

"make it easy" for them. We did not want them to "have it as hard as we did." We should be honest with ourselves and admit that we, by our foolishness, have put them in a place to make life hard for them and not easy, as we were "kidding" ourselves into believing. There must be hardships; there must be sacrifices; there must be fights to win—to put ourselves in positions to "make good" in life.

We have had lots to say in the past few years about the "high standard of living." Really, has it not been instead a "high standard of spending"? That has been the outcome. How much better off are men today under our high standard of living? There is something gone awry. What is it? Where is all the trouble? How are we going to get out of it?

Notwithstanding the "mess" we are in, and the depths to which we have gone, we believe there is a way out. God is good. He is the only solid rock on which we can stand with safety. Back to God and the Church; back to the real things of life; back to sane thinking, which will bring sane and healthy living and get us all back to God—a place of safety where there is peace, enough of prosperity, and real happiness.

The "high standard of living" sounded well, and we all seemed to be for it. We did not realize we were making it into a "high standard of spending." If we will but go on and change it again and this time make it a "high standard of serving," we will win and win big. No person ever has or ever will get any real joy out of life except by serving—just being kind, helping someone to see his "way through," making the heavy load lighter, showing the way to God. Millions of folks are trying for happiness, joy, and pleasure. Few are getting it. Why? Just because they are seeking for something selfish—not trying to serve, but seeking to be served. Will we ever learn? Will we ever get this fact as a nation, as individuals?

There is a way out. Yes, God is the Way, the Truth, and the Light. This old world will soon right itself if we will but turn to God and sane things. Our young folks will again have faith in the God we serve, and faith to go on and build a better, a more peaceful, happy world—a place where God will rule, where brotherly love, kindness, and peace will reign supreme.

Chicago, Ill.

## OBITUARY

**BARNES.**—Lucy Clara Garthwait, born at Milton Junction, Wis., August 12, 1872, the daughter of Lucius H. and Hannah S. Jenkins Garthwait, died at her home in Milton, July 19, 1936.

She was married to Elmer L. Barnes November 15, 1894. They made their home in Fort Atkinson for about six years and the remaining years in Milton Junction and Milton. Mrs. Barnes is survived by three children: Lottie Luella (Mrs. W. H. Dunwell) of Riverside, Calif.; George Richard of Milwaukee; and Herbert Elmer of Santa Maria, Calif.; also by two brothers: Samuel Garthwait of Norwood Park, Ill., and William Garthwait of Fort Atkinson, Wis.; and one sister, Mrs. Nettie Tanner of Edgerton, Wis. There are five grandchildren.

In early life Mrs. Barnes joined the Seventh Day Baptist Church of Milton Junction, later moving her membership to Milton. She was especially active in the work of Circle Two of the Milton Church, and deeply interested in King's Daughters.

Memorial services were held in the Milton Seventh Day Baptist church, July 22, conducted by Pastor Carroll L. Hill, assisted by Pastor C. W. Thorngate. Interment in Milton cemetery. C. L. H.

**MAXSON.**—Herbert B. Maxson was born in Waterford, Conn., October 19, 1854, the son of Oliver and Ursulla Rogers Maxson, and died in the house which was both his birthplace and his home for many years, on July 25, 1936.

As a young man he learned the machinist's trade in Westerly, R. I., and followed it in Plainfield, N. J., and in Willimantic and New London, Conn. In later years the demands of his health forced him to seek out-of-doors employment as a painter.

In the year 1881 he was married to Minnie Mcfarlane who with their two daughters, Josephine and Helen, survives him. When he was eighteen he joined the Seventh Day Baptist Church in Waterford and through his long life remained loyal to the Christian way in the church and in the home.

The funeral was conducted by his pastor, Albert N. Rogers, assisted by a former pastor, Rev. Everett T. Harris. Burial was made in the family plot in West Neck cemetery. A. N. R.

## FARMER WANTED

Sabbath-keeper with family, interested in ideal location Florida permanent home, capable of developing and operating 75 acre fruit and vegetable farm, in Putnam County (5 acres of rich muck). Salary, with profit-sharing arrangement. An opportunity for the right party. Early consummation of deal desired. Geo. A. Main, 110 Marion Street, Daytona Beach, Florida. 3t

# The Sabbath Recorder

VOL. 121

AUGUST 31, 1936

No. 5

## GIFTS

Of all the gifts that life has given,  
The best are these—the golden seven:

The first bright sign of dawning spring,  
My little garden blossoming

With hyacinths and daffodils,  
With lilacs, violets, and squills.

An open road that lures, when June  
At last puts heaven and earth in tune.

A rambling walk by some still stream—  
A brimming hour to brood and dream!

The dawns that thrill, the days that break  
In glory—by some quiet lake.

Autumnal colors, gold and red,  
That soothe tired hearts, with summer dead.

The firelight glow, which brings good cheer  
When chilling winds say winter's near:

Beside me—this is number seven—  
My Friend of Old, best gift of heaven.

—Thomas Curtis Clark.

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less expressly renewed.

**Consecration** The idea of consecration is none too popular in these days where the teaching of certain schools of psychology lays emphasis upon the importance of self expression and the evil auto-influence of self repression. Consecration, however, we believe, has an important place in men's lives and is an all important element in the minds and hearts of Christians who still hold to the vital functioning of the sublimated will in the service of Jesus Christ.

What is meant by consecration? Webster (*International Dictionary*) defines the verb consecrate as meaning (1) "To make, or declare, sacred, or holy; to appropriate to sacred uses; to set apart, dedicate, or devote, to the service or worship of God; as to consecrate a church; to consecrate the elements of the Eucharist." (2) "To set apart to a sacred office, or to an office by sacred rites; as to consecrate a bishop . . . or a king." (3) "To dedicate, devote, or appropriate (something to some purpose)"—like one's wealth, or some part of it, to the service of God. A synonym is to "dedicate." Hence the noun, consecra-

tion, means "act or ceremony of consecrating; state of being consecrated; dedication." The *Standard Dictionary* by Funk and Wagnall, says it is "The act or ceremony of separating from a common to a sacred use." These definitions give us fairly a clear idea of the essentials of the term we are discussing.

In the Bible we find the term consecration translated from four different Hebrew words and two Greek words. In the Old Testament the word *charam*—to devote, as in Micah 4: 13, "I will consecrate (devote) their grain unto the Lord." *Nazar*—to separate, as Numbers 6: 12, "he shall consecrate unto the Lord the days of his separation." *Mala yad*—to fill the hand, as in Exodus 28: 41, "thou shalt put them upon Aaron thy brother, and his sons . . . and consecrate them . . . that they may minister unto me in the priest's office"; and again in Ezekiel 43: 26, "and they shall consecrate themselves. In the New Testament: *egkainizo*—to dedicate or make new, as in Hebrews 10: 19, 20, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us. . ."; *teleio*—to make perfect, as Hebrews 7: 28, "the Son who is consecrated for evermore."

But we wish not so much to point out these different words and their translations, though they help us to understand such definitions as the dictionaries hand out, as to think upon the matter of practical consecration in our religious and spiritual activities. For Christians there are who are devoted to Christ and his work and want practical help in their thinking and acting.

Perhaps it may prove helpful to consider two phases of consecration, that of setting apart our possessions to the service of God, and that of dedicating ourselves to his service. However, they are so closely related as practically to be inseparable and retroactive.

Can a person be consecrated to God in any right and legitimate service? We consecrate ministers and deacons and missionaries; we consecrate buildings to God's service. It is worth noting what Webster quotes in this regard, from *South*—"Consecration makes not a place sacred, but only solemnly declares it so." We must always esteem certain callings, places, deeds sacred, in a peculiar sense, but at the same time realize there is a sense in which all callings, all time, all persons are sacred. Personality, indeed, is sacred. So much so

that salvation is for people and in its best sense means the full realization of personality.

Hence, though one were a farmer, a poultry fancier, a druggist, a teacher, a kitchen maid, or a boot-black, there is a very meaningful sense in which his calling is sacred and that in it he may be consecrated to God in the service whereby he is helping other personalities. This, the writer believes, is in keeping with the "*mala yad*"—to fill the hand, Exodus 28: 41, where the consecration evidently means Aaron and his sons were set apart with their hands full of ministry unto God in performing sacrificial functions.

"I beseech you, therefore," says Paul, "by the mercies of God, that ye present your bodies as living sacrifices, holy, acceptable unto God, which is your reasonable service."

Let the Christian separate himself, then, from worrisome, critical questionings of his humdrum experiences, to the tasks of home, school, office, what not, in the assurance of doing these things as unto the Lord. The most "sacred" tasks have their monotony and temptation. The temptations of Jesus were epitomized, not ended, in the wilderness. We can be consecrated even when tempted to think the task little reactive to dedication of a selfless nature. The most unpromising moment may be full of glory and joy when loyalty to the task and love and loyalty to the Christ whom we serve are truly brought into play.

Perhaps little more need be said concerning the consecration of our possessions than that the whole problem of stewardship is involved. One cannot dedicate one portion of himself or of his possessions to sacred purposes, to God, and use the rest of himself or possessions unworthily. It just can't be done. All of one's being and possession belongs to the Lord. Whether he realizes or acknowledges the fact or not, it is true.

Consecration means something, or nothing. Which does it mean to you?

**What Is Worship?** The question in this editorial heading is of vital importance to all Christians. What is worship? Is there any place left for real worship in a world that appreciates little beyond what it can touch or taste, or see with the eye? "In an age which has deified humanism, what can a man bow down to, or look up to, except something which he has made with his own hands or conceived in his own mind?" Why do people

go to church? What do they go for, and what do they worship?

It would seem that some go to worship the church. It holds the first place in their lives except their own families. It receives their support; it baptized them and their children; it solemnized their marriage; it will lay them away in some day to come. It is loved not so much because it is the house of God as because it is so intimately associated with their own lives. Its traditions are built into their lives. So sacred is it they cannot bear to see any change made in it, however such change might be of advantage for the worshiping group. It may or may not be consciously worshipped by these folks; but the fact remains—some worship the church.

Others there are who worship the pastor. It is fine that a pastor means much to his people. But a church who worships a pastor, however worthy a leader he may be, is in the gravest of danger. No matter if he married fathers and mothers, baptized their children, taught them in Sabbath school or training classes, or comforted in sickness and in the presence of death. Well may he be regarded with love and veneration. But he is the last, doubtless, who wants his folks to venerate him with anything akin to worship. The One whom he loves and serves and preaches should be above all else.

There are others, doubtless, who worship music, and if the truth were told, would have to admit that in music their chief church interest centers. The majestic peal of the organ, choral anthems, the songs of praise of the great congregation—these are the things that lift their souls above common things and waft them heavenward. Those who could "sit and sing themselves away to everlasting bliss" may look with uplift of eyebrow upon any who enters not so rapturously into the "bliss" of paid quartets or choirs.

But how shall we worship? How shall one occupy his mind and heart in the house of God? We must first remember that "God is a spirit, and they that worship him must worship him in spirit and in truth."

"A man worships when the thoughts of his mind and the feelings of his heart go out toward God." Church architecture and decoration may make a large contribution toward this result. But all through the history of the Church, God also has been found in wor-

ship in barns, caves, and kitchen meeting places. There is much in music, and no one would discourage the desire and effort in securing the highest type of music possible. Nor would one discount the value of rich traditions or the inspiration of the "faith of our fathers." The memories of sainted men and women should have an uplifting influence.

But the worship service, into which so many elements may enter, says one of our contemporaries, does not yield its proper results if worshipers' first reaction is "That was an eloquent sermon!" or "How well the soprano took that high note!" or "Wasn't Aunt Minnie looking well today?" Men and women should come from church with a sense of spiritual refreshment and energy. "Through the hymns, the prayers, and the Scriptures they should have found expression for their own faith and devotion."

The *Christian Advocate* puts it helpfully when it says of worship:

The preached word should have built up their confidence in God, and dispelled their fears and anxieties and given them courage to carry on. Somewhere in the service they should have had an opportunity silently or vocally to express to their heavenly Father in all sincerity their love and their trust, their sense of his presence and protection. Something should go out from them to him. He seeketh such to worship him.

**Facing Labor Day** Vacation days are over and the joy of the daily task ahead for the coming year will thrill many hearts. But there are the many, too, who will have no such thrill, because of the lack of employment. Hundreds of thousands of youth, prepared by college and other training, are without jobs or opportunity to fulfill their hearts' longings. Millions of heads of families face relief, and there is no thrill in that.

Seriously does America face Labor Day of 1936. The Labor Sunday Message Found in the *RECORDER* of August 17, should be given careful reading and thought. "Facts for Labor Sunday" in this issue should also challenge attention of our preachers and leaders. The Labor Message should be read from every pulpit in the land.

The labor problem must be met sympathetically, courageously, and with faith in him who said "come unto me all ye that labor and are heavy laden." In him only and in the principles set forth and lived by him will the way out of our entanglements be found.

**Boulder** "Everything awaits you in Boulder . . . whether you be student, tourist, or convention visitor," reads a greeting in the current "Boulder Daily Doings," sponsored by the Chamber of Commerce. While the claim is rather comprehensive, the observer is a bit inclined to think Boulder "makes good." True at least there is much to inspire in the city and its awesome background.

The city itself is one of about eleven thousand, exclusive of its three thousand to thirty-five hundred students in the state university located here. The first settler in this region, one learns, was in 1857. Gold was discovered in 1859, and the village was incorporated on November 4, 1871. From these humble beginnings growth has been gradual and improvements normal until the present time. The city owns more than five thousand acres of mountain park lands. Back a little beyond the city's park lands is located the Roosevelt National Forest. Here are found many peaks ranging from 13,000 to 14,235 feet elevation. Long's Peak, the highest of these, is 146 feet higher than Pike's Peak, nearly one hundred miles south.

One thing of special interest to the visitor is the city's ownership of a glacier on Arapahoe Mountain, which is the source of the city's uncontaminated water supply. Boulder is probably the only city in the world that owns a glacier to supply its cool, pure drinking water.

Boulder has many fine churches, nine public and three parochial schools, besides the state university. It has over three thousand homes, one third of which are occupied by their owners. The first school built in Colorado was built in Boulder in 1860. It is rich in natural resources—some \$1,000,000 worth of precious metals having been recovered in its immediate vicinity the past year. The value of its gold, silver, tungsten, copper, lead, and zinc, mined since gold's first discovery here, amounts to nearly \$25,000,000. But while all this wealth has been coming in by its back door—the Rockies, at its front door—on the great plains—lie broad fertile acres, which when irrigated produce vast crops of various grains, fruits, and roots.

The climate is mild and salubrious. In such attractive surroundings there have lived Seventh Day Baptists for more than half a century. Here we now have a fine church and a splendid group of Christian people. To

this place Conference was invited a year ago, and here today the Conference is in session. The surroundings are all that could be desired and the time is auspicious. The needs are great and the problems are perplexing. But our God, who set here these mountains and released the forces that have carved these canyons and thrown up these mighty rocks on the earth's crust, is mighty and able to direct us and help us in the tasks he has given to us. Are we great enough to let him direct us and do by us and through us as he will? We believe Seventh Day Baptists are that.

**Opening of Conference** Under almost ideal physical conditions, in the shadow of the great Rockies, the one hundred twenty-fourth session of the Seventh Day Baptist General Conference opened at the hour appointed, on the evening of the eighteenth of August.

For many hours delegates and visitors from the Atlantic to the Pacific had been journeying to this beauty spot of Colorado. Quite different was the coming of many from that of those who came thither in 1908, when Conference was held "farthest west" for the first time. I doubt if anyone in 1908 came by auto. Now whole families came that way. Then, but a wife or two of ministers came—while now many such accompanied their husbands in comfortable auto conveyance, or on air-conditioned trains.

But if physical conditions seemed favorable, certain it is that spiritual conditions appeared auspicious. Happy, chatting friends quietly took their places in a commodious auditorium and were in the true spirit of it as they were called to worship by the singing of, "All Hail the Power of Jesus' Name," led by Professor Harold Stillman of Pueblo, leader of Conference music. The worship spirit was further deepened by singing "Love Divine, all Love Excelling," and by the solo of Wayne Rood, "Thy Will Be Done." This was followed by the choir's rendition of Gounod's famous anthem, "Praise Ye the Father." The Scripture read and comments made by Pastor Leon M. Maltby of Shiloh further deepened the spiritual atmosphere and prepared the congregation of two hundred or more for the greetings, welcome, and responses, and for the president's message that followed.

"This is the hour we have been looking forward to for a long time," said Pastor Ralph

H. Coon in his greetings. While we welcome you to our homes and city, our mountains and parks, we welcome you most of all to a great task. If it is true, he said, that entertaining Conference "is a job too big for us," it is also true that "The Lord will do great things for us, whereof we are glad." "If we make mistakes, let us remember, 'All things work together for good to them that love the Lord.'" In locating for us the various rooms for our convenience, he stressed the use of the "prayer room" and expressed his feelings of assurance that if we placed ourselves in position for Pentecostal blessings—like a small group of old—the Holy Spirit's blessing would be ours.

In continuing the welcome from the church, Paul Hummel said his part here was "one of the mistakes"—a feeling not at all shared by his audience. We caught Mr. Hummel looking at a manuscript and succeeded in separating it from him—so here is his splendid welcome:

It is my duty as well as my pleasure to extend to this Conference a welcome in behalf of the Boulder Seventh Day Baptist Church. It is my predicament that I am supposed to use ten or fifteen minutes doing it.

I am not a college graduate, and so neither a lawyer nor a preacher, so how could I be expected to talk at length just to say you are welcome? I have not even had a correspondence course in public speaking. I must admit that I have had a little home training, for I have been married for twenty-six years.

It is embarrassing to me to mention it as we have friends here from California, but my only way out seems to be that of the native son at the funeral, when there seemed to be a pause in the proceedings, who rose and said, that as there seemed to be a little time to spare he would like to say a few words about California. I can use some of this spare time saying a few words about Colorado.

The measure of any place is the things which it produces, and while men make a great "ado" about great manufacturing plants and industrial projects, the only real wealth that is added to a people is that which comes from the soil, water, or air. There is no other source. The bounties which God has stored up are our only reservoirs of wealth.

Colorado is especially blest in these resources. Her mines give us coal, gold, silver, tungsten, lead, zinc, flourspar, radium, copper, gypsum, granite, and other metals I am not familiar with. Oil is produced in large quantities. A fine quality of clay for brick making and also for ceramics is dug here.

Her forests give us lumber, telephone poles, and posts. Leaf mold and peat for special soil fertilizer are found in the mountains.

Sugar beets, corn, barley, oats, wheat, forage and grain sorghums, alfalfa, tame and wild hay, potatoes, most vegetables, including head lettuce and celery, are produced in abundance. Apples, peaches, pears, and plums are notable products of the western slope.

Garden seeds, flowers, bulbs, and shrubs are produced and marketed successfully.

Livestock products run from registered bulls to guinea pigs. Cattle, sheep, hogs, horses, mules, and dairy products account for the main livestock activities.

Sad to say, there are some bad things, too, such as grasshoppers, mosquitoes, wind, dust storms, hail, too dry or too wet weather, too much cold or heat, plant and animal disease, optimists, pessimists, etc.

We must not forget the perennial crop of dudes, tourists, and "rubber necks." The dude ranch and tourist resort business are perhaps the most efficient separators of easterners and their money, ever devised. And after the post conference trip you may admit that Colorado delivers the scenery regardless of cost (to you).

Colorado, and especially Boulder, ranks high in education. But the most important crop which Colorado, in common with other states, produces and one in which this Conference and the churches it represents are interested, is men and women, boys and girls. The Boulder Church is deeply concerned that this crop may be grown aright, that souls of men, women, boys, and girls may be brought into harmony with God through Jesus Christ. And if this Conference and its churches are not evangelistically minded, forgetting their own aggrandizement, and "pressing toward the mark for the prize of the high calling of God in Christ Jesus," we might just as well disband and go home immediately, for otherwise we have no excuse for existence.

The Boulder Seventh Day Baptist Church is delighted to have you here and welcome you most heartily.

Responses characteristic of the men were made briefly and aptly by Pastor Carroll L. Hill of Milton and Harold R. Crandall of Westerly. The first speaker emphasized the value of our coming for Conference to a place like Boulder, where a right perspective of our lives might be found in the awe-inspiring presence of the mighty works of the great Creator of the universe. The second speaker stressed the need of our getting together to know our tasks and our workers better. We must have plans and we are here to know more about these plans. We have problems and there is but one way to solve them: the Christian way. He expressed hope that in this Conference vision and wisdom might be had that all might go forth impressed by the task Seventh Day Baptists have to do.

#### PRESIDENT'S ADDRESS

The address of the president followed and was just such a one as would be given by a careful student and fearless thinker as Professor Inglis is. In laying his program out before the Conference and in discussing problems and plans, his message had a challenge with a ring of sincerity and concern that made a deep impress upon his audience. It will be found in this RECORDER and merits the careful reading and consideration by all of us.

#### CONFERENCE PRESIDENT'S ADDRESS

BY D. NELSON INGLIS

I have not the temerity to stand before this one hundred twenty-fourth session of the Seventh Day Baptist General Conference with any assumption that what I have to say will be a panacea for the ills of the Seventh Day Baptist denomination or will bring it to the or a promised land. Nor do I have the conceit to believe that all will agree with me in my statements or ideas. Again, I realize that much of what I say will be a repetition of ideas that have already been stated in one way or another in our churches and denominational gatherings. Nor do I have a program of Christian living that I wish to place before you—no, that program has already been placed before us long ago, and as yet a more comprehensive, a more ideal, and yet withal a more simple philosophy and program of living has not been presented. I think that I may say without fear of contradiction that as yet the world has seen no fair trial, I mean, of course, by any sizeable group of believers, of that simple and direct teaching of Jesus Christ as found in the four Gospels and related for us by those who heard him, saw him, and who lived with him. Few of us can state definitely the exact time that we learned a thing—it came to us after reiterated statements or after a new angle had been given or we had considered it in the light of new evidence, which perhaps was not new but simply said in a different way and seemed new to us. But I do believe that when men in churches and in society will govern themselves in their actions, words, and in their influence, by the simple messages of the Christ, then no more will one have to say to another "know God," for all will know him. But until then, it will be necessary for us to call attention from time

to time to the shortcomings in order to avoid them or correct them, and to mention the good things that we may emulate them and hold them up as a guide to ourselves and to our brothers. It will be to follow the rule of the prophet of old "precept upon precept, line upon line, here a little and there a little." After another thousand years it may be found that men have grown somewhat more into a likeness of the ideals that have been held before them, just as the lad in the story of the Great Stone Face, grew to resemble the face that he had studied and over which he had pondered and wondered.

I am interested and have always been interested in the affairs and problems that concern our denomination, and also, and to an even greater degree, in the questions that concern and confront the great body of Christian believers, of which we are a part. Thus, what I have to say may be divided about equally between strictly denominational considerations and those which concern the greater body. I am in nowise capable of discussing creeds or philosophies, beliefs or doctrines, therefore I shall restrict my discussion to some of the so-called more practical problems. I say some—for I scarcely know where to place the limits, and I shall not try to exhaust or even to discuss at length the matters that appear in this address—I shall hope simply to introduce topics that may be discussed at length later on the program. If there be a duplication in what I present, and that in other addresses on the program, I am sure that it will be but to deepen the effect and strengthen the evidence.

#### THE SABBATH

Cities of Milwaukee and Chicago and perhaps other cities have constructed raised platforms, called safety zones, in middle of streets, where those alighting from street cars may be in safety until the way is clear to cross to the sidewalk. Fortunate are we as Seventh Day Baptists, in a world of business whirl and turmoil of twentieth century craze for speed, and mass production, that we have the Sabbath as a safety zone in which to pause and orient ourselves; in which we may meditate and think for a short time each week, and to take time to worship. But you may say that this is just as applicable to any Christian body regardless of the day that is observed as the Sabbath. There is some ground for this statement, of course, but when we consider how

there has grown up the idea of celebrations, picnics, double-headers, and other games and outings of all kinds, in connection with the first day of the week, and when we see how the appeal of a Sabbath has been lost to Sunday, then I say that we as Seventh Day Baptists are fortunate that we have the Sabbath, and happy are we if we may preserve the sanctity of the day and the idea of repose, re-creation, and worship. It does not disturb me to be called a "Sabbatarian" even in derision; in fact, I am rather proud of the name, for it marks a confession on the part of the user and an acknowledgment of the position that I hold.

But it is not enough that we have a name—"for the Spirit saith, 'I know thy works, that thou hast a name, that thou livest but art dead . . . be watchful and strengthen the parts that remain . . . to him that overcometh shall be given a new name written upon new white stone.'" The Sabbath was made for man, and fortunate are we in observing the Sabbath to assist us in our quest for truth and to guide us in our search for God. But after all, the name is not enough; our lives, our contacts with our fellow men, our attitudes toward social betterment must be the proofs that it is not simply an empty name. We are proud to carry certain family names—to trace back our family connection to some stalwart ancestor. I remember my father advising me about the way to live to keep our name respected. The name of Seventh Day Baptist has stood for integrity and leadership, for steadfastness and sacrifice. It should be the aim of everyone who bears that name to increase respect for the Sabbath of Jehovah by demonstrating that it does stand yet for genuine loyalty to and complete acceptance of the program of Jesus Christ, granting, of course, that Sabbath keeping alone will not save any man, but maintaining that it will assist him to keep the whole law and to maintain the respect of the community in which he lives if it is done unostentatiously and sincerely.

#### FUTURE LEADERS — LAY AND PASTORAL

No organization can long endure if new life and vigor are not replacing and re-enforcing the worn-out parts, or those that are showing wear. The record of history proves this. Either replacements have to be made from the exterior, or there must be natural growth from within. We have our mission stations; we

had hoped to be discussing, during the last two days, plans for exterior growth, and an entire day has been set apart on the program to discuss missions. Seventh Day Baptists have a fine body of young people in their churches and the problem is how to build this material into the structure. Just now I shall speak of the latter.

We need strong, virile leaders in the pulpits of our churches, just as strong and well prepared as may be found, for the pulpit must challenge the thinking of the congregation and prove its claim to leadership. We need, just as sorely, consecrated leaders in the pews—in the Sabbath school, in the Endeavor groups, in the civic enterprises of the community where the church is located. Christian leadership is not confined to the pastor, by any means—but real leaders must have the quality of being led, and will readily acknowledge the pastor as the head if he has the qualities that will make him such—but many are the avenues of service that clamor for leadership.

Some of us have visioned a denominational training school or camp where selected young people may come together for a month to study and discuss problems that confront local churches, denominational matters, civic questions; where they would try to build programs that would meet the varied needs of rural or urban churches; where East would meet West, and denominational friendships would be formed; where admission to the camp would not be made voluntary, but the candidates be chosen or called because of qualities, latent or visible, which make them fit for such training. We would have their expenses paid, wholly or in part, by churches or associations, if they themselves could not furnish the cost, and expect them to demonstrate in increased efficiency what training of this sort may accomplish; yes, to demonstrate that interest returns on this sort of investment—not computed in dollars and cents (though I can see even how it might prove to be to our advantage even in this sort of computation)—will be worth the venture. We suggest this selection of candidates and the payment in part, at least, as I have said, of the expenses, to the associations or to the churches in the associations—better the associations, however—for there are churches that should be represented that cannot assume added burdens beyond that which they already have, and that have in their congregations young people who should be re-

ceiving just the training that we suggest. But in another sense, the candidates who go to the camp should be encouraged to meet just as large a part of the cost as they are able, for I feel that we must break down as soon as possible this idea that payment of expense will be borne by a central governing body. Individuals must assume their own burdens, even at sacrifice. Cost? Of course, it will cost, but where better can an investment be made than in the leaders of the morrow?

I have been trying to follow out this idea somewhat in asking young men and young women to have a part on the various programs of this Conference, not as apart from the adults, but as a part of the same body. Have we not made it stand out quite clearly that there were two conferences—not by word but by inference? It is good to have this fellowship of youth with youth, but our Conference needs a union of youth and age in the denominational program. Now I am in hopes that no attempt will be made to hold such a camp or camps as I have outlined until the program, leadership, place, and financial backing have been fully discussed and provided. One failure through ill-timed effort may spell ruin for the plan entirely. The Commission had the matter under advisement at the December meeting, and it was laid on the table. The Commission of the Conference has now appointed a committee to study this question and to give it serious consideration. Mountains, ocean, forest, lakes, all beckon and have an appeal as a proper site for such a camp. Perhaps it is all a dream, but even dreams sometimes come true.

#### FINANCES

Financial difficulties, like the poor, we seem to have always with us. And I suspect that we shall never reach the time when we shall be satisfied with the income, for with added income we create more demand for funds. One Conference president questioned whether it were wholly lack of funds, suggesting that perhaps it was a question of efficient use of what we get. I myself cannot see the efficiency of carrying an overhead equal to nearly a fourth of the whole amount raised by the churches. We have builded us a building and we print a record of our activities. The cost of maintaining these two items alone bespeaks a grave situation, especially when the cost of maintenance and the taxes exceed the profit from production in the case of the Denomi-

national Building. Perhaps the balance will change and we shall receive a fair rate of profit on the investment. But unless that be the case, I question very strongly the advisability or the efficiency of maintaining this front, when field workers and pastors are underpaid, and when needy fields lack leaders because funds are not available (due to the expenses named above) to place workers where they are needed.

I have questioned in my mind the advisability of a Commission the size of our present Commission, so widely scattered, even though it was the purpose to have the Commission represent widely separated parts of the denomination, especially when it is expected that the Commission would meet twice during the year. I have questioned the value of the visitation of the churches by the president of the Conference, unless the mission be of considerable importance. I have felt that the members of the Commission could meet with groups in their vicinities to present denominational questions and get the voice of the people just as effectively and with much less expense. I think, too, that much more use can be made of the mimeograph to print series of letters or questionnaires that could be sent to the churches to give information and to ascertain the wish of our constituency on matters of denominational importance. And in this the pastors would have to co-operate much more fully than is reported this year by chairmen of committees who have sought co-operation. I have hoped that we might have a more centralized management and better co-ordinated effort—especially in that which concerns visitation by field workers. Machinery, to function well, must be kept in repair and well oiled, and denominational oil is high priced and the overhead of several organizations must increase the cost of production. But if we are to maintain the present arrangement, we must seek greater income to maintain the work and workers and to plan for any expansion by seeking new fields of endeavor. That is why I have asked Jay W. Crofoot to discuss the problem of balancing the budget. He will undoubtedly stress the value of system in giving and the need to increase the numbers of givers. He will probably ask us how we can best teach that there is satisfaction in giving. He will ask if we have fully comprehended the saying of Jesus, that where our treasures are, there will be our hearts also. We have done

well in many respects, but all too often our giving is a collection rather than an offering. Read again the illustration of the president of the Conference in 1931. But let each member be fully persuaded that his giving is in keeping with his pledge made to the church on his accession to membership, and that it is such that he may ask the blessing of God thereon. When every member has met fully his just obligation, there will be no need of exhortation, nor will tax levies be necessary.

#### DENOMINATIONAL BUILDING

The story is told of a little boy who was accustomed to having his way in all that he wished, and his mother was in the habit of saying to the nurse when she wished to quiet his cries, "Oh, let him have it, nurse." One day while traveling on the train, the lad was making quite a fuss over the nurse's refusal to let him have an object, and the mother as usual, to quiet the racket, said without looking up, "Oh, let him have it, nurse." Immediately a greater uproar was heard and again the complaint from the mother, "Let him have it, nurse." "That's just the trouble," said the nurse, "he's got it, but it happens to be a hornet." We have our Denominational Building and it is a beautiful building, roomy and well equipped. But, because of the cost of upkeep and taxes, it has involved us in questions that are perplexing, and that may have a sting. Can we as people of moderate means and small incomes afford to maintain such a denominational home if the cost of taxes and upkeep is to run into thousands of dollars? And what is the use of such a structure if we have to move the offices of editor and manager, and all others which are connected with the operation of the printing end of the denomination, into the rear structure? We must, of course, not make our decisions hastily, to repent later, but laying aside all prejudices, we must seek some solution, we must face the question fairly, and, free from personal desire, try to ascertain what is our best interest and what is God's will in the matter.

#### ADMINISTRATION

An amendment to the constitution of the Conference is to be brought to this session of the Conference, which, if and when it is adopted, will make the president of the Conference a member of the Commission not only in the year of which he is president, but also

of the following year. There is much to support this action, for the president must of necessity deal with a variety of matters, some of which may require more than the one year for solution, and his advice might be of considerable value in the discussion of the Commission during the following year. I have been thinking, even, that it might be well to establish a custom if not a rule, that the first vice-president be made the president for the following year. It would give him ample time in which to prepare himself and approach his duties, and also he would follow the year's work with a different interest because he would have some of those problems to face, perhaps, in his administration. I am not suggesting that he be made a part of the Commission, although that might be considered. One former president of the Conference has suggested that the president be elected for a period of five years. One year is a very short time indeed in which to formulate plans and carry them into effect.

#### VOCATIONAL GUIDANCE

There has been a feeling for some years that some attempt should be made to assist our young people in the choosing of a career or vocation, and a committee has been appointed for that end from year to year, dating back several years; in fact, the present president was a member of that committee at one time, but as yet the results of the committee have not been far-reaching, and not many have received contacts from the committee. We should like to see a concerted effort made to get people in touch with places, and perhaps even more to the point, to get people to consider making careers for themselves, with some assistance from the leaders of the churches and with suggestions from this committee that will have made a study of the questions involved, or which could make suggestions about businesses that could be started with little capital and which could be self-supporting and furnish support for the one who was carrying it on, and perhaps grow into proportions that could furnish work to several. Is it not true that we are possessed with an idea that in choosing a life work one must seek a position that will furnish a maximum remuneration with the minimum effort?

We seem so intent on making the living that we forget to live. But what can be done? We get the reports each year and the plans that are suggested, but how can we get counsel

to the place where it is to be of value is the question. The writer of the Proverbs had some advice to give. "Better is a little with the fear of the Lord, than great treasure and trouble therewith. Or better is a little with righteousness, than great revenues without right." I do not believe that ingenuity has vanished nor that honestly delivered labor will lose its reward. But there must be kept in mind that to be one's own master, one must demonstrate that he has capabilities and a willingness to work; if he is to receive favors, he must prove that he is willing to give in return a service in some other way or at some other time, and that the best way to hold a job is to make oneself so valuable that the job would suffer without him. All Daniel asked was an opportunity to prove that he had the better way. *Preparation for and loyalty to* are two things that young people will do well to consider seriously.

#### MISSIONS — HOME AND FOREIGN

These matters will be considered fully in the program for Wednesday. Cheering reports come from the foreign field. Doctor Conradi reports four new churches and had hoped to have six. Other reports are favorable. We expect to hold a conference of workers with the view of enlarging our boundaries of service in the home and foreign fields. This is only the beginning, I hope, of a series of such conferences. I am concerned over the fact that we have not more funds with which to keep workers on the home field. It does not seem efficient to start an interest in a field by evangelistic campaign and then leave the field without a leader. I have felt that some of the larger churches could spare the pastors for a month at a time to follow up work that has been begun or that may be revived. There should be material for leadership at home which could be utilized while the pastor is away. I am glad that the Sabbath School Board can allow Mr. Sutton to spend some time in evangelistic campaigns and that the Tract Society can spare H. C. Van Horn. I feel that each board that has a field worker could well afford to make this worker available for such effort.

Upon my public confession of belief in Jesus Christ and his kingdom on earth, I felt an urge to be of practical service and to make my living such that it would demonstrate my faith. I looked for instruction in Christian

living. Outside the teachings of the Gospels, I believe that I have found about as much help from the exhortations and homely illustrations of James as from any other source, and it is probably growing out of my reading of that book that my mind has been turned to the theme of this program for the Conference, "Christian Citizenship." There should be an added meaning to the word "citizenship" when coupled with the term "Christian." James does not belittle the doctrine of faith, but he does believe that faith without works is dead. "Yea a man may say, Thou hast faith, and I have works; show me thy faith without thy works and I will show thee my faith by my works." "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" James' contention seems to be that there should be a practical demonstration given of what faith can mean in a man's life. If I seem to stress, then, the practical side of living in society, it is not that I am unconcerned about faith, creeds, and philosophy, but that I feel that the time is ripe for the Christian Church to make known much more definitely its concern for and its interest in the problems that are touching our lives, and some of which seem to me to be even threatening the very existence of the Church. Not that I believe that a man can save himself through works. No, salvation is the gift of God, but I do believe that creeds and doctrines and statements of beliefs are of little value to our brothers if we do not show an interest in their vital needs. So I state again, that I feel that the Church (and Seventh Day Baptists are a part of the great body of Christian believers) should concern itself in the solution of social and political questions, basing its contentions not on party prejudices, not on denominational tenets, but on the platform of human needs regardless of party or creed, not questioning so much how material benefit may be brought to the supporters of the party, "but how the kingdoms of this earth may become the kingdoms of our Lord and of his Christ."

For that reason I have asked that discussions be given at this Conference on some of the great social problems that face us, such, for instance, as temperance, war, social purity, and politics, and it has been my hope that growing out of the discussions, the Conference may state clearly and in ringing resolutions the stand of Seventh Day Baptists on

some of these questions. We have gone on record before, but we need to rededicate ourselves and restate our position so that there may be no mistake as to our stand.

For instance, I feel deeply that this Conference, and every Conference to come (until there be no more need), should state to our law makers and our representatives, that we look to them to protect our civilization from the damning influences that are looming up to threaten the morals of the rising generation in the use of intoxicating beverages, and that we hold them responsible for enactment of laws that shall safeguard the future manhood and womanhood of our country. This Conference should call upon its constituency (both from pulpit and press, by letter or by other means) not to allow themselves to be fooled by the propaganda that has been and is still being used, but to protest against the use of radio, magazines, and newspapers to entice the young manhood and the young womanhood of our nation into the use of beverages such that to use is to invite slavery for life, to barter away the great gifts that we asked in the Constitution—life, liberty, and the pursuit of happiness. Are we to cringe before the propaganda of the liquor traffic and accept this social degradation without lifting a voice of protest? By what stretch of imagination can we square any decision of that sort with the teaching of Jesus Christ? Again we shall have to face the fight by village, country, state, and nation, until drunkenness and kindred evils allied with the traffic be so controlled that its menace will be bereft of its poisonous sting. And I can see, at present, no other way except complete destruction, in spite of the indictment that this United States cannot enforce its laws—an indictment which I am not ready to admit.

Closely allied with the question of temperance is that of social purity and clean living. One has only to read the advertisements, look at the windows of an up-to-date news stand in which are displayed scantily covered and gaudy women or the two-handed gunman, read the fiction, read the record of the police courts, listen to the sentimental songs of the radio which smack of insincerity, but to be convinced that the Christian Church has food for thought in the present situation. Social disorders are no new thing and we find that mankind has been in a process of social evolution and is now in that process. But that does

not relieve us of responsibility of leaving our generation a little better than when we entered it. It is not pleasant to contemplate sores and infections that need treatment, but be treated they must if they are not to bring contamination into the more healthy parts. I cannot bring myself to believe that sane thinking people can sit idly by and not raise their voices against the social infection that is being disseminated in the printed page, on the bill boards, and in the movies—not advertising their products, but painting such enticing pictures that men and women, boys and girls are the victims of the alluring “ads” and propaganda. Many of these seem a challenge flung to Christian society. But again I cannot bring myself to believe that chivalry is wholly gone or that modesty and chastity are no longer queenly virtues. My young friends, may I counsel you, sell not, at any price, your manhood and womanhood; but cherish them as God-given treasures, and heed the words of Paul as he speaks to Timothy, “Let no man despise thy youth, but be thou and example of the believers, in conversation, in charity, in faith, in spirit, and in purity.” Have fun, lots of it—but let it be clean and wholesome. I challenge you again, as others have done before me, to a crusade against any foe of liberty and clean living that may undermine morals or desecrate this body “which is the temple of God.”

The youth of today have at their command so many good books; they have so many courses in college or university that deal with social problems that it seems almost out of place to mention social disorders in a group like this. But I feel somewhat as did Victor Hugo when he wrote in the preface to his famous novel of human suffering, “*Les Misérables*,” “As long as there shall exist, through the medium of law and customs, social damnations, creating artificially hells in open civilization, and complicating with human fatality, the destiny that is divine, so long as there exist the three evils of the century, viz., the degradation of man by the voting public, the ruin of woman through the call of hunger and deprivation, and the slavery of children through ignorance and poverty, in other words, and from a more extended point of view, as long as ignorance and poverty are on this earth, books of this kind will not be useless.” Do not these social damnations still exist? Do not ignorance and the slavery that

it exercises still exist? And what is worse, does there not exist, along with them, an indifference and irresponsibility on the part of so-called Christians, in which these social disorders breed without restraint? Yes, there is still need to call to remembrance our imperfections and to view them in the light of the Great Example; we need to call to mind our needs in order to gird ourselves with resolution to meet them more efficiently. I believe that progress has been made and is being made, slow though it be. Just as the great glaciers move but a few feet a year, but carry all opposition before them, so truth is moving toward fulfillment and must ultimately bring about the kingdom of God on earth. I believe that Seventh Day Baptists *should* and *do* have a part in the great movement to establish social justice on earth, toward a better appreciation of man's relation to his fellow man and his relation to God.

But in what a state do we see mankind today! Is there not suspicion and jealousy, bred through ignorance or through greed, which are endangering the peace of the world? Do we see the diplomats of the nations on their knees praying for the good and welfare of their neighbors? Nations meet to discuss peace and peace tribunals have been builded. But until the Prince of Peace is invited to accept a seat at the discussion table, men may cry, “Peace! Peace!” but there will be no peace. When the Christian world adopts one flag, the banner of Jesus Christ, whose life was love (and love works no ill to his neighbor) and aligns itself under that banner, then shall we see peace come speedily. Oh, if the so-called Christian world and other nations as well could only accept and live out the idea of the fatherhood of God and the brotherhood of man; if it could only develop a universe of friends and neighbors, not enemies! If only *our* young people could come to know and correspond with the youth of *other* lands, and they in turn with neighboring youth, or if the older people could do the same, exchange greetings of goodwill and friendship, dispel the ignorance that exists, banish the propaganda that the papers are printing that we are at the mercy of the world if we do not maintain armies and navies and air fleets, turn the millions and the billions that are now being poured into the lap of Mars into Christian missions—then no more would war threaten desolation on the earth.

We often hear this admonition, “Keep religion out of politics.” But apparently religion has not needed this advice to refrain from activity in this field, for search the political world as you will, and where will you find religion—I mean religion and not denominational activity—certainly not in the council halls of nations as was demonstrated in the case of peace settlements. How often are diplomats inclined to settle affairs on the rule “What would Jesus do?” But bringing the question to a personal issue, what shall be my attitude this fall as I go to the polls? This will not be so far removed as international affairs. Am I so entangled in party set-up that I cannot be fair, or am I going to seek the best man regardless of party affiliation? Is party more than principle? I am not here to state that I think that we are in any more of a crisis than we have been many times before when things looked dark and fate seemed to turn a stern face toward society in its progress—financial, social, and religious—for

“Often with souls that cringe and plot  
We Sinais climb and know it not.”

But I am glad that I live in the present age when society seems to be going through a sort of revolution, and feel that I have a small part to perform in the final outcome and solution of some of these problems and questions that challenge the best thought and study that may be available. And where should one seek fairer judgment than among the followers of Jesus Christ—in this Church of which we are a part?

And what need to say more to be convinced that there is need of Christian action—Christian living, as well as Christian creeds and philosophies? It is not enough to say, “When, Lord, have we seen thee athirst or in prison and have not ministered unto thee?” But have we done it to our neighbor, and who is our neighbor? Do we cultivate that relationship between man and man that will reflect a correct relationship between us and God? Not so long ago, a lady in one of Dr. Edwin Shaw's classes in sociology was led to exclaim, “How can I ever pray again the Lord's prayer and ask that his will be done and his kingdom come, when I consider my stand in this capitalistic society?” Do we really mean “our Father” enough to accept as brothers the great family throughout the universe? May I be permitted here to read that great hymn, “God Send Us Men.”

“God send us men whose aim 'twill be  
Not to defend some ancient creed,  
But to live out the laws of Christ  
In every thought, and word, and deed.”

“God send us men, alert and quick,  
His lofty precepts to translate,  
Until the laws of Christ become  
The laws and habits of the state.”

“God send us men of steadfast will,  
Patient, courageous, strong, and true,  
With visions clear and mind equipped,  
His will to see, his work to do.”

“God send us men with hearts ablaze  
All truth to love, all wrong to hate;  
These are the patriots nations need;  
These are the bulwarks of the state.”

Yes. To me Christianity is more than belief, or creed; it is life, action. It is the application of belief to the needs of the society in which I live. It is to be more than bearer of a name; it is to be more than a hearer—it is to be a doer of the word as well. God grant us “to quit ourselves like *men*.”

## MISSIONS

### CHURCHES ORGANIZED ADVISEDLY

It is very helpful for Christians to meet together for worship, to encourage one another by word and deed in the Christian journey, and to lead others to Christ's way of life. A very small number can and should do this till the time has come to organize a church, and premature action should be avoided.

The organization of a church is a matter of no small moment. It is not like organizing a club or a lodge and should not be undertaken unadvisedly. It is one of the three great institutions and it represents Christ on earth. He calls it his body. Men look upon the church in a different light than they do upon other organizations. Some feel they are not worthy to belong to a church and others are more ready to criticize it than almost anything else.

To organize a group into a church before its members are ready, is no honor to the institution and is likely to bring reproach. It leaves the impression that the founding of a church is a matter of small importance, and furthermore if the organization goes to pieces in a short time, it is taken as an evidence that the church is an unstable affair.

For these and other reasons, it has been customary among Seventh Day Baptists to

move with due consideration. If possible, those wanting to be organized into a Seventh Day Baptist church ask Seventh Day Baptist churches within reach to send delegates to a council to meet at a time specified to consider the advisability of forming a church. When the delegates meet, the council is formed by electing a chairman and secretary and the council enters upon its work. Among the questions to be considered by the council are the following: (1) Is the group sincerely committed to the forming of a church and to its work—the work of Christ; (2) are there in the company people who can serve as ecclesiastical and business officers of the church; and (3) are they likely to remain together long enough to make a church organization worth while. If the council advises favorably, it has been customary for impressive services to be held in connection with the formal organization. Such a procedure as has been outlined in this paragraph tends to give the church of Christ a dignity and importance that cannot be present when affairs are conducted hastily.

It is not always possible to call a council and in such cases those desiring to become a church may proceed, but it should be done with deliberate consideration and attended by suitable services.

Too much must not be made of doubts as to the future prospects of a church. Who knows what the future is to be? All churches have their day. The apostolic churches have passed away and so will all others. A church that lives only a few years is not to be despised. It is precious in the sight of the Master and can do a great work in making bad men good and good men better while it exists.

### HAVE SEVENTH DAY BAPTIST MISSIONS BEEN WORTH WHILE

BY KARL G. STILLMAN

(Address given at Conference August 19, 1936)

It is not my intention to give a detailed report on the present financial standing of the Missionary Society, for the annual printed report covering all phases of our work is available for distribution. This report analyzes the year's work in minute detail and to it your attention is directed.

However, feeling that some items should be emphasized, I would like to mention a few high lights of the year's activities. First and

perhaps most important of all, there has been a reduction of \$4,340.97 in the net indebtedness of the society. The amount of our net obligations as of June 30, 1936, the close of our fiscal year, was \$22,588.03 as contrasted with \$26,929.00 the year previous. Again, the net worth of the society, which is the total of all our assets less all our obligations, has increased from \$140,086.74 to \$144,774.68 or \$4,687.94. Income has been maintained on our permanent funds at a point equal to the year previous and the same is true of our Denominational Budget receipts. Anonymous individual gifts have contributed largely to the fine showing for the year and show a splendid increase of nearly \$2,000.00. All factors combined have given us a year in which delayed salary payments have been far less frequent than in recent years past, and one which closed with a good balance with which to start our new year. In these days of low interest rates, it is worthy of note to record a cash yield of 5.1 per cent on the average amount of permanent funds held during the year. This is slightly better than the year previous. On our special trust funds grouped under one heading for convenience in administering, our record has been more impressive, for here our return has reached 5.6 per cent. Definite progress in eliminating the poor investments of former days has been made and at this writing, for the first time in years, if ever before, the market value of the society's investments exceeds their cost or book value by approximately \$2,000.00.

These are all splendid gains but we must not be satisfied with them. Instead, we must press on, consolidating the gains of the past and making accelerated strides ahead in the future. As we look ahead, let us pause and consider the progress made up to the present time. Have Seventh Day Baptist missionary efforts been worth while? Can we learn any facts about our past history which will inspire us all to greater efforts, or are too many of us so discouraged and pessimistic that we are content to go along as we are? Do we feel that Seventh Day Baptists can never hope to enjoy wider participation in the work of advancing God's kingdom on earth? Our answer should be an emphatic no!

During the past few years various New England states have been celebrating the three hundredth anniversary of their founding. This year Rhode Island is commemorating hers,

and the various communities throughout the state are scheduling special observances at appropriate times. Westerly, too, is celebrating and it is important to record the fact that those in charge of the pageant to be given there have been astonished to discover for themselves that the early history of southern Rhode Island centers around Seventh Day Baptists almost entirely. A number of episodes making up a pageant soon to be presented emphasize the place held by our people in early Rhode Island history. Among others there will be a portrayal of an early service in the first church founded in Westerly which, of course, was a Seventh Day Baptist church. The present pastor of the Pawcatuck Church, our own Rev. Harold R. Crandall, will conduct this service and the congregation will be composed largely of members of that church.

Turning back the pages of our history to the beginning, we find the first Seventh Day Baptist church in America was established in Newport, R. I., in 1671. Almost immediately some of the members of this church moved to Westerly, establishing a congregation there and erecting a church building in 1680. Later, in 1708, this church became a separate organization, having previously been considered to be a branch of the Newport Church, and for approximately fifty years no other church served the community.

From the Westerly Church, ministers and laymen went to other sections of the country, building new homes and establishing churches wherever they went. They were truly missionaries in the exact sense of the word. From other sections of our denomination, missionary efforts also were made, the majority of which were extremely fruitful. My own great-grandfather, Elder John Greene, was alone responsible for over thirteen hundred converts. The addition of one hundred members to one church in a year's time was not an unusual event. It seems to be an indisputable fact that missionary activities in our own country were decidedly worth while and successful all through this era. Our own individual beliefs and doctrines were found to be readily acceptable to large numbers of people, and a large increase in our members and our strength followed.

In 1847, we established our first foreign mission in Shanghai. Can we doubt the worthwhileness of this effort, with our present self-supporting hospital, our well organized and

efficient schools, and our churches which are spreading our doctrines and Christian beliefs among a people sorely in need of just such hopeful teachings? Do any of us feel that the time, the energy, and the financial support given to Rev. and Mrs. D. B. Coon in organizing our Jamaica Mission and its later development under the Hargis family have been wasted efforts? What of Doctor Conradi, who in four short years has organized a large number of Seventh Day Baptist churches in Germany with combined memberships in excess of five hundred? Does not his great work merit our approbation and support? Certainly his accomplishments in a country where religious freedom is not assured to its citizens should inspire us to greater effort in our own beloved United States, where we are granted the right to worship God in our own way without interference. Can we not accept the unuttered challenge of Doctor Conradi and aggressively achieve similar results in this country? What about Colorado? Has it not been worth while for Rev. Ralph Coon to go from place to place in this state preaching the gospel and telling of its Sabbath truth? Are not both the Boulder and Denver churches outgrowths of missionary activities? Then there are the Iowa churches and congregations as well as the splendid new group in Rock Island, Ill. Was it not very much worth while for Rev. A. T. Bottoms to make the effort to act as a missionary pastor in that area earlier in the year? Then, too, we must not forget California with our new church at Ukiah and Healdsburg, for certainly missionary work in this section has been fruitful. And so I might continue mentioning other encouraging attainments, but I wish to emphasize more what can be done from now on, for we all are too prone to become satisfied with past accomplishments.

There is absolutely no reason why Seventh Day Baptists cannot increase in numbers, in strength, and in influence, and do so to an unlimited degree. However, we must have the will and the intense desire to go ahead. Petty differences of opinion must be put to one side for the greater good of the whole body. All must unite for the common welfare of our denomination.

In the business world, the small industry quite frequently has a better opportunity to extend its scope of activity and to grow than its larger competitor. This is true only so long as its product is one of quality and its



productive and marketing methods are honest and efficient. The small business has the advantage of cheaper productive costs, and if its larger competitor runs into a period of inactivity, the latter oftentimes finds itself severely weakened by its heavier maintenance charges and other intangible items of expense which continue through bad times as well as good. The forces constituting small and large industries are therefore constantly going through quite definite cycles. Old established enterprises are continually being supplanted by the more aggressive small units. The large business is quite likely to overexpand its facilities until its costs become so high that it can only attract new business at selling prices which produce substantial and continuing losses. The smaller unit, however, with its lower costs can and generally does secure an increasing amount of business, and through normal expansion and growth becomes a power in its particular line of endeavor.

To a certain extent, the relationship existing between the small and large businesses which I have discussed is analagous to the position of Seventh Day Baptists as compared with other Protestant denominations. We certainly have the wonderful Bible truth of the Sabbath as a powerful asset, which the larger elements of the various Protestant faiths do not espouse. If we use this asset wisely and judiciously, we have a distinct advantage at the very outset. Our smaller organization makes for minimum costs, but since we are not availing ourselves of the full potential capacity of our present workers, because of limited financial support, comparatively small additional contributions will greatly increase the power of our missionary efforts.

The wishes of our denomination as a whole will control our future. The way is open to us to grow, and we will be most unwise not to take advantage of existing opportunities. The Board of Managers of this society is committed to a policy of not expanding its work out of proportion to revenue being currently received. There will be no weakening of our position by overexpansion. We believe in the sound business principle of paying off our debts as rapidly as possible, feeling an unmortgaged future to be a challenge to our best efforts and worthy of attainment. We dislike to ever be in arrears on salary payments to missionary workers, but we are of the opinion our working force is at an absolute minimum

and if the denomination at large fails to make adequate contributions, no other course is open to us. In paying off our debts, we are mindful of the fact that most of the remaining indebtedness of the society was incurred to meet salaries and expenses of many of our present workers. If payments cannot be made to them always on time now, it must be remembered that they received assistance in the past when the society had no means at its disposal other than through the expensive use of bank loans.

To summarize: our missionary activities have been of very definite value to our denomination in the past; our society is well organized at the present to handle all problems confronting it; and finally, our future development is restricted only by your wishes in this respect as evidenced by your active interest, your prayers, and your financial assistance.

Let us all be more optimistic regarding the future of our home church and more generous in our support of its activities; let us have a deeper faith in our denomination and a greater dependence on God. With his help, Seventh Day Baptists cannot fail to continue our present rate of progress.

### WHAT DO MISSIONS MEAN TO THE CHURCH?

(Address delivered Missionary Day at Conference by Pastor George B. Shaw)

This subject is in the form of a question and suggests that an answer is to be found. "Missions" is plural and I assume that reference is here made to organized Christian work anywhere, especially away from the home base. Our use of the term "home missions" is quite different from that of other denominations. We use it as "strengthening the things that remain." Foreign and home missions among us might well have for a text Isaiah 54: 2, "Spare not, lengthen thy cords and strengthen thy stakes." Most of our home missions is strengthening the stakes.

But what does this mean to the church, that is, to the church doing the mission work? Let us go back to the individual Christian. What relation is there between a man's interest in the religious life of others and his own religious life and growth? Jesus said, "Whosoever shall seek to save his life shall lose it; whosoever shall lose his life shall preserve it." What our Lord was talking about is exactly what we are talking about. Again he said, "As

my father hath sent me into the world, even so send I you into the world." Observe the *as* and *so*. Every man has some choice about accepting the gospel and becoming a Christian, but when that has been done he has no choice about becoming a missionary—absolutely none. A narrow, self-centered, selfish Christian is hardly a Christian at all.

That which is true of a Christian man is equally true of a Christian church. A church undertaking to live for itself alone will die by itself alone, insolvent and without heirs. A denomination that is not missionary is not Christian, for the gospel is true for all if it is true at all. It is not a question of the amount of money spent on missions, but it is a question of the *proportion* of our money that is so used. It is not a question of the amount of time that is consciously given to prayer, but it is a question of the relative part of our prayer life that is devoted to missions.

We must all be very careful in passing judgment upon other people, and it is not always possible to distinguish between cause and effect, but there does seem to be some definite connection between the spiritual life and an interest in missions. This is more than theory.

It has been said and often repeated that the blood of the martyrs has been the seed of the church. It is equally true that the spirit of missions has been and still is the life of the church.

What do missions mean to the church? It might almost be said that missions are the church. Life blood coursing through one's veins is vastly better than embalming fluid standing still.

### FACTS FOR LABOR SUNDAY

The National Industrial Conference Board estimated that 9,901,000 were unemployed in August, 1935, and the statistician of the President's Committee on Economic Security estimated that 11,103,000 were unemployed in that month. The American Federation of Labor estimated that there were still 11,506,000 unemployed in April, 1936. These millions remained unemployed even though the volume of production (according to the Federal Bureau of Labor Statistics) had increased 43 per cent between 1932 and 1935.

Among the unemployed there are, according to the estimate of John W. Studebaker, United States Commissioner of Education,

about 5,000,000 young persons between the ages of sixteen and twenty-five who can find no useful place in society.

In January, 1936, there were 6,385,740 persons eligible for work relief jobs. Of these 4,376,795 were heads of families, and the families included 2,008,945 other employable workers. The Federal Government provided work relief for about 3,400,000 heads of families. This left about 1,000,000 heads of families for state and local governments to look after, in addition to those classed as "unemployable," the aged, the sick, etc. (Survey by Works Progress Administration.)

Average hourly wages in manufacturing industries increased 20.1 per cent from 1932 to 1935 (the Bureau of Labor Statistics in a special study). Average weekly wages, which constitute the most significant figures regarding the welfare of the average worker, increased only 18.9 per cent. Since the cost of living increased 9.1 per cent, the purchasing power of average weekly wages of those who were employed increased less than 10 per cent.

The dividends of 2,010 corporations, according to the National City Bank *Bulletin* for April, 1936, increased 42 per cent in 1935 over 1934. The May issue of the same *Bulletin* shows that the net profits of 245 corporations for the first quarter of 1936 increased 42.3 per cent over the first quarter of 1935.

It is estimated that in the ten chief cotton states over 60 per cent of those engaged in the production of cotton are tenants and sharecroppers. Under the cotton acreage adjustment program, tenants were evicted in large numbers. It is estimated that the 10,000,000 acres taken out of production by the reduction program made the services of about 500,000 families unneeded. —Release.

### ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, at Alfred, N. Y., on Wednesday, September 9, 1936, at 2.30 p.m.

RUSSELL W. BURDICK,  
Secretary.

Forsake not an old friend, for the new is not comparable to him.—Eccl. 9: 12.

## WOMAN'S WORK

"The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

## WORSHIP PROGRAM FOR SEPTEMBER

Theme—"The Great Partnership."

Song—"I am Happy in the Service of the King."

Read 1 Corinthians 3: 1-15.

"With more satisfaction than is shown by the representative of a famous business house, the Christian should know that he is a junior partner in the greatest Firm of all. He represents God, and all the resources and prestige of heaven are behind him.

"Pettness and sordidness and defeatism are taken out of life by the consciousness that we are accredited and commissioned associates of the Almighty. We are doing business for him, in his name and by his authority. No matter how lowly our lot or how small our tasks, we are workers together with him.

"This knowledge exalts daily living into the realm of eternal service."

Prayer—"By thy word, O Lord, we know ourselves called and empowered to represent thee. Save us from all forgetfulness of this liberating truth. Amen."

Song—"O Master Let Me Walk With Thee."

## WHO IS THY NEIGHBOR?

BY MRS. THURMAN C. DAVIS

(This is the prize essay for the Eastern Association, won for the Shiloh Ladies' Aid society.)

Let us pay a call on our next door neighbors of Latin America.

These countries were settled by gay adventurers, kings and queens in search of richer kingdoms, and priests in search of converts. The Spanish influence lives on after centuries and the people have held to the Catholic religion because they know no other.

Catholicism, though, has not kept abreast with the progress and development of Mexico and these other countries since 1920. Mexico has found that it must have a religious strength that meets the practical daily needs of the people.

We all need something stronger than money, home, or patriotism to bring out the best in us. History proves that no other force is so great in bringing out the best, as religion. Therefore these countries need a new religion, and education must be the forerunner of this.

The mision schools have done much to teach lessons in hygiene, domestic science, agriculture, and manual training, as well as against illiteracy; and out of these teachings has come Christianity.

Protestantism today in Mexico is not easy. Naturally the Roman Catholics do not want another religion to make headway on what has been their territory. The people who have turned to Protestantism have been persecuted and have suffered greatly, but they are courageous and unselfish. Their strength is what their country must rely on for its rebuilding. The price we pay here in America for our faith is so small—we are so secure we have become indifferent.

Next door the bitter struggle goes on and we who have religious freedom have failed to help our neighbors who need help, who ask for help, and who are suffering to carry on toward their new goal. What can we do to lend a neighbor's helping hand?

These countries are so great in size that even the schools, churches, and their influences are inadequate to meet the needs found there.

The little bands of people who are working in these countries south of the Rio Grande are not reaching all sections. They need more helpers, more money, more prayers for their work. More encouragement is needed from those who are Christians. As these people work and win more people to Jesus they are not only helping them as a people, but are helping create the good will and neighborliness that are needed in every country.

May we as a people be a good neighbor and a Christian neighbor.

Shiloh, . J.

## ANNUAL MEETING OF THE EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education society will be held Wednesday, September 9, 1936, at 2 p.m. at Alfred, N. Y.

L. R. POLAN,  
Secretary.

## WHAT IS OUR CONTRIBUTION TO THE CHURCH SERVICE?

OR

WHY WE MISS THE BLESSING

BY REV. ARTHUR HEDLEY

A sad feature of religious life today is the number of church members who are forsaking the sanctuary. Many have ceased to attend divine worship, while others are content to be present on special occasions once or twice a year. The empty pew has become a serious problem, both in the city and the country.

A common reason for non-attendance is that people fail to derive any benefit from the service. They go to get comfort, strength, guidance, fellowship; and, failing to satisfy their need, return home disappointed, feeling it would have been much more profitable if they had taken a walk or read a good book. It is certain that if we return home from a service discouraged and depressed, there is either something radically wrong with the service or with ourselves.

Before condemning the minister or the service, would it not be well to ask ourselves how far we are to blame for our disappointment? Is our primary motive in going to church a purely selfish one? Do we go merely for our own spiritual edification, culture, or comfort? If so, it is not surprising that we obtain so little help. The more we are concerned with the thought of our own profit, the less help shall we obtain from the services of the sanctuary.

In reading the Psalms and the New Testament epistles one is deeply impressed with the fact that the writers are far more concerned with the thought of giving something to God than of obtaining something from God. The Psalmist goes to the sanctuary to pay his "vows unto the Lord." "I will offer," he says, "in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord." This thought of offering spiritual sacrifices of thanksgiving and joy recurs again and again in the Psalms. The sorely-trying Hebrew Christians in the early Church were exhorted to "offer up a sacrifice of praise to God continually." True worship is the offering up of something which is part of our very self. The heart of the Apostle Paul rejoiced because, when the churches of Macedonia offered their gifts unto the Lord, they "first gave their own selves unto the Lord."

What is our objective in attending divine worship—is it to give or to receive? Do we ever think of bringing with us, not a material offering, but a spiritual contribution—a thankful, humble, obedient spirit? Do we bring with us the spirit of prayer, offering up a silent supplication for our pastor, our fellow worshipers, our loved ones in distant places, for the vast multitude outside who seem to have no place for God in their lives? Do we bring with us such a sense of our indebtedness to God, such a sincere spirit of thanksgiving that we sing God's praises with a glad and grateful heart? Do we offer to God the "gold of obedience and incense of lowliness"?

So many complain that our churches are so cheerless, cold, and unfriendly. Granted that this is true; but what are we doing to improve matters? Do we add our full share to the sum total of love and fellowship within the church? When people have complained of the lack of fellowship in their own church, I invariably ask them what they are doing to improve things. Do they give a friendly greeting and a warm shake of the hand to their fellow members? Do they make it their business to give the stranger a loving welcome into their pew? They usually look at me strangely, as much as to say: What next will you want us to do?

If there is an unfriendly atmosphere in your own church, then that is all the more reason why you should bring an abundance of love and fellowship with you. It has often happened that one Christian brother or sister with a big kindly, loving heart has changed the whole atmosphere of a church, thus initiating the revival of true religion. The great question for every worshiper is this: not, what help shall I get from the service—but, what contribution can I bring to increase its helpfulness.

When we bring our offering of prayer, gratitude, obedience, love, and fellowship, we shall be surprised to find the whole service charged with a new significance. The hymns, prayers, the reading and preaching of the Word will take on a new meaning. In forgetting ourselves and taking a sincere interest in the welfare of our fellow worshipers, we see them in a new light, discovering that there is far more love and fellowship in the church than we had thought. We find that the more we give of ourselves to God the more we receive from God. Then we see more clearly

what our Lord meant when he said, "It is more blessed to give than to receive."

"One day, when living in Scotland, I stopped to have a chat with an old stone-breaker. Our conversation turned to things spiritual, and I found he had a great love for the "kirk." He said he always went and never failed to receive help from the services of the sanctuary. I was rather surprised; for the church he attended was notorious for its coldness and deadness. He told me that he had asked a fellow member who had forsaken the church why he had done so; and had received the reply, "What's the good; you don't get anything!" "Don't get anything!" the stone-breaker had said, "I don't go to get—I go to worship God; and he always meets me during some part of the service."

If every church member were animated with the same spirit as that old Scotchman, if we went to give rather than to receive, the problem of the empty pew would soon be settled—for with perfect sincerity we should then say, "I was glad when they said, Let us go into the house of the Lord."

*Flitwick, Bed., Eng.*

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Mrs. Langworthy read me some letters from the RECORDER children and I wanted to write, too.

I am five years old and I am going to school in September.

I have two sisters and one brother. We go to Sabbath school nearly every week. Doris Langworthy is my teacher.

We have three big cats and ten kittens.

My father has a store at Alfred Station.

We have two nice grandmas and two nice grandpas. We like to visit them. My mother's parents live in Hornell, and my father's parents live near us.

Your loving friend,

ELIZABETH ANN ORMSBY.

*Alfred Station, N. Y.*

DEAR ELIZABETH ANN:

Your letter came just one day too late to get into the previous issue of the RECORDER, so here it is this week. Two other letters came in the same mail with yours and two

more have come since, so you see I have plenty of letters this week, when I only had one before.

I am so glad you have decided to become a RECORDER girl. You live so near me that I may have a chance to see you and become better acquainted with you. I should like that.

Are your thirteen kitties having a hard time to find a cool spot, today? Skeezics is. He has at last stretched himself out on the rug at my feet and I am sharing with him the breeze from the electric fan. You ought to see him during a thunder storm; he hustles into our bedroom and hides under the farthest corner of the bed or dresser. He doesn't come out until he is sure the storm is all over.

I think you are a very fortunate little girl to have four nice grandparents; yes, and four nice children in the family as well. You must have some very happy times.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sorry not to have written before. Abby and I went to Block Island this summer and stayed ten days at my grandfather's lighthouse. We children picked five quarts and two pints of blue berries and are going again today.

My grade made up a song for Rhode Island's Tercentenary. I am going into the seventh grade in September.

My letter is quite long so I will close.

With love,

MADLINE CRANDALL.

Rev. and Mrs. Paul S. Burdick of Leonardsville, N. Y., called on us one Sabbath day. The twins and I are the same age.

*Hope Valley, R. I., R.F.D. No. 1*

DEAR MADLINE:

There is one place to which I have always wanted to go, and that is to a lighthouse. I should like to climb up to where the light is. No doubt you have done so several times. I have read stories about the bravery of lighthouse keepers and their families. Do you know any story about your grandfather and his lighthouse? If you do I wish you would write it for the RECORDER. Perhaps you and Abby could write it together.

I also think it would be nice if you would send me the words of the song your grade

composed so that I could send it to the RECORDER.

Pastor Greene and I are planning to take a trip into the Black Forest, in Pennsylvania, tomorrow; spend the night in a "lean-to," and cook supper and breakfast over an outdoor fireplace. Don't you think that will be fun?

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am writing you my first letter. I am seven years old and will be in the third grade in school. I like school. I go to the Whip-poorwill School, the same school my daddy and grandma went to in all of their grades.

I like to go to church and Sabbath school, and to our church parties, but we live on a farm and can't always be there. We have had a pastor since March. He is Mr. Trevah Sutton. It had been a long time since we had one. My Sabbath school teacher is Mrs. Hattie Saunders. I am the only little one in our church so I am all alone. I am going to learn the books of the Bible in my class.

Mother's Day I say a song at church. This summer they have had amateur contests in the Garwin park, in which I entered one time.

Last Sabbath, August 1, Ruth Saunders of Delmar, Iowa, and I were baptized in the Iowa River. We then came back to the church and received the right hand of fellowship.

Your friend,

*Garwin, Iowa*

VIRGINIA DU TOIT.

DEAR VIRGINIA:

I am wondering if I do not have Pastor Trevah Sutton to thank that I am gaining new friends in Iowa. If so, I am very grateful to him and also to these new RECORDER children, and hope to add many more to my list.

I, too, attended the same school that my father attended when he was a boy. It was the old Cobblestone Schoolhouse, about two miles and a half from Walworth, Wis. It got so old that the stones began to work loose and fall down in the entrance and windows, so it was torn down while I was still a little girl and a frame building was built in its place, but I believe it is still called the Cobblestone School and I still remember just how it looked.

I, too, lived on a farm when I was about your age and could not always get to church and Sabbath school. Some cousins and I

sometimes walked the two miles and a half to the Walworth church and thought it a great adventure.

I wish I could have heard you sing your song. What was the song you sang?

Of course I was happy to hear that you and Ruth Saunders were baptized and joined the church. You read her letter in the RECORDER of August 3, did you not? You are both fine letter writers.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sorry that I have not written to you in such a long time. But I wanted to let you know that I am planning to go to the boys' and girls' Sabbath School Camp at Shinglehouse Park for a week. It is from the sixteenth to the twenty-third, and only the boys and girls from the ages of twelve to eighteen years are allowed to go.

We are having a fine time now because we have started a scout camp for the boys and girls at the ages of six and up. We now have around fourteen and fifteen children altogether.

I hope you enjoyed your trip to Washington very much.

Today we had two bad claps of lightning almost in one. It split a board we had from our pasture fence post to our evergreen tree and also split the fence post. It set fire to the gas in our gas line at a connection in front of the house, and the one just below Daddy's oil tank on the Greene lease, and Grandpa Greene put it out. Mother said it made her ears burn. Aunt Ella was doing her washing and was standing in the dining room door; she screamed so loud that she said her throat burned, and her two oldest children, Evelyn and Lois, fell to the floor; and our neighbor said he and his cat had just stepped out on their porch when the lightning crashed, and his head ached two or three hours afterwards. I hope it did not do damage where you live.

Faithfully yours,

*Wellsville, N. Y.*

JUANITA GREENE.

DEAR JUANITA:

I must wait to answer your fine letter until next time. A splendid letter from the Hunting children of Dunellen, N. J., must also be left for the next RECORDER issue.

Sincerely yours,

MIZPAH S. GREENE.

## WHAT TO EXPECT FROM CHRISTIAN EDUCATION

BY ALFRED DAVIS

(Read at the Education Hour of the Southeastern Association)

No class of people stands more in need of wise and strong guidance than do college students. There are many obstacles to moral and religious development in college life that are not often found to be operating so strongly elsewhere. There is the upheaval that comes with the change from a possible narrow home training to the broader ideas and manners of a modern college. The religious conceptions that the student brings with him he finds impossible in the new atmosphere. There are new temptations in the newly found freedom. There may be undue absorption in athletics, or in the pursuit of his studies, so that he will give little attention to the religious side of his life. Often the student feels that there is a natural if not inevitable break with close church connections.

The college should furnish opportunity for continuing the religious life begun at home by those who have changed their residence to the college community. It is a dangerous mistake for men and women entering upon college life to feel that they may for a period throw aside the restraints and the duties of their former life. With the intellectual growth and maturity which the college life brings, there should be a corresponding religious growth, but this will not be obtained if one deliberately removes himself from all the agencies of religious influence. It must be remembered that the religious thought and spirit of the earlier stage of intellectual development will not suit a later stage, and, being insufficient, will be altogether discarded. The responsibility of the college in this particular is all the more grave because the home is far away, while the church no longer exerts its influence as before.

Every year scores of youths go to our universities and colleges with more or less of an aversion to things religious. Is it unreasonable to say that the college through its efforts in religious and Christian education should bring these young people to the right point of view? Surely they must be made to feel that there are at least a few portions of the Bible of which it is as lamentable to be ignorant as of Shakespeare. They must learn that ignorance

must be as modest in the treatment of religious as of scientific problems. They must come to know that society justly expects them to contribute to public welfare through the activities of the Church as well as through those of the State. As things are, too many enter college with a child's idea of art, science, and religion, and after four years of discipline leave college with a man's ideas of science and art, but still with a child's idea of religion. Unsymmetrical education is hazardous if not detrimental. A student's life is unbalanced if religion is left out, and if the college fails to provide adequate opportunities, the student's vision soon becomes distorted and his judgment warped. It is, therefore, the duty of the college to provide these facilities if the end product is to be what we would like to expect from Christian education.

Assuming that the college does provide adequate opportunities for Christian education, what can be expected from it? One can be very ultraistic in his expectations, but to my mind there are two very basic things that can be expected: one, a more firm hold by the student on his convictions; and two, an assurance that the college will send out Christian leadership into responsible positions of the world. The philosophy of the modern university seems to be to shake the student as much as possible in his thinking and leave him, at graduation, a bundle of unbelief. Truly one should, in the course of four years, have his thinking shaken, certain of his beliefs changed, and to a certain degree an entirely new philosophy of life built; but in the end he should be much more set in his convictions than before.

So much of our religion deals with the unseen. Christian education will give unity of time, of space, and a consciousness of the universe. In the end a conviction of reality should be firmly impressed.

From all quarters come calls for leaders, especially Christian leaders; but the latter are very much in the minority. The halls of our colleges are halls in which leaders are being developed, but when so few give any resemblance of Christian education we must expect a minority of Christian leaders. The public school system has no room for teachers who are loosely grounded in their convictions, or who try to impress their students with their own unbelief. Our great and important system of government can use men who are unafraid to

stand in the face of odds and attempt legislation for things they believe to be right. And so it goes into all fields of endeavor—Christian leaders are needed. How are they to be obtained? How are they to be developed? It all goes back to the college, in a large degree—to the faculty, the religious exercises of the student body, and the curriculum itself.

No man has a greater leverage for good on a college student than the professor. Moral and spiritual qualifications should be taken into account in the selection of a man to fill a college chair. Not that his beliefs or theology should have a bearing, not that scholarship should be sacrificed, or that any man may maintain his place without the needed intellectual equipment. But, other things being equal, the moral and religious man should be chosen in preference to one lacking these requisites. Even further, a man of marked moral and spiritual power may well be chosen in preference to a better scholar lacking these qualities.

The question of religious exercises is complicated and comes in for much discussion and criticism. Compulsory attendance at what should be divine worship is not the highest type of service. Students who have attained to years of maturity are not in need of enforced chapel services, especially if they are able to enroll in a college. The problem is not one of required attendance, but of making the service worth attending. A brief, dignified religious service whose beauty and interest appeal to the intelligence is nearer the solution than any lock-step, monitorial scheme devisable.

The country as a whole does not make enough of religious education. Colleges expend thousands of dollars for the natural sciences, and equally large amounts for history, economics, or modern languages, but give grudgingly for subjects that can be construed as falling under the head of Christian education. If religion is to receive due homage, it must be invested with proper dignity. To my mind, in a Christian college a certain degree of work in this department should be required before graduation. Christian education, or subjects relating, are rarely put on the same plane as the more secular, and students are quick to detect differences, real or artificial.

If it were required that the instructors be men, not only of scholarly training but of Godly mind, if the apologetic air were put

off, there would cease to be a decline in religious training, a rise in Christian leadership, and in the words of the theme of our association, young people could start "building for the future."

## WORTH THINKING ABOUT

I do not know how the last words of Jesus upon the cross as recorded in Matthew and Mark, "My God, my God, why hast thou forsaken me?" affect others, but from a child, whenever I read or heard read that passage, it seemed to send a queer feeling over me which I could hardly express. But those words did not seem to me to fit in with the rest of the gospel teaching. Jesus was sent by a loving Father into the world to redeem men, and while here he lived very close to his Father, who had promised never to leave or forsake one who trusted him; and Jesus seemed to anticipate and comply with every will of his Father so completely—and then to think that his last words at the close of his earthly mission would be a complaint to that Father, that he had forsaken him, when it seemed that if ever he needed his Father's comfort it was at that time.

I was, therefore, very much relieved and interested while reading a book, some months ago, in which the author said this same problem bothered him so much that he started a search, to see if some mistake could not have been made in the translation.

He said he found the Hebrew word from which forsake comes, "Azab," and found the common signification as given by Gesenius to be "to forsake." But the primary meaning is to loosen bands; to set free; to let go. He said that to him this discovery meant new life; for instead of Jesus' ministry closing with a complaint to his Father for forsaking him, it was instead a cry of thanksgiving to his Father that so soon he had released him from his terrible suffering and agony from a death on the cross as he said, to be crucified was a lingering death, the sufferer often enduring the pain for weary days. Sometimes for nine days they lingered in agony, but to Jesus was given a wonderful release, being only a few hours instead of many days.

When Jesus realized that death was near, no longer did the crown of thorns pierce his brow, but the glory of God lifted him above the present pain, and he cried, "My God, the

## OUR PULPIT

## AN OPEN LETTER TO THE WORKING MAN

BY ALBERT N. ROGERS

Next Monday is Labor Day. The laboring men in our congregation are few this morning, since many have taken their families on a weekend trip—the last chance of the summer. (Many, of course, seldom find reason to attend church.) I have therefore prepared an open letter to them which I should be glad to have read in their homes and trade union meetings.

## TO THE WORKERS OF AMERICA:

The churches of the country salute you.

This letter no doubt comes as a surprise to some. Most of you can recall some experience with a church—when you were married, when death came to the family, or perhaps in a Bible school—but you do not expect the church to be concerned with your everyday lives. We who make up the church membership are chiefly of the professional and clerical classes and that group, which is still large, who are independent workers—farmers and artisans in the main. We send this letter in good faith to say that we are interested deeply in your problems. We are taking this, our church service just preceding Labor Day, to think about your relation to society and our relation to you.

No one can be blind to the insecurity which threatens in these days the income, health, and happiness of all people. Because we recognize that this insecurity threatens you more directly than it does us we beg leave to make three suggestions regarding your efforts to provide for yourselves and your dependents that security which is now called in question. We believe these three suggestions outline what religion offers you.

1. First, as those who have banded themselves together in the name of a carpenter who lived in Nazareth, we pledge ourselves to sympathy and support in your legitimate efforts to gain fair wages, pleasant living conditions, and a reasonable enjoyment of the luxuries of our nation. It was one of your own leaders, a pioneer in organized labor, who taught us that "while there is an oppressed class I am of it, while there is a soul in prison I am not free!"

Many churches are already doing much to support you. However, institutions are by

great God, how wonderful has been my release from the burden!" and breathed his last. In place of life's conflict closing with a bitter complaint, and the thought of being forsaken by a loving Father whom he had served so faithfully, his heart was filled with love and gratitude to a merciful God, who so quickly closed death's trying ordeal.

This translation seemed to me to so much better fit in with Jesus' life and teachings that I would pass it on to others, if it meets your approval. Yours in the Savior's love,

MRS. O. G. SLITER.

Adams, N. Y.

## SHEEP

BY ELSIE L. TENNEY

The first pet I ever had was a little lamb, and its untimely death was my first great sorrow. What creature is more helpless, more gentle or more trustful than a lamb? What expression is more fitting than to call our dear children "Little lambs"?

But sheep! as the children say, "That's something else." What is there more helpless or more stupid than a sheep? They have to be led to pasture, to drink, and at night to the fold and require constant attention night and day. When I used to read the expressions where we were compared to sheep, it always hurt my pride and caused a feeling of resentment even when sub-consciously I knew it was true.

There is nothing that keeps out perfect peace like foolish pride. Therefore there is nothing that brings sweet peace and rest like humility. Why should we mind being called sheep when we know that the Son of God is our good Shepherd? Is it not an honor?

We pity a stray sheep or lamb, but do we feel the pity we should for stray souls?

I have always been glad that in our Savior's last commission to Peter, he not only said "Feed my sheep," but also "Feed my lambs."

So when we hunger and thirst, our Shepherd will lead us to green pastures and living waters, and at night safely fold us in. As a humble sheep I gladly say, "The Lord is my Shepherd, I shall not want."

Judge.—What is the verdict of the jury?

Foreman of the jury.—The jury are all of one mind—temporarily insane, your honor.—*The Silent Partner.*

nature conservative and unwieldy, as you know from experience with the larger trade unions. We therefore offer you the work of certain extra-ecclesiastical groups such as the Fellowship of Reconciliation, the National Religion and Labor Foundation, and the Federal Council of the Churches of Christ in America, which are made up largely of church members committed to the definite lines of activity indicated in their names. Beyond these, and probably surpassing them in influence, we offer you the pulpits of our churches, where week in and week out burn the sacred fires of the spirits of unnumbered ministers who speak the truth as it is revealed to them and who are trusted and respected because they are loved by their people.

2. In addition to this pledge of support we respectfully place before you the superiority of non-violent methods of carrying out your aims and purposes. This suggestion grows out of our conviction that violence creates more problems than it settles, that injustice can never bring about justice. Just as we are committed to the peaceful settlement of international differences, so we stand for the "more excellent way" of arranging civil disagreements. We recognize your right to organize and to bargain collectively for terms, and if necessary to strike, but it is our firm belief that strikes can be carried on without willful destruction of life or property, and that so carried on they are doubly effective. Violence always antagonizes many of those who might otherwise be sympathetic.

We admit that non-violence is almost an impossible ideal. To have one's job taken by a "scab" workman or a strike-breaker who has been imported from another state, to have state militia called out to protect the "rights" of the employers with fixed bayonets, to have one's representatives insulted — this raises righteous indignation. But despite one's first impulse, it is merely the easiest thing to do to return the insults with interest. The more difficult thing to do, and that which we believe is tremendously more effective, is to let that indignation spread — beyond the local area, spread by word of mouth, by literature, by pictures, by simple human sympathy, until the public assembles its almighty opinion in your favor. We can think of no more compelling illustration of the power of non-violence than the courageous submission of Jesus of Nazareth to the injustice and hatred with which he was

treated. The influence of his life and death has continued two thousand years until now, has grown until it has encircled the earth, has sent countless men and women on missions of mercy, and has proved to be the most far-reaching and invincible force for justice and peace in the history of civilization.

No one can rightfully condemn workers who fight civil wars for their jobs — which mean their very lives and those of their families— while nations continue to fight greater wars for the lesser stakes of pride and property. We who make this suggestion do so humbly acknowledging the ways in which we have supported violence against you and others. Nor is the non-violent method we propose quick and painless; it will demand a price in suffering and no doubt bloodshed, inflicted by those who do not as yet see the righteousness of the opportunities you seek. Surely you have already learned to suffer—and your families with you. It is our firm belief, however, that non-violence insures both quicker achievement of your goals and less suffering in the process, to all concerned.

3. Beyond our sincere enlistment so far as is practicable, in your struggle for economic democracy, and our description of what seems to us the only good means to good ends, we wish to offer you the ministry of the Church through worship.

Worship is the one supreme function which marks the Church as different from all the other organizations that are at work to bring about a better world. It may be simply described as the effort of men and women in groups to discover the will of God for them and their world, and to ally themselves with that will. Prayers, hymns, sermons, not to mention church architecture and art, have been developed through the centuries as aids in worship. Ministers are employed to conduct worship and to make it meaningful to those who attend the services.

The usefulness and necessity of worship have been somewhat lost sight of in the present generation, and the churches are in no small part responsible for this fact. We offer you the ministry of worship, however, because we find it supremely important. We have found that the moral nature of man is absolutely dependent upon alliance with Almighty God.

Alliance with the Divine Mind and Will may be expected to result somewhat as follows: the worshiper feels lifted outside his

own self and permitted to view events in the perspective of eternity; he may find that he has been disturbed over something of small consequence, or he may discover that he has been working for a selfish goal rather than that which will benefit all concerned. He may on the other hand, feel that his work is in line with the purposes of the Creator and Moral Governor of the universe and that he is therefore co-operating with God. It is a bit like climbing a tree when lost in the woods—it helps to check on one's directions.

Again, worship may result in a new appreciation of one's fellow worshipers. Some of them are laborers like yourselves; others work with equal compulsion in the professions and in positions of administration. You have to believe they are as sincere as you are. And here they are—as devout as you. From such group experiences new light has often dawned. When the Quakers realized that the Negroes were men and women like themselves, they could no longer hold them as slaves. To fight with your employer increases the hatred between you; to pray with him draws you together as brothers acknowledging the worthiness of your common Father. In this higgledy-piggledy world rich men have sometimes preferred building beautiful memorial churches to sharing their wealth with those who worked for them. We who wonder why we must live in poverty (many of us in the middle classes wonder that too, you know) we can at least recognize their devotion to what seemed to them to be right. He who truly prays finds his spirit cleansed of all bitterness.

We believe that some such reconciliation to God and to one's fellow men is necessary if a person would maintain his sanity and do his legitimate work in the world. We do not consider ourselves better than others because we are regularly found in our churches, but we know that we are better than we ourselves would be if we did not from time to time resort to prayer.

These three suggestions we have made because we are tremendously concerned that you be correctly informed of what religion offers you. We have pledged our support to your cause, we have counseled non-violence, and we have invited you to our services of worship because we know how often in ages gone by the laboring peoples have been disinherited by the church. Many sects, including the

Anabaptists, the Quakers, the Methodists, the early Baptists in New England, and in our own day the colossal experiment known as Communism, owe their rise to the failure of the established churches to minister to the needs of the working people. We believe that Christianity offers more to you than Communism. We have learned from bitter experience that the Church has already been too much divided into denominations to be able to do the work committed to it; therefore we shudder at forcing you to build up a new denomination to meet your own needs. The Church belongs to you as much as to us, and we welcome you into its fellowship. Jesus of Nazareth once said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is in his name that we offer the following prayer:

O God, thou mightiest worker of the universe, source of all strength and author of all unity, we pray thee for our brothers, the industrial workers of the nation. As their work binds them together in common toil and danger, may their hearts be knit together in a strong sense of their common interests and destiny. Help them to realize that the injury of one is the concern of all, and that the welfare of all must be the aim of every one. If any of them is tempted to sell the birthright of his class for a mess of pottage for himself, give him a wider outlook and a nobler sympathy with his fellows. Teach them to keep step in a steady onward march, and in their own way to fulfill the law of Christ by bearing the common burdens.

Grant the organizations of labor quiet patience and prudence in all disputes, and fairness to see the other side. Save them from malice and bitterness. Save them from the headlong folly which ruins a fair cause, and give them wisdom resolutely to put aside the two-edged sword of violence that turns on those who seize it. Raise up for them still more leaders of able mind and large heart, and give them grace to follow the wiser counsel.

When they strive for leisure and health and a better wage, do thou grant their cause success, but teach them not to waste their gain on fleeting passions, but to use it in building fairer homes and a nobler manhood. Grant all classes of our nation a larger comprehension for the aspirations of labor and for the courage and worth of these our brothers, that we may cheer them in their struggles and understand them even in their sins. And may the upward climb of Labor, its defeats and its victories, in the farther reaches bless all classes of our nation, and build up for the republic of the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their work, and striving together for the final brotherhood of all men.—(From "Prayers of the Social Awakening," by Walter Rauschenbusch.)

No one is entitled to speak for the whole of the Christian Church, but we send this to you in humility, believing it represents the position of many who are included in its membership, committed to the "ministry of reconciliation."

Waterford, Conn.

### HOW MR. JONES ENDED THE FEUD

A cartoon I saw this morning told a familiar story. It showed a wide expanse of seashore, and two couples walking in great circles, making tracks through the sand—tracks which never crossed. The caption was, "The Smiths and Joneses are not on speaking terms."

I knew those people at sight. They've been members of a church near my home. Everybody around here has known them.

The estrangement started at least twenty years ago, and its first cause was a silly thing that everybody but the principals have long forgotten. Of course, many other happenings since then helped to widen the breach.

The two men are officials of the church. Their wives are in the women's societies. And not only have they been at outs themselves; they have seemed to expect that everybody in the church should take sides. Which was a nice, easy situation.

But that's all in the past. Their preacher came in to see my preacher one day when I was calling at the study, and the two asked me to stay while they held a church council on the Smiths and the Joneses.

My pastor's advice was this: that the other minister go to the two families, one at a time, and say, "We've had enough. And so have you. For next year, you two men are appointed to the building committee, in charge of the repair and decoration work soon to begin. You two women are to be joint captains of the visiting circles. I'll meet with the men, and my wife with the women, when you come together to plan your work. Nothing but business will be talked, at least until you desire it otherwise. You won't even have to speak to each other. My wife and I will be the interpreters. If nothing happens at the first meeting, we'll have another."

That sounds sort of inconclusive, and I'm told that the first meetings were pretty hard sledding. Both couples were trying to play

the game, but not much was done, and they still didn't speak.

But no interpreters were needed the second time. In the interval Smith called up Jones and said, "I've heard of a chance to buy just the sort of pews we shall need, at a big bargain, but we've got to act quick; and the preacher is out of town. Do you reckon we could take a chance without our wives finding out that we've broken the ice?"

And Jones said, so the story goes, "I believe my wife is listening in on the upstairs phone. I'll ask her what she thinks."

Whereupon Mrs. Jones interrupted, saying, "Don't be silly. Go ahead and buy the pews; or I'll call your wife and we'll buy 'em!"

That night they had supper together, and the great Smith-Jones feud is ended!

—Justus Timberline,  
in *The Messenger*.

### ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 13, 1936, at two o'clock.

CORLISS F. RANDOLPH,  
President,  
COURTLAND V. DAVIS,  
Asst. Rec. Sec.

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Asst. Rec. Sec.

**RELIGIOUS EDUCATION****VACATION BIBLE SCHOOL AT DENVER**

DEAR MR. SUTTON:

On behalf of the Denver Church and Sabbath School I am sending this report of our Vacation Bible School held this year—June 8 to June 25 inclusive. I presume you have our reports for previous years, so you will note we have made a numerical gain this year. This increase is due probably to several causes: our splendid schools conducted by Pastor Ralph H. Coon in the past few years; our teachers taking courses in the Standard Leadership training classes and the institute held for Vacation Church School workers; and to our placing pamphlets announcing our school in the hands of the neighborhood and making personal calls; to a contest we had for junior and primary classes, awarding "I brought one" buttons (adding different colored ribbons for bringing two, three, etc., children); to a weekly "surprise" when we gave each child a lolly-pop the first week, iced drink and cookies the second, and a school picnic (121 present on this occasion) when we served ice cream cups the last week; and last, but I hope most important, to the program we carried out, with Bible stories, dramatization, songs, stereopticon slides, and handwork.

I have never supervised a Vacation Bible School and when I was asked to do it, I felt most inadequate for the task. We are very fortunate, as you know, in having a well organized Council of Religious Education here, and I made the most of this opportunity to use its resources. I spent hours and hours with one of the secretaries who was very generous and untiring in helping shape our program. It seemed at first we were crippled for experienced teachers, but never could I find a more co-operative, consecrated group as offered assistance. We took courses in the winter Leadership Training classes—and attended the Vacation Church School Institute—a school evolving that we took great pride in teaching. There were 160 registered—109 receiving recognition the closing night.

Our school comprised only eleven of our own church, about ten other denominations being represented; many were unchurched and twelve were Roman Catholics. For the most part the children lived within a radius of three or four blocks of the church; but

there were some who could not attend unless cars were sent for them, so every morning and at noon two busy mothers of our church made long trips gathering up and taking home these children.

The classes included the kindergarten, supervised by Miss Grace Burdick assisted by Mary Thorngate. She did a splendid piece of work with these little pre-school tots, keeping up an enviable attendance record. The primary class was our largest, fifty-six registering, and taught by Mrs. Gertrude Davis. Her only assistance was what I was able to give her, but she got along beautifully under many trying circumstances. The junior class was ably cared for by Mrs. Elsie Thorngate, who created an interest in the class that many veteran junior workers would do well to equal, yet it was her first year in junior work. She had a registration of thirty-nine. At the Vacation Bible School Institute many old heads at this phase of the work discouraged an intermediate class except as a helpers class to assist in other classes. Pastor Coon had so successfully taught this class other years that we were hesitant about even attempting it with our limitations. However, Mrs. Maude Davis generously offered to teach it, though she had never taught any class in Vacation Bible School before. With her life so attuned to all things spiritual and her example of sincere consecration, there could only be one outcome—nineteen registered, sixteen of these completed the entire course. Two transferred to their own schools when they opened, and one left the city.

From 10.30 to 11.00 we had supervised recreation daily. This consisted of soft ball for the two older classes, supervised by Mrs. Gertrude Davis—and much enthusiasm accompanied these games; sand-pile play for the primary class, supervised by one of the older girls; a story corner, supervised by an older girl or teacher; the usual playground games; and the kindergarten, segregated and supervised by its teachers.

Another interesting hour of our school was the general assembly period held the last half hour of the day 11.30 to 12.00. It was my duty to conduct this program. It was in the nature of a worship service with songs, prayer, stories of Jesus, Scripture and poems. It was arranged so that we followed the Life of Jesus chronologically—making each day a unit and the next one following right on with the story. I used beautiful lantern slides pro-

cured from the "Council" office—and slides of our songs. The first week we learned "We Would See Jesus" for the new song, following up with "Tell Me the Stories of Jesus" for our second week. We had a closing theme song every day: "Into My Heart," the last verse of which was:

"Going with thee, going with thee,  
I'm going with thee, Lord Jesus,  
Thou art the way and from this day,  
I'm going with thee, Lord Jesus."

As these one hundred childish voices sang this, I could believe they were consecrating themselves to more Christian living by their contact with our school these fourteen days.

Cordially,

(MRS.) ESTHER P. STANTON.

Denver, Colo.,

July 12, 1936.

**DENOMINATIONAL "HOOK-UP"**

ASHAWAY, R. I.

A community Vacation Bible School has just recently closed a very successful three weeks' session under the leadership of Rev. Everett T. Harris. The Babcock Memorial Chapel of Potter Hill united with our church and furnished teachers and shared in the expenses.

One hundred thirty-nine pupils were enrolled, with a daily average of over one hundred in attendance; fifty-nine pupils had perfect attendance, and one hundred four pins and one hundred four certificates were given to pupils for ten days' perfect attendance.

On the closing day, August 14, following the regular session a picnic was enjoyed and in the evening a demonstration was given in the Seventh Day Baptist church before a good sized audience. A fine program showing work accomplished in the different classes was well given and a large and splendid exhibit of handwork was shown.

Much credit is due the teachers who gave their time to this worthy cause.

CORRESPONDENT.

FIRST HEBRON CHURCH (N. Y.)

During the past few weeks several events of considerable importance have taken place in the Crandall Hill community, and church.

On June 17 the annual church and community picnic was held at the park at Port

Allegany; about fifty were present to take part in the games and partake of the bountiful dinner.

Early in July a family of four—father, mother, daughter, and son—were baptized and joined the church. These people are converts to the Sabbath, and are proving to be strong supporters of their convictions.

On Sabbath, July 11, the regular quarterly meeting of the First and Second Hebron churches was held at the latter place (Hebron Center). A large number attended to listen to the good sermons and partake of the Lord's Supper, in the afternoon. These all-day gatherings between the churches, with their spiritual and social fellowship, are a source of strength to us all.

Recently the young people of 'teen age, or about that, have organized a junior choir under the leadership of our chorister, Miss Rachel Carey, and her mother, Mrs. Mildred Carey, pianist. They have been giving us some excellent music for church services.

The young people of the community have organized a society to be known as the Young People's Friendly Society, which meets twice a month, on Thursday night, for devotional services, a program of music, recitations, or plays, followed by a social time of games and light refreshments. At the latest meeting, August sixth, sixty-three attended. A special feature of the program was music by the Carey sisters' guitar and mandolin quartet. The youngest member of the quartet, Jean, is but eight years old. At present the young people are working on a program of plays and short pageants to occupy a full evening.

CORRESPONDENT.

HAMMON, LA.

THE SOUTHWESTERN ASSOCIATION

This association met with the Hammond (La.) Church on August 6, and was truly an inspiring occasion throughout. Wardner Randolph, of Texarkana, Ark., was the moderator. All the pastors were present except C. C. Van Horn, pastor at Little Prairie, Ark. Dr. Corliss F. Randolph was in attendance, as well as Rev. Herbert L. Polan, the latter delegate from the three eastern associations. A large number of young people, filled with enthusiasm, contributed their full share of interest to the occasion. Three Salem College students were present. With many good voices the singing of all seemed truly in

the Spirit. The Gentry Church sent down the largest contribution of young men. One was from Nortonville, Kan.

Doctor Randolph and Pastor Polan were most helpful. The theme of the association was, "The Place Which Associations Hold Among Seventh Day Baptists." This theme was taken up and very profitably discussed by many. Both the Young People's hour and the Woman's Missionary Society hour were filled with good things. In the latter was a touching and most beautiful memorial service to the memory of our dear Mrs. Powell. Her photograph was placed prominently. The service was introduced by the singing of "Nearer, my God, to thee." A paper containing a most loving tribute was read by her life-long friend, Mrs. Phoebe Mills.

S. S. P.

#### GARWIN, IOWA

With the hot, dry weather here this summer, the activities of the Garwin Church have not been as hoped for, yet we have had some pleasant experiences. In June, another of our monthly social events was held in the church basement, and on August 9 the Sabbath school picnic was held at Tama Park.

Our happiest experience this summer was when two girls, Ruth Saunders of Delmar, Iowa; and Virginia Du Toit of Garwin, made statements of their desire to live the Christian life. Sabbath, August first, they were baptized and joined the church. We are happy that they took this stand while in childhood, without urging on the part of others, freely making their choice.

Also on August first, the Lord's Supper was celebrated. Some non-resident members were present, and we were pleased to have as visitors Mr. and Mrs. Morton Davis of Shiloh, N. J.

Five representatives of the Garwin Church were present at the yearly meeting of the Iowa Seventh Day Baptist churches held at Marion, August 8. At this session the meeting was by vote changed to a quarterly meeting, with the next session to be at Garwin, November 7.

#### NORTH LOUP, NEB.

The Women's Missionary Society of the Seventh Day Baptist Church met for an all-day quilting and dinner at the church Tuesday, with Mrs. Delia Sayre and Mrs. Ed

Hurley as hostesses. Guests from the Atlantic, Pacific, and southeastern coasts, were present. They included Mr. and Mrs. Sherman Clement from California; Rev. and Mrs. H. C. Van Horn and daughter, Mrs. Bailey, from New Jersey; and Mrs. Belle Rood from Florida. Other guests were Katherine Babcock and Margaret Rood Halverson from Lincoln.—*Loyalist*, August 14.

A well filled church listened to the message of Rev. Hurley S. Warren last Sabbath morning. Besides Mr. Warren, two fathers and two sons—Rev. Claude Hill of Farina, Ill., and son, Rev. Carroll Hill of Milton, Wis.; and Rev. E. E. Sutton of Milton, Wis., and son, Trevah Sutton, of Garwin, Iowa—all ministers, occupied the pulpit, and took part in the devotional services. The sermon subject was, "Life's Supreme Test." This was divided into four factors, namely, Religion, Reason, Responsibility, and Reverence. The text was Luke 9: 24. Mr. Warren brought greetings from the Plainfield, N. J. Church.

The large choir sang, "The King of Love My Shepherd is." The bass solo was sung by Albert Babcock.

The offertory was a male quartet sung by Richard Babcock, Edwin Johnson, Albert Babcock, and Dell Barber.

The prayer meeting Friday night, led by Carroll Hill, was well attended and very inspirational. A Milton male quartet composed of Richard Babcock, David and Charles North, and Roger Johnson sang a number.

The endeavorers met in joint session with Trevah Sutton as the leader.

There was a large number of visitors Sabbath day including many local people. There were eleven churches represented and eleven states, which extended to the extreme boundaries of the United States: Wisconsin, Florida, New Jersey, West Virginia, Arkansas, Illinois, Iowa, Minnesota, Arizona, California, also China and our own Nebraska. It was indeed a happy time greeting many old friends, some who have been absent many years, and meeting others who were here for the first time.

The vespers were arranged by Miss Marcia Rood. Mrs. Babcock led the singing and Mrs. Johnson played the piano. Devotionals were given by Mrs. Warren. Specials included a solo by Marion Ruth Maxson, a duet by Mrs. Louise Brennick and Mrs.

Gladys Christensen, who were accompanied at the piano by their nephew LaVerne Hutchins; a male quartet, Richard Babcock, Edwin Johnson, Albert Babcock, and Dell Barber. About twenty men responded to the call for a few selections by a male chorus. They were directed by C. W. Barber.

The social following vespers was well attended. George Gowen was in charge. Each out-of-town guest was introduced to the audience and responded with music, greetings or a bow. This was indeed a happy occasion of visiting. Milton College was represented with a moving picture of campus activities presented by Mrs. Jessie Post Davis, assisted by the male quartet and glee club.

The male chorus composed of about thirty voices sang one number. Delmar Van Horn, accompanied by his wife, played a trombone solo, Miss Bernice Todd sang a solo. Mrs. Rose James Neff whistled, Derwin Bird played a piano solo.

Mrs. Ethel Thorngate accompanied a quartet composed of Mrs. Esther Babcock, Mrs. Geo. Maxson, Rev. Carroll Hill, and Mr. W. T. Hutchins, and a piano duet was given by Dorothy and Warren Brannon.

Refreshments . . . were served.

—*Loyalist*, Aug. 21.

#### SABBATH KEEPERS IN OREGON

MY DEAR FOLKS:

A couple of months before leaving Roseburg, Ore., for Boulder, Colo., I received an invitation from a man I had never seen or heard of before, to visit Salem, Ore. The invitation was to a "Fellowship Meeting" of independent Sabbath keepers who meet together the first Sabbath of each month in a public hall in that city. There are forty or fifty of them who meet in this way. Some of them are former Seventh Day Adventists; some are Church of God folks; some are Pentecostals. All are keeping the Sabbath. Other Sabbaths than the first of each month they meet in separate congregations.

I accepted the invitation. Salem is about one hundred fifty miles from Roseburg. Our son-in-law's family, the Hemmingsers, drove us all up there in their car the Friday afternoon before the first Sabbath in May. We got good cabins in a tourist camp where we ate and slept, and were ready for the Sabbath services. We found the man who had

invited me and who was in charge of the services to be a former Seventh Day Adventist preacher. He is a young, stirring man, full of vim and vigor, a real live wire, ready to lead with quick and snappy service. I was to preach the morning sermon. But just before the service was to begin Elder Dailey, a Church of God man, unexpectedly came in. He, like ourselves, had never been there before. He had to leave at noon for another appointment. I gladly gave way to him to preach. He gave a rousing sermon that was much appreciated by the audience. In the lively song service assisted by the piano and a number of stringed instruments the great joy of the Pentecostal people was expressed by their land hand clapping and oft repeated "Amens." Many people remained at the hall for their noon lunch. We went back to the cabins to get our dinners. We returned for the afternoon service, at which I preached.

We did not have time to become much acquainted with these people. They seemed earnest and enthusiastic in advocating the gospel message, including the Bible Sabbath. I just wanted to let you know that these people of different faiths meet together in apparent sweetest harmony magnifying their common faith in the Sabbath of our God.

A month later I accepted from this Elder Roy B. Dailey, who preached that Sabbath morning in Salem, an invitation to spend a Sabbath with his congregation four miles north of Junction City, Ore. Brother Dailey lives there and preaches in various places, sometimes in Roseburg. His congregation here meets in a schoolhouse nearly one hundred miles from Roseburg. The Hemmingsers went with us as before. Brother Dailey was raised near DeWitt, Ark., and knew Brother C. C. Van Horn and family, and other of our people at Nady, Ark. He spoke in highest terms of Brother Van Horn and told of how he had been helped in his spiritual life by him.

They had a live Sabbath school at ten o'clock in the morning, with a goodly number of children present. Following this I preached to sixty-three people. We had dinner together on the schoolhouse yard, where we enjoyed a very good social time together. Then they asked that I preach to them again in the afternoon. These people, too, were of a mixed faith, coming from many directions, most of them Church of God folks, all stand-



ing true for the Sabbath. They surely made us feel very much at home. We felt just as though we were among our own people. They were profuse in their praise of the messages they had heard and in their requests for us to come again and stay longer.

It furnished us cheer and comfort and inspiration to find and meet with these companies of Sabbath keepers in Oregon. We wish to share these things with you, hoping we may all be inspired to a better observance of the commandments of God as evidence of our love for our precious Savior.

Sincerely yours,  
D. BURDETT COON.

2455 12th Street,  
Boulder, Colo.,  
August 13, 1936.

## MARRIAGES

ROGERS-WING.—At the Baptist church in Unadilla Forks on July 8, 1936, occurred the wedding of Miss Doris L. Wing, daughter of Mr. and Mrs. Chester Wing of Unadilla Forks, and Mr. James K. Rogers, son of Deacon and Mrs. George Rogers of Leonardsville. Rev. Paul S. Burdick officiated.

## OBITUARY

BABCOCK.—Harold H. Babcock, only son of D. L. Babcock and Martha Langworthy Babcock, born November 14, 1882, died on the farm where he was born, July 15, 1936.

On June 26, 1906, he married Lenora Johanson, who died June 30, 1908, leaving one daughter Lenora, now Mrs. Charles Saunders of Albion. On October 5, 1911, he married Vera M. Saunders, who survives him, as do his mother, his daughter, and three grandchildren.

On September 1, 1906, Mr. Babcock was baptized and joined the Albion Church. He was a liberal supporter and active worker in the church. Many of his thoughtful deeds of kindness and his charitable acts were unknown to the public.

Funeral services were held at his home, July 18, conducted by Rev. Charles W. Thorngate, assisted by Rev. Edwin C. Shaw. Burial in Albion Evergreen Cemetery. c. w. t.

LEACH.—George B. Leach, was born April 15, 1846, in Scipio, N. Y., the son of De Witt C. and Maria Munn Leach.

October 20, 1881, he married Olive Campbell, who passed away September 26, 1929. Their two children survive: Alta L. and Floyd D.; also one sister, Mrs. Myron Mercer, of Miami, Fla.; and two grandchildren of California.

He has been a reliable citizen and faithful member of the Walworth Seventh Day Baptist Church for many years. Farewell service and burial at Walworth, in charge of Rev. M. G. Stillman and Pastor Donald Grey, August 3, 1936. M. G. S.

TENNEY.—Elsie Shepard Tenney, born August 9, 1852, in Royalton, Vt., died just four days before her eighty-fourth birthday.

While very young she moved with her parents to Beaver Dam, Wis. She attended Wayland University and taught school in Beaver Dam until her marriage to Elder George C. Tenney. Two children were born to them: Ivers, who passed away in 1920, leaving two sons; and Ruth (Mrs. Devault), who has three sons and one daughter.

Mrs. Tenney's life was devoted to being a helpmeet to her husband wherever his work called him, going to Australia twice, holding tent meetings when building up churches, proof reading when his work was editorial, and being a mother to numberless homeless children. She was a faithful member of the Seventh Day Baptist Church, a diligent student of the Word, and of unwavering faith.

The closing service was conducted by Rev. E. S. Ballenger, assisted by Rev. Loyal F. Hurley. R. D. E. S. B.

## RECORDER WANT ADVERTISEMENTS

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

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# The Sabbath Recorder

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## AUTUMN

By Leah V. Barnes

When my spirit needs a tonic,  
And my courage measures low,  
And every thing seems tragic  
In my sojourn here below;  
When my little cares are burdens,  
And my life seems all in vain,  
Then I hike off to the mountains—  
Mother Nature's great domain.

Have you ever seen an aspen  
In the autumn's ruddy glow,  
With her wealth of gleaming color  
That the nippy frosts bestow?  
Have you listened to the whisper  
Of the wind among the pines,  
That you did not feel uplifted  
By a providence divine?

I am sitting now at sunset  
On a pine clad mountain crest,  
Far above a little streamlet,  
With the earth in beauty dressed;  
And the spirit of contentment  
Breathes a quiet, tranquil strain  
Of tomorrow's sheer enjoyment  
In my busy world again.

Heber, Utah.

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