname was taken from the district where he was born, Coverdale, in what is called Richmondshire in the North Riding. The exact date of his birth is uncertain. It is now given as "about 1488," though it may have been somewhere near 1485. He died in 1568-69 having come to a goodly age, well beyond four score years, much admired, and followed by all the Puritans.

From his childhood he was a student, given to learning, eager, diligent, having a sturdy purpose and a tenacious memory. He studied philosophy and theology at Cambridge, had an ever growing circle of acquaintances, such as Sir Thomas More, Erasmus, and Thomas Cromwell, who was long his influential friend.

Some time after Coverdale entered the convent of Austin friars at Cambridge the famous Robert Barnes became its prior. When the latter was later arrested on a charge of heresy, Coverdale went with him to London to assist him in drawing up his defense. Later, leaving the convent, he assumed the habit of a secular priest and began at once to preach against confession and the veneration of images. The intimate facts concerning the life of Coverdale are rather obscure. An undated letter to Thomas Cromwell, prior at least to 1527, gives a hint of his religious inclinations and perhaps of his activities. In this letter he writes that "I begyne to taste of Holy Schryptures." It is impossible to account for his movements between 1528 and 1535; but it is more than probable that most of the time



was spent abroad. It has been asserted that, in 1529, he was at Hamburg, assisting Tyndale in his translation of the Pentateuch; but the evidence is of doubtful value.

He was writing, however, or translating in these silent years; for, in 1534, he brought out two books, both translations, "Ye Olde God and the Newe" and "Paraphrase Upon the Psalms." Beyond question he had begun the work of translating the Scriptures into English, which came to a glorious consummation in 1535 in the first complete printed English Bible.

In the history of the English Bible there are two outstanding names, William Tyndale and Myles Coverdale. While this article has to do primarily with the latter, the former has so large a place in the story of the English Bible that his name commands reverence, inasmuch as his was the first printed New Testament. Appearing in 1525, it was so eagerly sought after that people went about saying that "the conscience of England has found a new King."

Coverdale, undoubtedly, owed much to Tyndale, building in large measure upon what had already been done by his predecessor. But he had genius and ability all his own. Nearly half a century ago, H. W. Hoare, an English writer, made this striking comparison between Coverdale and Tyndale:

If the latter be the Hercules among our Biblical laborers, the former is certainly the Orpheus. Diffident and retiring in disposition, of delicate susceptibility, literary dexterity and re-

source, with a wonderful ear for cadence and rhythm, it is to Coverdale we owe much of the beautiful music which seems to well up out of the perennial springs of our Authorized Version. "Cast me not away from thy presence, and take not thy Holy Spirit from me"; "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou shalt endure: they all shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail." Where can we find anything more perfect, unless it be in passages scattered up and down in our prayer-book version of the Psalms, which is almost wholly, or in the Isaiah of our Bibles, which is very largely, from the hand of this beautiful translator? But, though contrasted with Tyndale in the main features of his character, he is also his indispensable literary complement, standing in relation to him as gentleness does to strength, pliability and grace to robustness and vigor, modesty to self-confidence.

To the study of the English Scriptures he gave practically his entire life. He wrote or translated numerous tracts and books, some twenty-six in all; but his chief distinction is that the first complete Bible printed in English bears his name. It is this achievement which the present year commemorates. It may be, as is often said, that his translation as a work of scholarship does not rank with that of some other translators; but he accomplished what no other person prior to 1535 had done. He translated and published a Bible in the English language. The publisher and place of printing of the 1535 Bible have always been a mystery. These facts are not of primary importance. Coverdale was the inspiring genius of the enterprise. The place may have been Zurich, Frankfort, Cologne, or Paris; what matters it? The work of translation was probably done at Antwerp, and the volume was probably printed on the press of Fro-schover in Zurich. In the version there is no definite mention of the original Hebrew and Greek texts. Coverdale was not without some knowledge of both these languages, but was much less well-equipped in this respect than Tyndale, as Coverdale modestly acknowledges. He knew German and Latin extremely well, and a little French. The five "interpreters," which he said that he used, are thought to have been the Vulgate, the Latin version of Pagninus, part of Luther's translation, the Zurich version, and Tyndale's Pentateuch and New Testament. His knowledge and ability seem to have been unquestioned. He was employed by Thomas Cromwell to assist in the

Great Bible in 1539, which was ordered to be placed in all English churches. The text of this is largely that of the Bible of John Rogers, brought out in 1537 under the name of Thomas Matthew, of which the old Testament from Ezra to Malachi and the Apocrypha were substantially Coverdale's own. The New Testament and the first part of the Old Testament were very closely Tyndale's.

In 1558, Coverdale may have had a share in the preparation of the Geneva version of the Scriptures, but the evidence is not conclusive. In the remainder of his life he was actively concerned in the wider circulation of the Bible.

Myles Coverdale was one of the leading figures during the progress of the reformed opinions in England and on the Continent. By his marriage, which naturally was regarded as a protest against the doctrines of celibacy of the priesthood, he became identified completely with the reforming party. He was appointed bishop of Exeter in 1551, and the vigorous Protestantism of western England in the reign of Elizabeth was undoubtedly greatly aided by his powerful preaching and influence. On Mary's accession to the throne, 1553, he was deprived of his bishopric and ordered to London, though later he was permitted to leave for Denmark.

In 1554, he signed a remarkable confession of faith in conjunction with other Protestant bishops and martyrs imprisoned in London. Following the signature of the others, is annexed the following notable declaration: "To these things above said do I, Myles Coverdale, late bishop of Exeter, consent and agree with these, mine afflicted brethren, being prisoners. Mine own hand, M. C."

This man, modest, conscientious, laborious, a thoroughly honest and good man, who had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century, a consistently Protestant reformer, the church of the present day does well to honor both for the first Bible printed in English and for many of the most cherished phrasings of beautiful and tender passages of the Scriptures.

"Jesus teaches that a man's attitude to the kingdom of God is revealed by his attitude to his property."

OUR PULPIT

THE GOSPEL OF EVANGELISM

BY REV. ALVA L. DAVIS

(Condensed from address given at the General Conference, Alfred, N. Y., August 24, 1935).

The main issue of the Church is the same today as it was in the early days—the winning of men to God in Christ. The power at our disposal is the same—“The gospel of Christ . . . , the power of God unto salvation unto every one that believeth.” The urge is the same—“Go ye . . . and preach the gospel to every creature.” The sufficiency of the gospel is the same—“Whosoever shall call upon the name of the Lord shall be saved.”

Would God I could preach that gospel as Christ would have me preach it. The “good news”—all the good news which finds expression in the incarnation, the atonement, the resurrection, the exaltation of Jesus Christ, our Savior and Lord.

Evangelism is the irrepressible energy of the gospel going out to bring men to God, to lay the hearts of men alongside the life of Jesus Christ that all the blessings of the gospel may flood their souls. We can never have enough of that kind of evangelism.

Evangelism means more than preaching the gospel to the lost. It is preaching the good news to all the people. Christian people need the gospel of cleansing, of personal responsibility, of inspiration and comfort. Then there is that large group of people who were once identified with Christian people, but who no longer walk in fellowship with God's children. All need the gospel of evangelism.

The Church can ill afford to wrangle over methods to be employed to reach this vast, diverse group of people. Educational evangelism, visitation evangelism, mass evangelism, each is needed. We must not allow any opportunity to pass without seeking to capitalize it for Christ.

The time has come when evangelism must be the spirit; not only of the ministry, but the Church itself. Let us not drag that word “evangelism” down to the level of the common-place, easy-going, make-believe, purposeless activities, and then call such evangelism.

We cannot be blind to the needs of social and recreational life. But if we are to use these for God, they must be shot through and through with the spirit of the blessed Christ.

Socials to train for the kingdom, socials to save—that's evangelism.

We cannot be blind to the intellectual stimulus of our times. The preacher, or teacher, of today must relate his knowledge of literature, history, psychology, or science to the Bible he studies, the theology he practices, the gospel he preaches. We cannot hope to reach the youth of this modern world with a rich, effective evangelism without we prayerfully try to understand our modern world and its problems.

But there must be no insincerity of faith and conviction. There must be no compromise with the facts of life—sin, salvation, God's love, the cross, the guidance of the Holy Spirit. In other words, the ministry of this age must grip the things of God. It must launch out into the deep things of God. It should have no half-measures to propose for the world's sin. The evangelistic note that needs to be sounded clear and strong is that men must be brought to the cross of Christ, the only cure for sin-sick souls.

To catch the spirit of Jesus, we need to tarry with those early disciples in the upper room, and follow their footsteps in those days when the gospel was preached with such saving power.

Nothing is said in the New Testament about organizing the church, or joining the church. Some think the church was organized when Jesus called his first disciples; others that it was organized at Pentecost. I don't know, and that doesn't matter. We do know this: On the day of Pentecost “there were added unto them . . . about three thousand souls.” “And the Lord added unto them day by day those that were saved.” Probably those early Jewish Christians did not intend to go out of the old Jewish Church. Jesus himself was identified with the synagogue, even while founding the New Testament Church.

We can hardly say the church was organized. It sprang into being; it grew. Yet the church was inevitable. Those early Christians had come into a new experience. They had met a new Personality which bound them to him; a new faith and courage possessed them; a new hope came into their lives. They told their experience to others, and others were gripped by it. With this new experience they could not do otherwise than build a new church.

Those early Christians could not be inactive; they put their experience to work. They

craved the privilege of association with believers. They came together naturally, willingly—“those that were saved.” They wanted to be on the inside immediately.

That is still true. Men and women who have had an experience with Jesus Christ, must witness to that fact. A better illustration would be hard to find than the conversion of Fred Stone, the actor, the account of which I draw from the “Men of the Great Redemption,” by Dr. W. L. Stidger.

Fred Stone was lying in a hospital in New York City, recovering from an air-plane accident. Recounting his conversion he said to Doctor Stidger, “I was lonesome and I had time to think, that week I was converted out in Montana.” Again, “I wanted to get into the kingdom of God. I wanted it more than I ever wanted anything in my life.” He tells of his arrival in Billings, under conviction, hunting up a minister, purchasing a Bible, etc. Then the show went on to Butte. Still he was not satisfied. Again he sought a minister who instructed him and prayed with him. Then he says, “I went to Church on Sunday, which was the first time in eighteen years for me.” He remained for Sunday school. He says, “They were about to close the class. I had a feeling that I was still an outsider—still outside the kingdom of God. . . . I didn't want to be outside looking in. I wanted to be inside looking out. I asked if I might say something. Then I told them of my life, of how I had been on the stage since I was nine—which meant forty years . . . , of how I had made a fortune—climbed the ladder of success, but had never taken a single step on the golden ladder of spiritual things.”

Well, he was gloriously converted. Almost the first thing he said was, “Now I want to do something.” The minister said, “You can begin by tithing your income.” Stone said, “That's easy.” From that day he has tithed his income regularly. But he took the second step. He said, “I want to tell somebody what has happened to me.” And he did. He wired his wife and daughter to join him in the West, that he might tell them. Then he wired his old friend, Will Rogers.

Will Rogers, learning of Fred Stone's conversion, wrote in his daily dispatch, “I'm not going to try to be funny today, for my friend, Fred Stone, has got religion, and for once I want to be serious. I suppose, now that Fred has been converted, that when he comes back to Long Island, I'll go down, as usual on Sun-

day morning, to throw a rope with him on the farm; but along about eleven o'clock Fred will say, ‘Come on now, Will, it's time to go to church.’ And if Fred says that to me, and there's any church in America that will open its doors to me, you bet I'll go along with Fred.”

And when Fred Stone, with fourteen broken bones, lay in the hospital, Will Rogers canceled a half million dollars' worth of speaking engagements and motion picture contracts to come to the rescue of his friend. Says Doctor Stidger, “That beautiful deed on the part of Will Rogers will stand for a generation as one of the most beautiful acts of Christian friendship we have seen.”

Scarcely had the above words been written when there came over the radio the news of Will Rogers' tragic death. And a little later I heard the voice of Fred Stone, with a suppressed sob, saying over the air to the bereft members of the family and friends, “God bless you.”

But why can't we have more Fred Stones? More men and women and young people who take their religion seriously? Men, women, and young people who want Jesus Christ in their hearts more than they want anything else in the world?

I challenge the young people of our denomination—and especially the young people of this Conference—to put their young hearts alongside the heart of Christ, and then go forth to cleanse our social life until they really become “socials to save.” Doctor Poling recently said, “The supreme business of the Church, and of the youth movement within the Church, is the business of winning men and women and little children to Jesus Christ.” I challenge you to take that task seriously.

I challenge the fathers and mothers of this General Conference to accept the task seriously of rearing their children for the kingdom of God, and that of building a home life that will make such possible.

I challenge the membership of our churches to take this task of winning men to Christ seriously. Dare you say, “Trusting in the Lord Jesus Christ, I will”? I pray God that during this General Conference you may come into a new experience with Jesus Christ that will make this step possible.

I challenge the ministry, as I challenge my own heart, that we go back to our own homes and churches, and meet God in the upper

room; that upon our knees we pray things through till there come upon us a new baptism of power.

"Prayer is the first thing, the second thing, the third thing, necessary to a minister." Edward Payson said this.

Kipling does not picture an easy time for the "Explorer." Craggy mountains, tractless deserts, heat and cold and hunger and thirst and weariness and loneliness. But always God whispered in his heart:

"Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. Go!"

TRACT SOCIETY'S PROGRAM AT THE GENERAL CONFERENCE

PRESIDENT'S ADDRESS

At the very beginning, permit me to repeat what I have said on almost, if not quite, every occasion similar to this; namely, that, aside from all other considerations, the American Sabbath Tract Society stands for the one thing which justifies our separate existence as a denomination. Otherwise, we should inevitably find our church home with the greater body of Baptists; for we are Baptists, very essentially so, and differ from the great majority of other Baptists only in that we observe the seventh day of the week, instead of the first, as the Sabbath; for the seventh day is the Sabbath of Jehovah and the Sabbath of Christ: and our existence as a separate denomination is for the purpose, not merely for the sake of adding to our numbers as a separate communion, but primarily for the purpose of restoring the Sabbath to the entire Christian Church.

To this end, the certificate of incorporation of the Tract Society sets forth,

That the purposes for which it is formed are to promote the observance of the Bible Sabbath and the interest of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians.

The concrete forms of our activities in carrying out the purposes set forth in our certificate of incorporation are printing and circulating our literature, and field work.

Our publications consist of tracts, books, and periodicals and our field work is done chiefly by our corresponding secretary.

While the titles of tracts published by the society are many, by far the larger number of the more important ones are now out of print, for lack of funds for reprinting them, owing to the greatly diminished income from the unified Denominational Budget. Within the past year, a new tract by Rev. L. R. Conradi has been published. This sets forth the differences in faith and practice between Seventh Day Baptists and Seventh Day Adventists, and is addressed to the latter and their disaffected adherents. It is in great demand, and will doubtless have to be reprinted in the near future. Another tract with a similar title by Rev. William L. Burdick, but addressed to others than Seventh Day Adventists, was printed in a large edition only a very few years ago; and that becoming exhausted, it was reprinted within the year. One or two others were printed also. An appropriation of \$1,000 is made for printing and distributing tracts during the current year, and it is expected that the full amount of the appropriation will be expended in this manner. However, this feature of our work ought to grow to such an extent that it will surpass anything of this kind ever yet undertaken by the Tract Society; five or six times the amount of the present appropriation could profitably be used for this purpose.

No books have been printed by the society within the past year; but serious attention is called to a book written by Rev. L. R. Conradi, entitled, *The Impelling Force of Prophetic Truth*, and published in London a few months ago, which may be obtained through our publishing house in Plainfield. This unusual book has elicited high commendation from the religious press of Great Britain, and is earnestly commended to all Seventh Day Baptists.

In this connection, I want to call attention to a book published a few years ago by the Tract Society, entitled *Country Life Leadership*, by Rev. Boothe C. Davis, then president of Alfred University. It sets forth in a clear, simple, and succinct manner the advantages—opportunities and attractions—of country life on the farm; and a copy ought to be in the hands of each of our pastors, and of all others who have to do with vocational guidance of our young people in agricultural districts. It magnifies country life and makes an inspiration of it in its several aspects—vocational, social, civic, or religious.

The income of the society from invested funds is sufficient to carry on what may fairly be called its normal activities with the exception of the publication of the SABBATH RECORDER, the cost of which as now published, for the year just closed, exceeded the income from subscriptions by upwards of \$3,200. Nearly \$2,000 of this excess was covered by the society's income from the unified Denominational Budget, leaving upwards of \$1,200 to be paid from the income from permanent funds, and thus cramping our other activities as now carried on to that extent, to say nothing of the need for expansion.

With the hope that this excess of cost of the SABBATH RECORDER will be met by the income from the unified Denominational Budget for the current year, the activities of the Tract Society have been planned so as to expend the full amount in our budget for other phases of our work. Moreover, as soon as the income from the Denominational Budget will permit, the normal publication of the SABBATH RECORDER will be resumed; namely, a weekly edition of thirty-two pages, irrespective of special supplements.

While the publication of the SABBATH RECORDER is not the most important feature of the mission of Seventh Day Baptists, it is well-nigh indispensable as a medium of communication among us for accomplishing the greater purpose. The great Presbyterian and Northern Baptist communions find themselves sadly handicapped for want of a general denominational medium such as our RECORDER.

The *Seventh Day Baptist Pulpit* was abandoned several years ago, as a measure of economy, and merged with the SABBATH RECORDER; but, as a department of the RECORDER, it has never so satisfactorily served its purpose as it did as a separate publication. The *Pulpit* served an admirable purpose among pastorless churches; and people who have already read the sermon in the RECORDER are not apt to be interested in listening to it as a part of the Sabbath service, however good it may be. For the good of such churches, its publication ought to be resumed as a separate periodical as soon as the necessary funds are available. Besides, the space which it occupies in the RECORDER is sadly needed for other departments.

Our support of the *Boodschapper*, published in Holland, has been materially reduced, both by the amount of the appropriation per

se, and by the current rate of exchange; and to that extent our work at the hands of our Dutch churches is crippled. Our support there ought speedily to be restored to its full measure.

With great reluctance, our appropriation for the aid of the publications of the Mill Yard Church in London has been wholly discontinued. This appropriation should be fully resumed at an early date.

As one of the measures of rigid economy of the society during the past year, its field work has been reduced to a very low minimum; but it is hoped that the corresponding secretary will be able to be out on the field much more during the current year. He is anxious to engage in such labor, and enters enthusiastically upon it. He will be occupied with it to the full extent of the funds available for that purpose. Indeed, he would be glad to devote his full time to that work.

If a recommendation of the Commission to that end is adopted by the General Conference, the Tract Society through its Board of Trustees, will doubtless set up an agency for a survey of new fields of activity, apparently promising, in the southwestern part of our country, and the actual work of that agency will naturally be assigned to our corresponding secretary. The appropriation for this purpose is small, and is not likely to yield over \$8 to \$10 a month; at best, this will of itself permit but little field work; but it is quite possible that the field work incident to this agency may be combined with the normal field work of the corresponding secretary to advantage.

During the past few years, the Tract Society has been greatly strengthened by an interlocking directorate with the Missionary Society. For a considerable time, five local members of the Tract Society's Board of Trustees have been members of the Board of Managers of the Missionary Society, and their active participation in the committee work and deliberations of the Missionary Board has been of inestimable value to them as members of the Tract Board. Besides, three local members of the Missionary Board are likewise members of the Tract Board, and it is our expectation that this number will be increased for the current year. Again, the trustees of the General Conference, the Commission of the General Conference, and the trustees of the Memorial Fund are all likewise represented

on the Tract Board. All this interrelationship is a source of inspiration and power to the Tract Society, and promotes a more cordial, sympathetic, mutual understanding.

Growing out of all this, but without a formal pronouncement to that effect, overlapping of work and duplication of effort are largely avoided; as, for example, the tendency is to give all foreign work, except publications in Holland and Great Britain, into the hands of the Missionary Society, which already has a rather extensive machinery set up for such activities, while the Tract Society has none.

The Tract Society has its problems, very real ones, all of which appear in some form, more or less directly, in our Annual Statement to the General Conference, and in the other addresses presented as a part of this program. These problems are perplexing and often try our souls; but we have an implicit faith in our heavenly Father that, under his guidance, we shall find a solution for them.

In his address at the opening of this session of the General Conference, its president earnestly besought the people to go forward. Not only should this plea not be forgotten, but it should be pressed with vigor, and we shall have to look to our several pastors to give the command and then to lead the onward march. To that end we prayerfully trust that none of them will want for an Aaron and a Hur to uphold his hands.

CORLISS F. RANDOLPH.

TEEN-AGE CAMP IN THE WESTERN ASSOCIATION

BY CLIFFORD A. BEEBE

The Seventh Day Baptist camp for teen-age young people of the Western Association, held at the Honeoye Valley Temperance Assembly Park, near Shinglehouse, Pa., closed August 4, after a week of successful activities under the leadership of Rev. and Mrs. E. H. Bottoms of Nile as supervisors; Miss Lina Drake of Shinglehouse, Pa., acted as director for the girls, while Byron Whitford of Little Genesee had charge of the boys. Twenty-one young people attended the camp.

On Sabbath morning, August 3, services were held in the auditorium. Rev. A. J. C. Bond of Alfred was the guest speaker. He gave a compelling, forceful address, based upon Peter's confession. About one hundred listened to the address, coming from Nile, Rich-

burg, Little Genesee, and Alfred, N. Y.; Shinglehouse, Hebron, and Hebron Center, Pa. A special feature of the service was music by the Kenyon-Carey stringed quartet. Two selections, the "Old Rugged Cross" and "Whispering Hope," were given.

At one o'clock a tureen dinner was served, after which the camp directors had charge of an informal afternoon service, at which excerpts from papers written by the campers were read. Plans are already under way for a similar camp next summer.

The camp program follows: 6 a.m. rise, exercises; 6.30, morning worship; 7.15 breakfast; 8, games; 8.45, quiet meditation period; 9, Bible study; 10, play; 12, noon lunch; 1-6 p.m., games, hand work, swimming; 6 p.m., dinner; 7.15-8 p.m., dramatics, play, or quiet games; 8 p.m., a carefully prepared vesper service; 9 p.m., taps.

AN APPRECIATION

IN MEMORY OF MRS. IDA POWELL

[The editor is very sorry that in some inexplicable manner this tribute did not appear some weeks ago.]

WHEREAS our heavenly Father, in his infinite wisdom and love, has taken from us our dear sister, Mrs. Ida Powell, long a faithful president and worker in our society; therefore be it

Resolved, That we, the members of the Hammond Ladies' Missionary Society, express our appreciation of her wonderful Christian character and educational service, and of her cheerful and unselfish labors for those about her. She was indeed a friend to all.

May the memory of her helpful words and deeds be to us a precious heritage that shall lead us to a closer fellowship with our Master.

Resolved, That this society extend their sympathy to the dear ones she has left behind and commend them to the care of the sympathizing Savior.

Resolved, That a copy of these resolutions be placed on our records, one sent to the family, and another sent to the SABBATH RECORDER for publication.

MRS. EDNA CAMPBELL,
MRS. MABEL CRANDALL,
MRS. PHOEBE MILLS,

Committee.

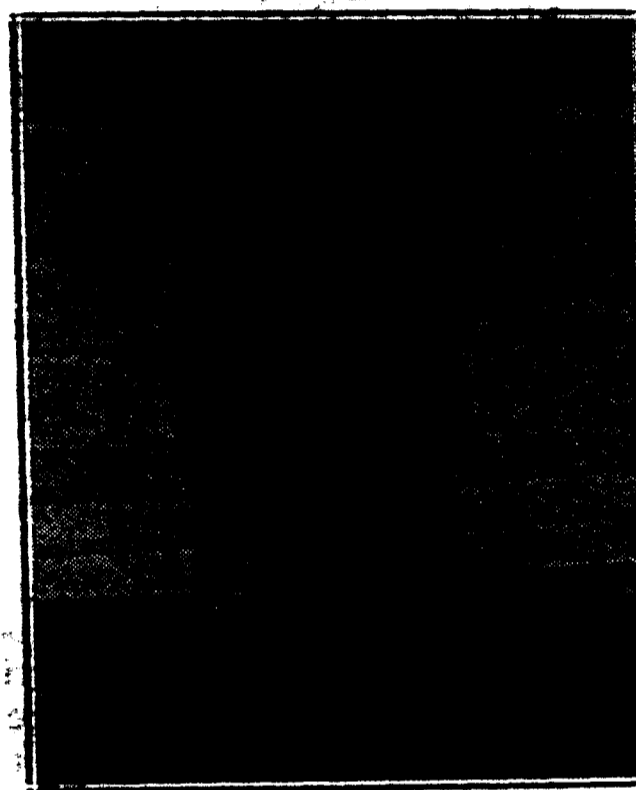
Hammond, La.,

June 22, 1935.

REV. JOSEPH L. HULL

Rev. Joseph L. Hull, a retired minister, and one who had been a subscriber to the SABBATH RECORDER for seventy years, has been called to his reward by the heavenly Father.

Mr. Hull left New York State when he was about twenty-one years of age and took up a claim in Nebraska, where he lived for several years. He was married to Almira Hage of Garwin, Iowa, July 27, 1875. To them were born six children, of whom one is now living.



In the winter of 1882-83, he with his family moved from Nebraska to Arkansas. In June, 1883, he and his wife and five others organized a Seventh Day Baptist Church at Point DeLuce, on Grand Prairie, in a log cabin owned by John Matley.

In 1885, Mr. Hull was called to the office of deacon and was also licensed to preach and called to the pastorate of the church. In August, 1888, he was ordained to the gospel ministry.

In 1891, the church was moved to Little Prairie and Mr. Hull continued to serve the church as pastor. After fifteen years of service in the church as pastor he resigned in 1900. During these years he did not receive a salary from the church. He taught school for several years and worked at other things. There were trials for this little church and Pastor Hull, but there was always the hand of God leading them through.

His wife died at Little Prairie, in 1900. He moved to Little Genesee, N. Y., in 1901.

He was married to Florence E. Lewis December 26, 1903. She died January 30, 1922. After coming to Little Genesee Mr. Hull joined the church there by letter, in 1904, and was a loyal worker there as long as he could attend. He assisted the pastor at the communion service and was a help in other activities of the church.

Mr. Hull was an ardent supporter of the Sabbath truth and preached it whenever there was opportunity. While in Arkansas he faced legal prosecution for working on Sunday. He was one of the pioneers with others who have given us our rich heritage in spiritual things. His life had much of hardship and suffering but he had high ideals for personal and denominational life, which we today may well cultivate. His strong faith in God was tested by illness which confined him to his bed for one year before his death, but he came to the end as a brave soldier of the cross. We can pay him no higher tribute than to live out the spiritual truths he lived for during so many years.

H. S.

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

At the business meeting of the Christian Endeavor society, officers for the year were elected: Miss Ruth Kenyon, president; Miss Edna Coon, secretary. Chairmen of committees and department superintendents were also chosen. The rally of the New England Seventh Day Baptist Christian Endeavor Union was announced for the following Sunday night in the Pawcatuck church.

—From Westerly Sun.

HOPKINTON, R. I.

Services were held at the usual hour Sabbath afternoon in the Seventh Day Baptist church. All were glad to welcome Rev. and Mrs. Burdick back again. It was voted to hold the annual meeting with the New England churches in the Second Hopkinton church on the second Sabbath in October.

—Westerly Sun.

BROOKFIELD, N. Y.

Rev. Erlo Sutton held a religious workers' conference at the parish house Sunday evening, for the Brookfield, Leonardsville, and West Edmeston Seventh Day Baptist churches. There was a good attendance and the talk was much enjoyed.

—Brookfield Courier.

DE RUYTER, N. Y.

Sabbath, September 7, more than a dozen of the De Ruyter delegates gave echoes from the recent Conference, at the morning hour of worship. All agreed that it had been a wonderful, spiritual Conference. At the close of the service, Pastor T. J. Van Horn asked to be released by the church at the close of his six years of service, which ends November 30, 1935. Future plans are unknown.

CORRESPONDENT.

MILTON, WIS.

Mrs. Sylvia Lanphere of 208 N. Allen St. Madison, formerly of Milton, received word Wednesday morning that her brother-in-law, Dr. D. C. Main, head physician at one of the veterans' camps on the Florida Keys, was killed during the hurricane which swept southern Florida recently.

The United Press story mentioned Doctor Main's large shepherd dog, which remained by the body of the physician until it was taken away.

Mrs. Edith Maxson Main, wife of the doctor, is a sister of two former residents of Milton: Mrs. Sylvia Lanphere, now of Madison, and Edwin Maxson of Battle Creek, Mich.

In a telegram sent by the widow to another brother, George Maxson of Battle Creek, Mich., she said that the body was taken to Arlington National Cemetery at Washington, D. C., for burial.

Mrs. Main and her children have been making their home at Pomona, Fla., while Doctor Main was serving at the veterans' camp. She had planned to join him after the children entered school this fall.

Doctor Main formerly was one of the three physicians in charge of St. Elizabeth Hospital in Washington, D. C., and was a son of the late Dean Arthur E. Main of Alfred University, Alfred, N. Y.—*Milton News*.

NORTH LOUP, NEB.

Professor D. Nelson Inglis of Milton, Wis., president of the General Conference, spent a couple of days here in the interest of that body. A supper was given in his honor at the Seventh Day Baptist church, Wednesday evening, with a conference following. He spoke at the high school before leaving for Denver and Boulder.—*Loyalist*.

MAKING YOUR OWN JOB

(Conference Address)

BY J. LELAND SKAGGS

We are hearing a great deal at the present time of emergency relief, federal works, and other attempts of the government to provide temporary relief for unemployment. We know that the young man or young woman graduating from college meets a good deal of discouragement. Jobs are few and openings are difficult to find. But the job problem itself is not new, though more acute now than formerly. Neither is the peculiar problem of Seventh Day Baptists a new one; that is, the problem of finding employment which permits one to keep the Sabbath. For a number of years the Vocational Committee of the General Conference has attempted to offer helpful advice and to make connections between business openings and interested Seventh Day Baptists. It has been very difficult for the committee to make very much headway, due to several unfavorable circumstances.

Let us at this point decide what is meant by "making one's own job." A man may be said to make his own job when he goes out and "sells himself" in order to find a position; but this morning I am interested particularly in making one's own job as a venture in independent business. It is suggested that independent business should offer special attractions to the Seventh Day Baptist because it gives him a certain command of his time. I shall present a few of the personal qualities which seem especially important for the man who ventures into independent business, and use for illustration a few instances of the solution to the job problem which Seventh Day Baptists have worked out for themselves.

The phrase, "restore confidence," has a familiar ring in these days. Business is based upon confidence, and to succeed a man must have those qualities which inspire confidence—the qualities of integrity, responsibility, carefulness, honesty in thought, in time, in work, and in money. We might sum this up as dependability.

Very recently one of our Seventh Day Baptist young men started into business for himself. His interest in the world of electricity led him to take a special course to prepare for work in that field. He now has an electrical shop of his own, and a promising business is developing. Interest in one's work is necessary to success—not mere curiosity

aroused by novelty, but an abiding interest which drives one to industrious effort and helps to carry through the periods of discouragement.

Given dependability and interest in the work, what more is needed? That which is defined as "the power of commencing or setting on foot"—what we call "initiative"—is much more essential to the independent than to the man holding a regular position. To be able to analyze the situation, to recognize the needs, and to form some plan to meet those needs, but finally to be able to put the plan into successful action is certainly necessary.

Two young men holding more or less insecure jobs became interested a few years ago in the difficulties a certain profession experienced in collection of bills. The ordinary system of collection, which sometimes involved threatening—at least, unpleasant—correspondence gave unsatisfactory results and probably brought harm to the business. Interest and study of the problem led to the development of a new friendly and sympathetic system of collection by mail with a proper follow-up. Now there exists an expanding business. The actual results, the new method of meeting an old need have sold the service to new clients. Other examples illustrating initiative will probably occur to you.

Let us recall those familiar verses:

Somebody said that it couldn't be done
But he with a chuckle replied
That "maybe it couldn't" but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it."

Success in any field requires the perseverance to meet discouragement and opposition without giving up; also a bit of self-confidence—not boastfulness, but a modest confidence in one's own ability.

With these qualities, natural or cultivated, is one fitted for success? There is something yet lacking. To quote from a report of the Vocational Committee of 1919:

Our young people ought to be made to recognize that ability and fitness command—that they must "train" themselves to be commanders in their chosen line of work—that is, to command their time to such an extent that they may work five days where others work six or on the first day of the week when others are idle or resting.

To this end they should be encouraged to make the most ample and thorough preparation.

The young man in the electrical business, the men in the collection business, each had to have preparation and special training.

To add a few more illustrations of what has been done by Seventh Day Baptists. Many of you may remember reading in the RECORDER about the man in south Jersey who has developed an enviable reputation for class and reliability in his poultry business. He was chosen one of eight in this country to send a trio of "Rhode Island Reds" to the world's poultry field in England. He has made for himself a successful job.

In another Seventh Day Baptist community a young man acquired his training as a plumber's assistant. Having become a skilled plumber, he found it wise to leave his position as assistant and start out for himself. In the face of opposition, his qualities of honesty, workmanship, and reliability combined to build up a fine business.

A final instance is another which appeared in the RECORDER: that of a man in West Virginia who has, in a city of forty thousand, a fine grocery store. Undoubtedly he was advised against "setting up store" in such a city with the intention of "keeping the Sabbath." But his business has now been established a quarter of a century, and he has built and owns the brick block in which the store is located.

Even in better times, success in the world means the expenditure of intelligent and industrious effort. Even now these qualities which make for success, together with thorough preparation and determination, will win through.

THE SIGNIFICANCE OF LAUDATI TO NEW MEMBERS

BY L. MILTON VAN HORN

(Salem College Commencement, June, 1935)

In behalf of the honor graduates of 1935, I wish to express our appreciation for having been elected to the Laudati Society. It is an honor we are not taking lightly. We are proud to be members of this organization of honor graduates.

Membership in this group and honors at commencement have different meaning for different individuals. Just as different people interpret the same thing differently, so has the

laudati a different significance for each of us. My attitude may be different from that of others, but I think it fairly representative of the attitudes held by members of this year's group of honored graduates.

Some people come to college with a sole idea of making a splendid scholastic record, others come with the idea of belonging to all clubs on the campus and of being active in extra-curricular work, while still others come to get what they can out of and give what they can to college life and activities. The people in this last group come to work and to study. Honors are secondary to the good they get out of college life. To this group, I feel, the majority, if not all, of this year's honor graduates belong.

Two years ago, or even one year ago, I would have laughed at anyone who suggested that I might be graduated with honors. It seemed to me then as a goal beyond the reach of one who did not spend all of his time and energy studying. That idea has now changed. To be a good student does not mean to be a slave to books. A student to be his best must be well rounded in college life. The book-worm is, usually, not a good student, because part of his being is undeveloped.

Graduation honors are a splendid goal in themselves and many people have such honors as an incentive for their entire college career. However, to me, they are incidental to the primary purpose of college life. We come to college, primarily, to learn to live, to learn to get the most joy out of life, and to do the most good. These things we learn, these contacts we make with other people in college are of fundamental importance. Honors come, not as an end in themselves, but rather as a reward for application to study and activity in social college life. The self-satisfaction one has in receiving this honor, in knowing that scholastically and socially college has been successful, is a splendid feeling, and a just reward for those who have applied themselves to their college work.

Graduation honors have a significance in the economic success of many people. One who has been graduated with honors finds that many chances come his way that pass up his less industrious or less fortunate classmate. One could cite example after example in which laudati honors have meant positions for people who otherwise would not have secured them.

One of the most significant phases of laudati membership is the association one makes with the best students of other years. Perhaps high scholastic standing is not always an accurate measure of one's mental ability and ultimate success. Perhaps there are some members of laudati who, in the higher sense, are not of the upper strata of college people. However, some standard must be used to measure people in any phase of life. Grades are not infallible, but the person who succeeds in one thing is the person who, nine times out of ten, will succeed in anything he attempts. These people, members of laudati, provide contacts that are invaluable. Association with successful people itself stimulates one to one's own success.

Undoubtedly the most fundamental and deep-rooted result of laudati membership is the satisfaction one experiences in thinking of the past well done. Respect for one's self and confidence in one's self are big factors in determining anyone's success. There are thousands of people, very successful people, whose only assets were their confidence in themselves. I don't know a single person who has succeeded without that spirit of self-confidence. High scholastic and extra-curricular standing in college, represented by laudati membership, fosters and strengthens this spirit of self-confidence, so fundamental to success.

THE EREHWON CHURCH AUCTION

Now it happened on a certain Sabbath that when the time came for announcements, in the Erehwon Church, Mrs. Brighton Smylie stood up and craved permission to make an announcement. Said she, "The Always Active Circle of the Doem Good Society will hold a box social next evening after the Sabbath, in the church parlor. You are all urged to come, but you do not need to bring any money with you. Do not think, however, that the boxes will cost you nothing; they will cost, what may seem to some, a great deal; but I assure you that the price will be within the reach of each and every one. And no matter how high the cost of any box, the purchaser will find that he or she will get more than he gives. And further than this I will not tell you, except that these boxes are to be purchased by both men and women."

Being gifted with as much curiosity as any other people, the members of the church gathered at the time appointed, bringing with

them their well filled boxes, and placed them all on a table ready for the auctioneer to do his work. And the auctioneer stood up and said, "Friends, this sale will be conducted thus: All of you, men and women both, are expected to bid, and if I am not mistaken, the bidding will be lively. But the price will be fixed for you, in advance of your bid; and the competition will be to see who first signifies that he or she will accept the box at the price stated. You may be willing to pay money for a box, but no money will be accepted. The cost, in most cases, may be met on the easy payment plan, but unlike most contracts of this kind, you will find that the longer your payments run, the easier they become and the more reluctant you will be to have them cease. In fact, the promoters of this sale hope that many of you, nay most, or all, of you will be so unwilling to cease paying for your boxes that you will continue the installments indefinitely."

Now this sounded like strange terms indeed and every one was eager to know what next. So without delay the auctioneer picked up a box and holding it up so every one could see, he said, "I offer this box for sale. The price is, that the purchaser agrees to attend prayer meeting every week for six months. Who bids first for this valuable box?"

And for a few moments there was indeed a stunned silence, for it was recognized that the auctioneer had begun with a very high priced box. And besides, the idea was so new and novel that it took a few moments for it to soak into the minds of even this bright assemblage of people. But only for a few moments was there doubt or delay; then a hand was thrust up and an eager voice, "I bid for that box," and it was knocked down.

"And the price of this next box," said the auctioneer, "is that the purchaser agrees to visit at least one sick or shut-in person every week for the next six months." And this box too was soon spoken for.

"The price of the next," said the auctioneer, "is to write one letter a month for six months, to absent members of this church." And that too was taken quickly, for the people began to enter into the spirit of the matter and found enjoyment in agreeing to do various things that had seemed to them hard to do. And although some of the prices did seem high, yet did the buyers realize, even before

they had begun to make payment, that they would receive more in the paying of the price, than they gave. And so they accepted the prices willingly and with much fun and enjoyment at the moment, and readiness to meet the payments as they fell due.

The prices were many and various, for the committee that had fixed them had considered well the needs of that church in every way, and had set their prices accordingly. And when the boxes had all been sold and the buyers and their partners had opened them to enjoy the cheer, every one present well knew in his or her heart, that the next six months would see much activity in many ways that would bring happiness and blessing to payers and payees both. And as they thought the matter over they perceived that the standard on which all the payments were based was a gold standard, and some of the older members of the church recalled that this standard had been set up by the Master of us all, many years ago, and that it had been known as the Golden Rule. But in the days of present depression and anxiety, it had almost been forgotten, for there was not much "coin" in circulation really based on that standard.

And then I woke and found it was a dream. But it really was the Erehwon Church—if you know where that church is.

—Contributed.

BROTHER EASTERLY ORDAINED

On Sabbath, July 13, Elder Loyal Hurley, pastor of the Riverside Seventh Day Baptist Church, and the editor had the privilege of having a part in dedicating Brother John I. Easterly to the gospel ministry. Brother Easterly is the author of the booklet "2300 Day 1844 Doctrine Weighed and Found Wanting."

A group of Sabbath keepers at Healdsburg united with a like company at Ukiah and organized a Seventh Day Baptist Church with a membership of nineteen, and they selected Brother Easterly as their pastor. We had abundant evidence that the Lord had called him to the ministry, and the church were united in this conviction, so the company invited us to share in the service.

Brother Easterly is an architect by profession and his business was the first to suffer with the depression, and it did suffer sorely. While the loss of business was all but one hundred per cent, he suffered the complete

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loss of his home and all that was in it by a fire. Through it all, they manifested the faith of Job, and God rewarded their faith by a veritable down-pour of business. He is following the example of William Carey; his chief business is "serving the Lord," but instead of "cobbling shoes" he is constructing high school buildings and hospitals "to pay expenses." And like the noble missionary, he is seeking no more business in the building trades, but expects to devote his whole time to preaching the gospel, trusting the Lord for support; and we believe the God of J. Hudson Taylor and George Mueller will see that he does not want. He expects to finish his contracts in the early fall and then enter a series of meetings in a hall or tent. He is worthy of our prayers.

Brother Easterly made a careful investigation of the church policy of the Seventh Day Baptists and he, like the writer, found it very closely related to the apostolic church in its organization. All power is vested in the local church, and no man or set of men attempts to dictate to the local company. It is an association of independent churches. In order to find admittance into the association the local church must accept the gospel, baptize its members by immersion, and observe the seventh day Sabbath. When the Riverside Church called the writer to serve them as pastor they told him that he could teach anything that he found in the Bible; and this was not only promised but freely granted during a service of about seven years.

We feel confident that the newly organized church of which John I. Easterly is pastor will find sweet Christian fellowship and liberty in their new relations.—*Gathering Call.*

MARRIAGES

HUTCHINS-STEWART.—At the home of the bride's daughter and son-in-law, Mr. and Mrs. Paul R. Nicholson, 1539 11th St., Des Moines, Iowa, August 3, 1935, by Rev. E. M. Evans, former pastor of Trinity M. E. Church, Mrs. Florence E. Stewart of Chicago, Ill., and Wesley T. Hutchins of North Loup, Neb., the new home to be at North Loup.

WEISMORE-RAYNORE.—At the Seventh Day Baptist parsonage, De Ruyter, N. Y., September 15, 1935, Mr. Donald Weismore of Canastota, N. Y., and Miss Beatrice Raynore, of Oneida, N. Y., Rev. Theo. J. Van Horn, officiating.

ALLEN.—Alexander S. Allen, Jr., was born at Troy, N. Y., November 5, 1888, and died May 19, 1935, at his home in Cambridge, N. Y.

He is survived by his father, A. S. Allen of Troy; his wife, Sara Lamphier, formerly of Berlin, N. Y.; and two sons and three daughters.
S. L. A.

COON.—Fred G. Coon was born in Lincklaen, N. Y., September 7, 1878, and died in the Veterans' Hospital, The Bronx, N. Y., Sunday, August 25, 1935.

He was the son of Silas and Susannah Laird Coon. His first wife was Miss Bessie Holmes, by whom four children were born—Cecil, of Cortland; Mrs. Clifford Shipman, of Ithaca; Mrs. John O'Brien, of Taylor, N. Y.; and Mrs. Wilford Slater, of South Otselic, N. Y.
T. J. V. H.

HULL.—Joseph L. Hull was born at Alfred, N. Y., May 12, 1849, and died at the home of his daughter, Mrs. Lotta Coon, at Little Genesee, N. Y., August 25, 1935.

He is survived by his daughter, Mrs. Coon; eight grandchildren; and several great-grandchildren.

Funeral services were held at the Little Genesee Seventh Day Baptist church, Tuesday, August 27, 1935. Burial was in the local cemetery. Pastor Harley Sutton officiated. H. S.

(A more extended obituary elsewhere in this issue.)

JOHNSON.—Mrs. Hattie Thomas Johnson was born in Lincklaen, N. Y., March 15, 1853, and died on September 2, 1935.

She was married to Henry Johnson in February, 1882, thus giving them a life fifty-two years together in happy conjugal relations. Funeral conducted at the residence in Lincklaen by Rev. T. J. Van Horn.
T. J. V. H.

WILLIAMS.—Frank B. Williams was born at Leyden Station, February 8, 1862, and died at Brookfield, N. Y., May 30, 1935.

He was the son of David and Sally Atkins Williams. His father died when Frank was only twelve years of age, when he came to Brookfield to live with his Aunt Roxana Babcock. He joined the Second Brookfield Seventh Day Baptist Church May 12, 1877. He was married June, 1896, to Lina Beebe, who died October, 1923. On April 17, 1929, he married Ethel Shute of Syracuse, who survives him.

He was a graduate nurse of Bellevue Hospital, and followed his profession in this vicinity for many years. The funeral was held at the home, with burial in the local cemetery. P. S. B.

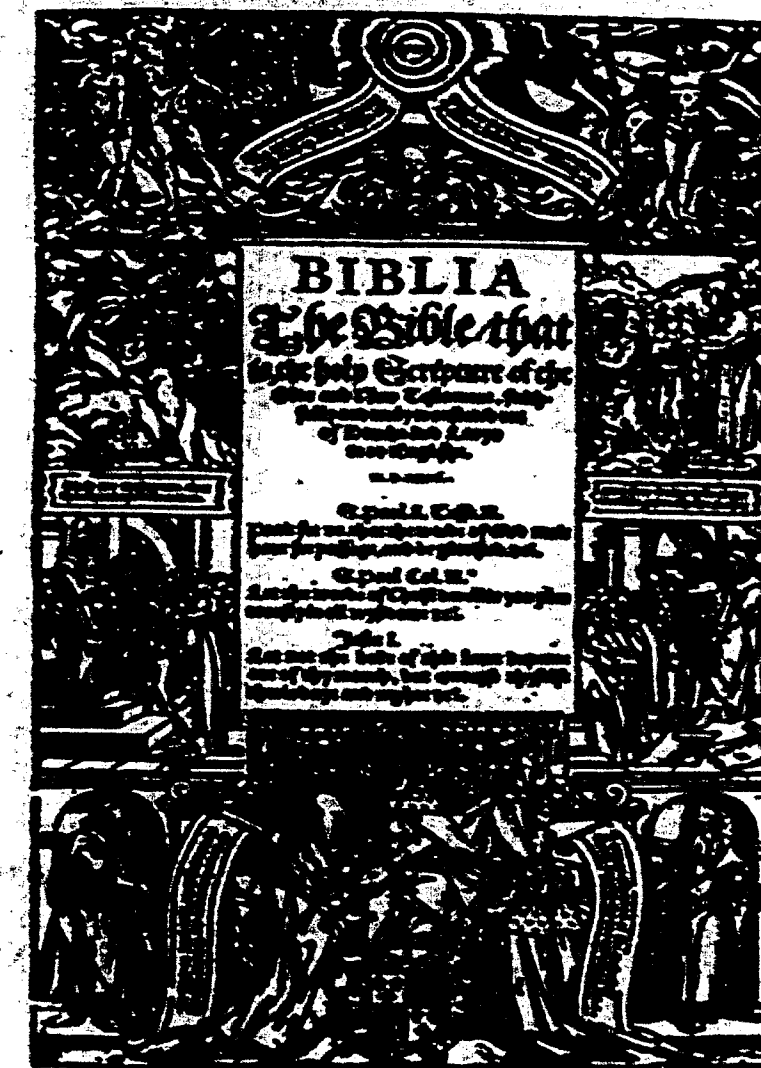
"I will place no value on anything I may have or may possess except in relation to the kingdom of Christ."

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