

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.

Cash must accompany each advertisement.

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

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The Sabbath Recorder

Vol. 121

SEPTEMBER 14, 1936

No. 6

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

General Conference Everything seemed to contribute to a good Conference at Boulder. Every effort possible was cheerfully made to promote the success of the meeting. President Inglis, in a most happy way, made a fine presiding officer and business was expedited without undue pressure. Delegates took their responsibility seriously and attended the meetings diligently. The business meetings were marked for the splendid attendance, a matter calling for an expression of appreciation by the president who said the fears of some that delegates would neglect meetings in the interest of sight-seeing, had not been at all realized.

There were two hundred four delegates registered, besides many visitors. Estimates of the highest attendance ranged from three hundred fifty to four hundred. This, naturally, was Sabbath morning. An expression was taken one evening for all to stand who had never before attended Conference. A large number stood. The Sabbath morning offering for the United Budget amounted to about \$200.

MISSIONARY DAY

The second day of Conference, Wednesday, dawned bright and clear after a beautiful, brilliant, starlight night. The stars here seem so much nearer and brighter in this mountain atmosphere.

A full hour and a half of the morning session was devoted to reports of officers and committees, many of which were referred to special or appropriate committees for further consideration. Of some of these reports comment will be made later.

In the absence of President Willard D. Burdick of the Missionary Society, Rev. Harold R. Crandall presided. He brought a message from President Burdick, whose health did not justify his being at this Conference, which is the fifth he has missed for the past forty years. I am sure it was the regret of all that he was not able to be at this session.

Rev. Eli F. Loofboro, pastor of the Lost Creek, W. Va., Church, read the fifty-fifth chapter of Isaiah and offered a helpful prayer of thanksgiving and petition for God's blessing upon this Conference, this hour's service, and especially for the Missionary Board upon which so much responsibility rests.

TREASURER'S REPORT

This reporter is glad that so many of our western people are having the privilege of meeting some of our leaders from the East. Particularly was this gratification felt in the case of the treasurer of the Missionary Board, Mr. Karl Stillman of Westerly. His reports, always clear and accurate, are increasingly attractive and illuminating. Since regularly they appear in the SABBATH RECORDER, Mr. Stillman did not think it necessary to do more than summarize and call attention to a few main points. With him, one is sure, all were glad that the year's work was closed with all current bills paid and a substantial balance to meet the summer demands. This was made possible, we were led to see, by some generous anonymous gifts to the board. The substantial reduction of \$4,500 in the Board's indebtedness brought encouragement.

Mr. Stillman's address on "Are Christian Missions Worth While?" appeared in the Missions Department of the SABBATH RECORDER of August 31. Cogently, however, with fact and illustration from history he showed the value and importance of mission work in this country and in our foreign fields.

Our machinery for this work is adequately organized to carry on even a greater program as men and funds are available.

SECRETARY'S ADDRESS

Secretary William L. Burdick reminded us of the things that must be remembered in mission work. He declared the fundamental principle of Christian religion is *love*, two kinds of which it is important to remember, *outgoing* and *incoming*. Without the former we will perish regardless of the amount we may have of the latter. God's *outgoing* love is the dynamic of missions. The purpose of missions, he urged, is not only to evangelize but to *Christianize*. The first is our part, and Christ will do the latter if we are faithful in ours—evangelization. Another purpose of Christian missions is to "make bad men good, and good men better." This is true of institutions also. A redeemed man is the highest fruit of Christian work. Eternal life is also the purpose of missions. "This is eternal life that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

The purpose of missions is to transform the state. Christian missions have given us the best form of government we have known. To do all this, "Who shall carry on?" The answer is, individuals and churches. We do not go alone. Christ goes with us. Responsibility rests upon our boards, and it was urged that we realize that the boards are the creatures of our churches, and of this General Conference. Christian missions cannot fail was the closing optimistic note of the speaker. Men may fail but missions will not, because Christ is back of them. Because God is God the work shall go forward; it will succeed.

MORE MISSIONARY ADDRESSES

We thought we had had a wonderful forenoon in the interest of missions, and so we had. But it was but a happy prelude to some helpful thoughts in the afternoon's program.

The session was opened by three prayers. That we may all have some part in winning men and women from the way of sin to the way of life, was the burden of the prayer by Pastor Claude L. Hill. Thanking God for the certainty of the missionary enterprise and for the great missionary motive, *outgoing* and *incoming* love, Dean Ahva J. C. Bond's petition was for divine help that from us may be that expression of "outgoing" love that wins

men and women to everlasting life; and that divine blessing might be richly felt by board and workers. That we may find the right solution of our problems, and that our love and understanding of one another may be deepened and lives enriched as we actively back up our program for service in God's kingdom, was in substance the prayer of Professor H. O. Burdick of Alfred.

The addresses that followed were illuminating and inspiring and will appear in forthcoming issues of the SABBATH RECORDER. Dr. George Thorngate said that from his own experience on both sides of the Pacific he was convinced that the church is alive only as it is missionary. The Christian missionary must be the true ambassador to the nations. He must be a real diplomat, and live his religion at its very best. It is great to be in the diplomatic service of the King.

In speaking of the "International Preaching Mission and Evangelism," as sponsored by the Federal Council, Secretary William L. Burdick explained the plan, and how we are to be able to carry it on in our own churches. We can pray for the International Mission of Preaching, attend the central meetings as far as possible, and have a meeting of evangelism in every Seventh Day Baptist church during the coming year. Methods must be adapted to local circumstances, but all difficulties can be surmounted by hard work and dependence upon the Holy Spirit.

Professor Ben R. Crandall, superintendent of public schools of Wasco, Calif., spoke on "Raising Funds for Missions," and urged that no better plan had ever been discovered than that of "tithes and offerings." One who had been a most generous giver when rich and through the depression had lost all, he quoted as saying in reply to the question—was he not sorry he had given so much—"All I saved was what I lost." The value of training our children in tithing, and giving them a chance to know our leaders, was emphasized.

"Our Home Field" was the subject of the address by Pastor Everett T. Harris of Ashaway, R. I. If we are to be prepared to carry the gospel to foreign fields, he said, we must look well after our home base. There is need of witnesses who have something so good they must share it with others. Personally, the question was put—How long since you have spoken to one about Christ and salvation? History shows that churches in England ceased

to exist because they thought only of conserving themselves. We can be easy-going, complacent, and become extinct; or we may be aggressive, true witnesses, and live. Our auto lights are efficient only when coming from a charged battery. Neutral churches cast no light. We must be positive, charged batteries.

In speaking on the "Foreign Field," John H. Austin of Westerly, R. I., urged that our salt must not have lost its saltiness if we are to be of real, helpful influence in foreign fields. Interesting and helpful illustrations were brought from the life of Kagawa.

Pastor George B. Shaw of Salem, W. Va., on "What Missions Mean to the Church," averred that in accepting Christ one has a choice, but when one has become a Christian he has no choice; he *must be* missionary. The narrow, selfish man, and church, he declared are not Christian at all. The spirit of missions in the life of the church may almost be said to be the church itself. We need rich, red blood in our veins—not embalming fluid.

Following these brief, challenging addresses, nine others spoke briefly from the floor.

TRACT SOCIETY DAY

Promptly on the hour assigned, the president of Conference turned the meeting over into the hands of Dr. Corliss F. Randolph of the American Sabbath Tract Society, who presented the program of the board with the reports, and announced the speakers. The officers did not confine themselves to the printed reports, but for the most part brought vital, challenging messages containing information, inspiration, encouragement, and challenge. Secretary Van Horn in speaking of "What We Need," said we need money, men, moved hearts, and spirituality. The summary of the report of Ethel T. Stillman, treasurer, was stimulating and was read by Mrs. Hurley S. Warren in her own vivacious, helpful way.

The business manager of the publishing house, Mr. L. Harrison North, presented the report of the publishing house, which report, by its clearness and fullness furnished needed information and disarmed much criticism. One of our western leaders and Conference officials was heard to remark that it would be a fine thing if Mr. North could visit every one of our associations and carry the first-hand information to all. Mr. North's clear-cut answers to questions from the floor in the afternoon discussion were still further illumi-

nating concerning the activities, problems, and possibilities of the publishing house.

A comprehensive review of the work of the leader in Sabbath Promotion was presented by Dean Ahva J. C. Bond. For fourteen years Doctor Bond has been actively engaged, part time, in this line of work, especial emphasis being placed upon young people's conferences and summer camps. His contacts with outside religious organizations have been far-reaching and of real value, both to us and to these other bodies themselves.

The address by Rev. James L. Skaggs on "Yesterday, Today, and Tomorrow," was packed full of careful thought, with a challenge in about every paragraph. Doctor Skaggs urged that with our churches, equipment, people—with our heritage from the past and opportunities of the present—we should expect things to come to pass. Why not expect new churches to be formed, people coming to the Sabbath, converts in our midst? We must recover the art of soul winning, he urged. Not everything in this line should be left to the pastor, but the people themselves should be workers to this end. We were stirred up to believe that if our folks will go home from this Conference thoughtful from the challenges of this message, complacency will evaporate and an enthusiastic movement forward will result.

In the afternoon, there was held an interesting discussion in which many took part, and questions asked which, we believe, were for the most part answered in a manner quite satisfactory to all.

INTERESTING SYMPOSIUM

The symposium arranged by President Inglis for Thursday night met with unqualified success. From the opening statement of President Jay W. Crofoot's address on "Balancing the Budget," to the conclusion of Dean Ahva J. C. Bond's, "The Sabbath in the Twentieth Century," the interest was unflagging. A worship background was furnished by Rev. Hurley S. Warren assisted by Pastor Orville W. Babcock of Adams Center, N. Y., and the Milton quartet.

In his address, Doctor Crofoot said, in part: The European way of balancing a budget is "less outgo"; the American, "more income." We must practice both. Every proposed expenditure must be scrutinized, and every consistent effort made to increase our income.

The Commission has spent much time on the problem, but found difficulty in discovering anything that should be omitted.

It is not a simple thing to raise more, "not even tithing is a solution." More than that is needed. A suggestion was made from government income taxing, a system of careful graduation according to ability. For example Mr. Crofoot pointed out that a man with \$300 per month income had \$270 left to live on and meet all obligations after paying a tithe, whereas a man with \$100 per month had but \$90. The real comparison should be made, he said, between amounts kept back. The real plan should be stewardship—in all the Lord's money. He recalled the one-talent man who "hid his Lord's money." "Do we?"

The measure of our love is shown by our giving. A man whose life from drowning was saved, gave fifty cents to the rescuer, who promptly returned to him twenty cents in change. Life valued at thirty cents! "How highly do I value my salvation?" President Crofoot further illustrated his point by telling of his brother's buying three books for Christmas presents for three girl friends, and criticizing him for paying more for two books for one girl. "I thought more of the one—my affection was concentrated. Is yours?" The address closed with an appeal for better co-operation of pastors and churches with the Committee to Promote the Financial Program, and with pointing out that Christ did not risk his life for us. He gave it. "Though he was rich, yet for your sakes he became poor, that you through his poverty might become rich."

The symposium was continued by a good address by Wayne Rood—"Here We Are—Use Us." It is indeed encouraging to all to find consecrated young men with good training and ability and excellent promise, definitely headed for the gospel ministry. It augurs well for our denominational tomorrow. No attempt is made to report this address as it will be found in a later issue of the RECORDER.

In "Recruiting Leaders," the third address, Pastor Everett T. Harris laid as a foundation the example and teaching of Jesus in sending out those who went before him, two and two, giving them opportunity to learn by doing. Jesus always saw below the surface and challenged to the larger task. Responsibility must

be laid upon people if recruits are made for ministry and other forms of Christian service.

An extract from Dean Bond's address on "The Sabbath in the Twentieth Century" will stimulate a desire to read the whole address when it appears. "Week by week the opportunity is offered to us of honoring God by honoring his holy day. If we will understand it so, and use it as such, the Sabbath will become a regular means of bringing us into a reverent and intimate fellowship with God which will make it a delight on every weekly return. Thus it may become a means of filling all the days of the week with a sense of his presence and with a power to live through the humdrum of the common days of a life of service and victory."

MOUNTAIN TOPS

Many mountain top experiences were enjoyed by the Conference people. The Conference itself was especially a "mountain top" to many who never before had had the privilege of such a gathering. How their faces shone as they greeted friends of other days, and as they listened to the inspiring messages and reports. The Sabbath evening testimony meeting and the Sabbath morning sermon and the Lord's Supper—to many—were glorious experiences. Before and after Conference, to some of us, the New Pass in Rocky Mountain National Park, and Pike's Peak were veritable such experiences. Early Friday morning a literal treat of this kind, as well as spiritual, was experienced by one hundred ninety-seven, as they gathered at the top of Flagstaff Mountain, rising directly back of peaceful Boulder, to a height of nearly seven thousand feet above sea level. For two years four hundred CCC boys worked on the four-mile stretch of road up this mountain to make it safe for travel, and building a splendid amphitheater at the top that easily seats five hundred people facing the sunrise, and looking out over hundreds of miles of Colorado and Kansas plains. To this point the Boulder Church had invited the Conference delegates for an early prayer meeting and breakfast. Rev. A. Clyde Ehret had charge of the prayer service and gave a thoughtful address, while the good folks of Boulder Church had charge of the breakfast, feeding nearly two hundred to satisfaction with fruit, rolls, frankfurts, and coffee. It was a beautiful morning, and an inspiring occasion, impressed as we were with the wide expanse of the plains below and the towering

Continental Divide beyond, with its snow-seamed mountains in the distance. Oh, the wonder of God's handiwork and designs! Should man not walk humbly before him? One scarcely can come from such heights without a feeling of awe, and a sense of his own need of God and the rightness of sincere and earnest consecration to his will and service. Glorious as the mountain top, there is work in the valley for the children of God, where sin and suffering have made their mark upon souls created in the image and likeness of God.

EDUCATION DAY

"O beautiful for spacious skies,
For amber waves of grain;
For purple mountain majesties
Above the fruited plain!
America! America! God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

"America the Beautiful" could find no more fitting setting as an opening song than in the shadow of the Rockies, as the initial bit of joyous music of the education hour at Boulder.

A pause in the singing of this anthem was made as the leader, Professor Harold Stillman of Pueblo, Colo., took occasion to compliment the congregation for its art and appreciation in song. Professor Stillman made a fine leader of our Conference music. He is the son of our gifted and veteran Seventh Day Baptist minister, Rev. M. G. Stillman, now the energetic treasurer of the Milton Church.

Rev. A. Clyde Ehret presided at the education hour in the absence of the society's president, Rev. Edgar D. Van Horn of Alfred Station, N. Y. Mr. Ehret made a point for the Education Society by referring to Professor Stillman's appreciation of the musical ability of the Conference. He said this art and appreciation of and ability to sing together was largely due to the common training and experience our people had had in our own schools.

Professor Ben R. Crandall of Wasco, Calif., was introduced to speak on "The Task of the Christian College in Higher Education." The influence and the importance in early training of the Christian home and church were emphasized. High Christian ideals are highly important. Of not a little importance is found in our coeducational schools the opportunity of forming life alliances on higher planes—that make for stable, ideal homes.

Since economic conditions are so basic in many young people leaving the Sabbath, Doctor Crandall suggested and urged that every college office should become an employment clearing house. (We hope Professor Crandall will follow up this suggestion with some practical suggestions as to how this desirable thing can be worked out.) Standards, he urged, must be kept high. Since leadership is coming from the smaller places, these centers should be made strong and encouraged in every way.

"The Curriculum of Theological Education for Today" was thoughtfully discussed by Pastor Carroll L. Hill of Milton, Wis. The need of studies in preparation of worship services was stressed. Complete and thorough Bible study, religious education, theology, church history, missions, social ethics or applied Christianity were helpfully discussed and emphasized. But just read his address.

"Why a Seventh Day Baptist Theological Seminary?" was the topic of Dean Ahva J. C. Bond. This was interesting, human, and rather conclusive, as he in "one-two-three" order said it was needed: (1) To keep faith with the past; (2) to keep faith with the present; (3) to offer a proper curriculum; (4) to afford sound instruction; (5) to afford fellowship; (6) to provide supporting environment; and (7) to provide specific Sabbath instruction. Where else, he asked, than in our own seminary could all these opportunities be found?

HISTORICAL HOUR

A happy introduction to the Historical Society's hour was given by Rev. E. S. Ballenger of Riverside, Calif., as he conducted the devotional few minutes. The great distinctive of the Christian religion, he said, is Christ abiding in the human heart.

The president of the society, Dr. Corliss F. Randolph, presided, and after a brief report of conditions and work of the society, presented Dr. J. Nelson Norwood, president of Alfred University, to speak on "Why Bother About History Anyway?" Doctor Randolph's brief remarks and Doctor Norwood's most excellent address caused many to feel, perhaps, as never before, the worth-whileness and inevitableness of history as related to our lives today and of our work for tomorrow.

In his characteristic way, the speaker plunged at once into his subject by declaring that history is absolutely essential, and then

showing in concrete ways the truth of his statement as seen in personal, family, community, national, and denominational life. In speaking of denominational history Doctor Norwood pointed out the importance to us of the facts of our history. Facts, he said, must be sought out, verified, and recorded. Documents and relics, pictures and papers should be classified, cared for, and made available. But history should not only bring us facts, it should touch our emotions. It does on a family basis; it should do so increasingly, denominationally. We may become increasingly sensitive about it by cultivating it. To this end shrines are helpful. In illustration, cathedrals were mentioned, and national shrines—as Mt. Vernon, Arlington, Plymouth Rock, Independence Hall, Lincoln's Tomb at Springfield, Ill.—and mention was made of the thrill experienced in visiting such places. Why should Seventh Day Baptists not have shrines as well? He pointed out that we have: Westly, Shiloh, and other historic places. Many are in the making—places where great men have lived and worked, or are now working. "Let us not forget the pit out of which we are digged, nor the rock from which we are hewn." With reference to the problem of the Seventh Day Baptist Building, he urged that no hurried action be taken. The "juniper bush" is a poor place and time to make unpremeditated jumps. The speaker suggested the value and importance of fitting up a room in the building for a chapel. Why not? One regrets that such an address as this was not written out in full and made available to others than those inspired by its oral presentation.

CONFERENCE BUSINESS

In the absence of Professor Paul S. Saunders, Rev. Lester G. Osborn was appointed temporary secretary. Later Mr. Osborn was regularly elected secretary for 1936 and 1937 on nomination by the Nominating Committee. He made a fine recording officer and his services were much appreciated. The smiling face of Mr. Saunders, across the table, was greatly missed by the editor.

The reports of the various boards, Commission, and standing committees were presented early in the Conference and referred for special consideration to committees appointed for the purpose. Later these committees reported with approval of the reports and with recommendations which were adopted by the Con-

ference. The amended report of the Commission will be printed in the RECORDER as soon as received at this office. The Denominational Budget for the new year calls for \$32,389, and is analyzed as follows:

Missionary Society	\$16,601.00
Tract Society	4,463.00
Education Society	2,140.00
Young People's Board	500.00
Sabbath School Board	2,500.00
Woman's Board	150.00
Historical Society	250.00
Ministerial Relief	900.00
General Conference	4,885.00

\$32,389.00

The conclusion of the Commission's report is of cheering nature:

IN CONCLUSION

In spite of the perplexing situation which the Commission has had to face in reference to the taxing of the Denominational Building, in spite of depressed feelings that it cannot suggest desired lines of work due to insufficient finances, yet there have been encouraging notes during the year. We have noted with satisfaction the willingness of men to accept added duties that our cause may progress; we have been heartened by the sight of consecrated young men fitting themselves for service in the Seventh Day Baptist ministry; we have been impressed with the responsibility of our mission when we see men and women turn toward our church for help and a church home, which has resulted in an effort to meet the situation in informal conferences with such seekers; we have been encouraged by the reports that have come from the mission fields; we note that there has been a steady, even, though small, increase in support of the denominational program.

The three hundred years of Seventh Day Baptist history is a record of constant struggle against adverse conditions, with periods of deep gloom and of material and spiritual depression; but underlying it all has ever been a deep and abiding faith that has brooked no spirit of defeat, and has ever been confident of ultimate success.

Thus we are led to make an even more urgent plea for a united effort, for increased co-operation on the part of pastors and other leaders in putting into effect the program for the year now facing us as outlined by the boards and other denominational agencies.

The Credentials Committee reported two hundred five delegates and fifty-four visitors, representing thirty-three churches in the United States and one in China.

At an early session a letter was voted to be sent to Rev. Willard D. Burdick, whose health did not admit of his attending. Later, letters were voted to be sent to our foreign

churches, including Europe, China, and Jamaica. The messages received from brethren in these countries were appreciated.

Rev. Walter E. Hancock of Salem, W. Va., and Rev. Henry C. Lewis, pastor of the Christ Seventh Day Baptist Church of Los Angeles, Calif., received the hand of fellowship extended by President Inglis. Mr. Lewis was not present and Rev. E. S. Ballenger represented him in this service. Rev. John I. Easterly of Healdsburg, Calif., who was received as an accredited minister last year, was present, and is the first Seventh Day Baptist minister to visit Conference by airplane. His business detained him from attending the early sessions but his presence and bearing were real assets while he was there.

Conference goes to Shiloh, N. J., in 1937, and its president is Rev. Herbert C. Van Horn of Plainfield, N. J. The first vice-president is Professor Harold O. Burdick, and the newly elected member of the Commission is Professor D. Nelson Inglis. Professor Burton Crandall of Alfred, N. Y., was elected president of the Young People's Board to succeed Miss Elizabeth Ormsby.

At the close of the last Conference session a short meeting of the Commission was held, a chairman, Rev. Loyal F. Hurley, appointed, and other necessary matters attended to.

MISSIONS

THE NATIONAL PREACHING MISSION BEGINS

When this article appears in the SABBATH RECORDER, the National Preaching Mission will be in progress, the first meetings being held in Albany, Syracuse, Rochester, and Buffalo, N. Y.

The Religious Life Committee of the General Conference has asked that the churches unite as far as possible in this movement; the General Conference has called upon the churches to join in it; and the Missionary Board has authorized the corresponding secretary to promote it as circumstances permit. Preliminary communications were sent to the pastors some weeks ago regarding it and detailed information and directions were sent to all churches last week.

The point where this movement touches most Seventh Day Baptist churches is the "Eight Day Preaching Mission" which is to be held preferably in November, and some of

our churches are already planning for it. The resolution adopted by the last General Conference is as follows:

Resolved, That the General Conference commends the National Preaching Mission to be held September 13 to December 9, 1936, and promoted by the Commission on Evangelism of the Federal Council of the Churches of Christ in America. Furthermore, the General Conference urges all the churches composing this body to participate in this movement: (1) By holding an eight day preaching mission in every church some time in November, or before; (2) by endeavoring to bring as many people as possible under the influence of all meetings connected with the National Preaching Mission; and (3) by uniting in unceasing intercessory prayer for the outpouring of the Holy Spirit upon the churches and the nation.

CONCLUSION

FROM REPORT OF BOARD OF MANAGERS

This outline of the year's missionary work and the condition on the various fields presents only a part of the tasks undertaken and the problems encountered, to say nothing of the many calls from the home and foreign lands which are not herein mentioned. The work is great and the new calls are many and very urgent. This should cause joy not sorrow, enthusiasm not discouragement, for it is a glorious work and one precious to every disciple of the world's Redeemer. Our task is nothing less than to help bring the light of the knowledge of Jesus Christ unto all the world. This is a very comprehensive undertaking, including every vital truth and worthy cause; but the chief thing is none other than to exalt Christ and bring every man into personal touch with him.

The whole world is passing through a very trying and uncertain period of its history, and its hope is that men, one by one, may be brought to Christ. This alone can save the home, state, and church. In the unfolding of human events we have arrived at the auspicious day. All that has gone before has led to this hour. Christ and his religion are hanging in the balance. His followers can make him supreme in all lives and cause his way of living to purify all human institutions if they will; the means have been placed in their hands. The hour for determined heroic action has struck.

Seventh Day Baptists are called upon to have part in this work; they have been raised up for this purpose. Some are wondering if

we as a people are equal to these things. It is useless to enter doors which God does not open and it is worse than useless, it is ruinous, not to enter the doors he does open. When God asks a people to take up a work, he will enable them to do it no matter how large and difficult it seems to be, provided they undertake it in humility, enthusiasm, and loving devotion to him and their fellow men. God often requires very difficult things, sometimes the seemingly impossible, but his resources are infinite and his demands are backed by his grace, wisdom, and power. The denomination which launches out at his command cannot fail; and the denomination which, for any reason whatsoever, does not, is on the way to defeat. Seventh Day Baptists can enter every door God opens to them if they will. Some are saying, "We are a small people," and so we are; but as in the days of Gideon, often God has chosen to use a small people in accomplishing his greatest purposes when they with stress and struggle, love and devotion, self-sacrifice and anguish over a world without Christ, go forward at his bidding. We must not hesitate, we must not fumble, we must not measure our plans for the future by what we have done in the past. Our only measure for the work the next and succeeding years must be the call of God; the only measure of our energy and diligence must be the world's appalling needs; the only measure of our consecration must be the Master's devotion to us; the only measure of our sacrifice must be the Father's sacrifice in giving his only begotten Son, beloved and precious.

SOME THOUGHTS REGARDING MISSION WORK - OUR HOME FIELD

BY REV. EVERETT T. HARRIS

(Address given at Conference August 19, 1936)

Promoting home missions is the vital concern of every real Seventh Day Baptist, if by home missions we mean the strengthening of our home churches.

Paul says that a man who does not provide for his own is worse than an infidel. The same thing may apply to the providing for the needs of our own home churches. What right have we to go to China, Jamaica, or any other outside field and say to them, "Here, we have something you lack which we have brought to you at great expense and sacrifice," if in so doing we lay ourselves open to the criticism that we have not yet set our

own houses in order. The picture reminds me of a meddlesome neighbor who was continually advising my mother how to bring up her children, while she herself had sons who were the "talk of the town."

Our first duty as followers of Christ is to edify our brothers and sisters in the faith in our own churches, to reclaim the fallen in our midst, to challenge our young people to follow Christ, and to work together as churches in harmony and unity of purpose.

But home missions embraces more than strengthening the established churches. It includes the spreading of the gospel of Christ to those around us. When Christ has become so real to us and the Christian experience so rich and overflowing that we cannot keep it to ourselves, then the time has come to share it with others.

If your neighbor's child were sick with a dread disease and you had the cure for it, would you sit at home and let the child die? No, most assuredly you would not. You would rush over to your neighbor's house with radiant face and cry to him, "Here, take this. I know it will save your child's life, for it saved mine." O my friends, the great need of our day is for witnessing Christians who have something so rich and soul-satisfying that they can with conviction give it to others.

Telling men the gospel, explaining what Christ can be to a man, is home missions and laymen can carry this on as well or better than ministers. Recently a layman made the statement that he could not make a report of General Conference in the home church but he could do it behind the barn in private conversation. Well, then, let him do it behind the barn. I dare say as many souls are won to Christ behind the barn in private conversations as through smooth Sabbath morning sermons. And this is real home mission work.

Let me ask each one of you a personal question. How long has it been since you have spoken of Christ to any one in private conversation? If it has been a long time, why is it? Are you ashamed of the Partner of your soul? Or haven't you anything to say?

We are very open in our criticism of those denominations which send out trained workers with a set memorized speech. Well, what have we to offer in the place of it? We say we want a few spontaneous testimonies to the

power of Christ in our own hearts unto salvation. But how many of us are willing to give one? Ministers and laymen alike, we neglect our God-given opportunities. Why go to China when your next door neighbor is spiritually sick unto death and you have the secret of life eternal?

Recorded history shows that the old Seventh Day Baptist churches in England, especially the church at Natton, Eng., died out because the people failed to spread their faith. They met regularly on Sabbath. The neighbors considered them an industrious highly respectable people, noted for the fact that they minded their own business. Yes, they minded it all too well. They kept to themselves in religious things, they steered clear of the dangerous issues of their day, they played safe and they died out. Just so we can do today. We can be a quiet, easy-going people, keeping out of the dangerous issues of our day; our ministers can preach soft nothings, soothing the congregation to sleep and our people to extinction. Or we can be an aggressive people facing the issues of our day with the message of a living Christ, throwing our lives and our churches into the work of God's kingdom — expecting persecution for righteousness' sake and getting it. Our fathers for the sake of the Sabbath were haled before court, were whipped and thrown into jail, were forced to move from place to place for their conscience' sake. Has your Christian faith ever cost you anything? If not, can you truly claim to be a follower of the Christ?

Your car lights will not shine when the battery tests neutral. It requires a positive charge to make them useful. Too long our churches have been neutral and easy-going. Let them be charged with the positive love of Christ until our lights shine before men. Let our home missions program be not the concern of the Missionary Society but the concern of every true Seventh Day Baptist who has had a vital experience of the saving work of Christ in his soul. Then our records will begin to show glorious victories for Christ instead of closed churches on the home field. Our young people will no longer be forced to admit being a Seventh Day Baptist in an apologetic tone. Our home churches will be so strengthened that they will be in a position to carry on foreign missions with a full, efficient program; and when new doors are

opened, we shall be enabled to enter and present the saving gospel of Christ.

TREASURER'S MONTHLY STATEMENT

July 1, 1936, to August 1, 1936

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Dodge Center Church	\$.73
Dodge Center Sabbath school	5.52
Peoples Seventh Day Baptist Church, Wash- ington, D. C.	23.00
Washington Trust Co., unearned interest on ac- count of payment of loan	12.79
Milton Sabbath school	14.82
Dodge Center Ladies' Society	10.00
Memorial Board income, additional for quar- ter ending May 31, 1936	96.11
Milton Sabbath school50
Julie E. H. Flansburgh (foreign missions).....	1.00
Denominational Budget for July	313.14
Shiloh-Mariboro Vacation Bible School for Bible distribution in China \$4; Jamaica \$4..	8.00
Hartsville, towards China salaries	25.00
Missionary Friend	1.00
Seventh Day Baptist C. E. Union of New Eng- land, for Jamaica worker	8.00
Permanent Fund income	201.96
Debt Fund savings account	1,000.00
Cash on hand July 1, 1936	2,329.27
	\$4,050.84
Cr.	
Interest	\$ 61.59
Transfer to Debt Fund savings account to be applied on reduction of debt, as follows: 1/2% interest on \$3,750 note to 11-16-36	\$ 4.91
Share budget receipts for July	31.04
Debt Fund donations added to General Fund for period Oct. 1, 1931, to July 1, 1934, not previously applied to actual debt reduction	930.26
Washington Trust Co. (payment account loan)	1,000.00
H. E. Davis, travel expenses Miss Anna M. West and Winthrop Davis	600.00
Baker and Taylor Co. (from Bible Distribution Fund)	3.74
G. D. Hargis, July salary, rent, travel expense, native workers, and children allowance	185.75
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native worker ..	8.00
G. D. Hargis, from Shiloh-Mariboro Vacation Bible School for Bible and Testament distri- bution	4.00
H. E. Davis, from Shiloh-Mariboro Vacation Bible School for Bible and Testament distri- bution	4.00
Wm. L. Burdick, July salary	112.50
Wm. L. Burdick, house and office rent, clerk, supplies, and travel expense	101.32
E. R. Lewis, work on Northwestern field	\$100.00
Less receipts on field	21.00
	\$ 79.00
Travel expense	30.00
V. A. Wilson, salary	22.92
W. L. Davis, salary	22.92
R. W. Wing, salary	41.67
A. T. Bottoms, salary	33.34
S. S. Powell, salary	22.92
R. H. Coon, salary and travel expense	32.92
A. L. Davis, salary	10.00
Trevah R. Sutton, salary	12.50
Treasurer's expense	20.00
J. L. Skaggs (Salemville)	21.60
L. R. Conradi, salary	41.67

China payments for July, as follows:

H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.67
Anna M. West	41.67
	313.34
Washington Trust Co., bank service charge for June	1.00
Cash on hand August 1, 1936	297.93
	\$4,050.84

FROM REPORT OF RELIGIOUS LIFE COMMITTEE

Below is "The Suggested Program For 1936-1937," taken from the splendid report of the Religious Life Committee as made before the General Conference at Boulder. We commend it to the attention of all our churches and for careful consideration by all our members. It follows:

THE SUGGESTED PROGRAM FOR 1936-1937

It is the judgment of the committee that certain definite ideals and objectives are fundamental for the development and enrichment of the spiritual life of our people, and that these objectives should be kept constantly before the people.

Through the ages men have been seeking the highest good and that good has been expressed in many ways. May your committee suggest for the coming year that as individuals we make Christ central in all our plans. For if the individual makes Christ central, then family life will reach its highest perfection. And if the Church, too, which is composed of individuals, makes Christ central, then his teachings will be accepted with delight. Then the Church will naturally reach out in all its associations until the whole wide world will be blessed with the knowledge and example of a people whose lives reflect the life of Christ himself.

I. THE DEVELOPMENT OF THE INDIVIDUAL CHRISTIAN LIFE

Life is a serious business. It should be lived with high purpose, actuated by noble ideals, and kept true to the things that are highest and best. It should be lived for spiritual ends. The committee, therefore, recommends:

1. The Cultivation of the Prayer Life.

God fades out of the life to the degree that prayer fades out. "The fading out of the God-consciousness," says E. Stanley Jones, "is

the greatest tragedy and loss that this generation has sustained." Prayer will rediscover that consciousness. It is said that Dr. J. H. Jowett prayed dangerously. He let nothing draw him away from his morning meditation and prayer. All true prayer begins with the fact of the presence of God, and with a conscious effort to realize that presence. Few of us have adequately appraised the transforming, inspiring value of prayer. We recommend that each individual seek the enrichment of his own spiritual life by observing a period for devotions each day. "Lord, teach us to pray."

2. A Diligent Study of the Bible.

The Bible is the message of God to man. We urge, therefore, a diligent study of the Word, in the regular services of the church, and in family and private devotions. Scriptural knowledge and the practice of prayer make possible the realization of the presence of God.

3. The Cultivation of the Holy Spirit.

The Holy Spirit should be our Strengthened, Interpreter, Guide, Companion, and Friend. The lack of his presence from many lives today is due to the meager use of prayer and Scripture. A whole-hearted yielding will open the way for a Spirit-filled life. His presence in our hearts will guide us in wisdom, endue us with power of divine love, and inspire in us lives of consecration.

4. The Nurture of Family Religion.

From the family came the old devotion and moral hardihood of our fathers. They began the day with God, and they ended it with God. We suggest that a conscious effort be made toward a revival of family worship and Sabbath devotion; that continued emphasis be placed upon the training of the children in the home; and that by careful and prayerful living and teaching, we exalt Christ, the Sabbath, and sacred family relationships. In view of the pagan influences threatening the Christian home, we recommend to pastors a more careful instruction of their young people in marriage relationships and Christian home building.

II. THE DEVELOPMENT OF THE CHURCH LIFE

1. Preaching and Teaching Christian Truth.

In this age of doubt, of religious discontent, and the weakening of denominational ties, we believe our people, young and old, should be undergirded with clear, definite convictions of basic truth—such as the love and justice of God, the deity of Jesus, the atonement, the new birth, the resurrection of Christ, the Holy Spirit, the Sabbath, and other great truths of the Bible. We recommend that these truths be re-emphasized by giving them prominent consideration in our preaching and teaching.

2. *Church Loyalty.*

Dr. Daniel A. Poling has said: "Without Church loyalty the Church herself would not increase and could not survive." With that statement we are in full accord. Furthermore, we believe that we cannot expect continued loyalty to our denomination, our work and mission in the world, unless the youth in our churches have an intelligent understanding of our beliefs and our history, and are inspired by that history and are challenged by the magnitude of our mission. Therefore, we recommend that in the teaching ministry of our churches and Bible schools, in our literature, and in our denominational meetings, continued emphasis be placed upon our beliefs, history, and organization; and that by our own conduct we help to create an atmosphere in which church loyalty may be born and nurtured.

3. *Stewardship.*

Christian life cannot be fully realized until a sense of stewardship has been grasped. Material possessions are but entrusted to our care, and a satisfactory system of giving must be arrived at before real character can be developed. For our lives are not our own, and there must be such acknowledgment in the giving of time and talents to the work of the kingdom. We commend tithing or any other means to the generous, systematic support of our Lord's work.

4. *Evangelism.*

The primary task of the Church is to relate the soul of man to God through a saving knowledge of Jesus Christ our Savior. Soul-winning is the supreme responsibility of every individual Christian. Believing these facts, we urge that united, constant prayer be made for a spiritual revival among us; that united effort be made in all our churches to enlist pastors, men, women, and young people as personal witnesses to the saving knowledge of the gospel of Christ; and that all the churches adopt and carry out some definite program of evangelistic work during the year. Furthermore, we urge united co-operation of all the churches with the Preaching Mission of the Federal Council of Churches, now being promoted among us by Secretary W. L. Burdick.

III. CONCLUSION

We urge that pastors make a careful study of this proposed program, and that the ob-

jectives be kept in mind throughout the year. In order that the people may be informed concerning the program at an early date, we recommend:

1. That the month of September be used as a "preparation month" to present the program to the churches, each pastor or local church to determine the method to be employed and the amount of time to be given to it.

2. That the pastor, with the aid of the advisory board, church officials, or special committee, outline a definite, constructive program of church work, keeping certain definite objectives before the people, remembering always, "Except the Lord build the house, they labor in vain that build it."

Respectfully submitted,

Alva L. Davis, *Chairman*,
Herbert L. Polan,
Paul S. Burdick,
Orville W. Babcock,
Neal D. Mills.

Verona, N. Y.,
August 2, 1936.

ADDENDUM

Since the preparation of this report there has come into the hands of the chairman a copy of *The Upper Room*, a booklet of daily devotions for the family and individual use. It is issued quarterly by the General Committee on Evangelism Methodist Episcopal Church, South, and the General Conference Commission on Evangelism of the Methodist Episcopal Church.

The price per copy, quarterly, post paid, is 10 cents, 30 cents per year. When ordered in multiples of ten, mailed to one address, 5 cents per copy. Pastors, evangelists, mission workers, Bible classes, and young people's organizations can secure a consignment, shipped post paid, to be sold for 5 cents per copy, and paid for when sold. Left-over copies can be returned for credit.

I have seen nothing better for use in family devotions. Many will welcome the booklet as helps for grace at the table. The lesson for the day consists of a verse of Scripture, a brief comment, a prayer, and a thought for the day, all on a single page. It would be a splendid thing for the pastor or some church group to secure a consignment of these booklets for sale in the church. Address:

The Upper Room,
650 Doctors' Building,
Nashville, Tenn.

This addendum has not been before the committee and carries only the chairman's commendation. But he feels confident it would have their hearty approval. Single copies of the booklet may be secured from the chairman, at 5 cents plus postage—10 cents in all. Address, Verona, N. Y.

YOUNG PEOPLE'S WORK

YOUTH PREPARES FOR THE RESPONSIBILITIES OF CITIZENSHIP

RUTH NORWOOD

(Presented at Conference)

Generally speaking, a citizen is a person belonging to a particular country, as opposed to an alien in that country—he must certainly be one or the other. However, citizenship seems to me to involve a great deal more than merely that. It includes a well-guided understanding of all the responsibilities which the right to be called citizen entails. Thus I maintain that responsibility should be contained in the word and not tacked on as an appendage or afterthought to be remembered or forgotten at will. Citizens should feel their responsibility and consider it a privilege to carry it out. It's not every country that offers such opportunities.

Such a sense of responsibility should be felt very early. Every day, all over these United States youth is preparing in some way or another for the duties of citizenship. It may be in the streets, in the home, at school, with his fellow associates, or any other situation. Since such is the case, correct training for citizenship should begin even before the child enters school. Isn't it strange that it doesn't occur to anyone that at the very age when the mind of the child is most receptive he hears nothing and studies nothing about his government and the give-and-take of human association? It could be included in his daily training and become as natural as brushing teeth. In school it is passed over too lightly, usually involving a dry course of a semester's duration, most of which is gotten over with as quickly as possible, and forgotten upon its completion because of failure to stimulate any lasting interest.

This democracy of ours entitles us to a certain amount of freedom which we always make a great point of demanding when any personal matter is at stake, but which most of us immediately forget as soon as the mat-

ter is settled to our liking, for the time being at least. This liberty cannot be maintained without some responsibility taken on the part of all of us. As soon as the people as a whole forget this, someone else will take the responsibility into his own hands. It would be a good thing to keep this in mind, particularly if we wish to maintain some of our democratic ideals.

We, the youth of today, who are ready to vote, and you too who soon will be, have about as tough an assignment ahead of us as could possibly be laid out. We are old enough now to face the situation honestly, and take honest inventory of ourselves. We all agree that the situation as it stands, appears pretty sick. Probably because of our extreme youth (and possibly we are right) we young men and women think the last generation has made pretty much of a mess of directing affairs. By affairs, I do not mean conditions as they stand today alone, but all the causes contributing to them. Everyone has a different idea of what they are—World War, over-production, maldistribution, graft, too little understanding of the laws of economics, failure to adjust the rapid scientific advance of the past few years to the very much retarded social development in comparison, etc.

Puzzle: Find a practical way out of our dilemma. The eternal question in a case like this always is: Where shall we begin; what can one person do about such an overwhelming and seemingly insoluble task? The answer which seems best to me is to begin with ourselves. Make sure we are somewhat informed before we start condemning the experts. It's usually those who know least about a problem, who make the most show of knowing all about how it should be managed. We can never know all we should about any of these problems, so they should be left to the specialists. Our job is to be well enough informed to evaluate their suggestions with an open mind and choose the best specialists. Once each of us has put himself through the rigors of such a training and is in a position to act with comparatively unprejudiced understanding, a great step has been taken. One responsible citizen influences another. A worthy example can spread as easily as a questionable one, if the spirit is there.

I haven't had a chance to find any actual statistics, but from my observations I con-

clude that youth is interested in these problems. We have become quite a serious-minded lot and are more alert to what is going on in the world—not just because we may be out of a job at present, but because our future is at stake. No doubt it is also a reaction from post-war indifference. But I'm sure most of us want to leave for the future a better heritage than has been given us. We can do no better ourselves unless we make a very definite and special effort. What steps are we going to take in order to prevent a continuance of the situation?

What are a few of the things we should especially cultivate if we are to live together peacefully, to work, and to enjoy?

1. Trained intelligence. We are badly in need of general trained intelligence. The uneducated man has an equal vote with the educated, or rather the thinking man. Until we can raise the average intelligence of this country far above its present sixth grade level, we cannot hope to improve very much. Such an order cannot be filled in a day, but we must start sometime. If we use our native intelligence for what it is worth and remain open minded to suggestions of experts, progress should be made.

2. Information and fact. Our intelligence must be harnessed and made to work, getting a broad but definite knowledge of information and fact concerning government and human relations. Every citizen should be equipped with a thorough knowledge of the machinery of government together with its present issues. No citizen can function adequately without them. Familiarity with issues is as important as that of personalities; for while we may elect the most brilliant and well-informed personalities to office, they are severely hampered in their work, and tied hand and foot to laws and constitutions that do not permit them to put into practice the modern, advanced, and efficient theories of government for which they themselves stand. Correct decisions most certainly cannot be rendered in ignorance of basic facts.

3. Enthusiasm. A cold, hard knowledge of plain facts will be little aid without some sort of impetus. Some of our enthusiasm and inspiration needs to be directed toward governmental interests. This is a presidential election year, so interest is keen and enthusiasm runs high. For many of us it is our

first big election and we are entering in the spirit of the occasion with a great deal of zeal. This, of course, is as it should be, but what about a year from now? Will our interest be as keen? One of our greatest faults seems to lie in the fact that we do not think a thing important unless it is big. Yet our state, city, and village elections should be given just as much attention. Often we are obsessed with the idea that our one little vote won't amount to much, but what a sad plight we would be in if everyone were hit with the same idea. Sometimes I think maybe we are, by the appearance of some village and city elections. Interest must be maintained not only every four years, but during those years between. The right to vote is our privilege and we should be glad to use it well.

4. Social mindedness. A social and civic mindedness is necessary in these times. The days of rugged individualism are passed and we are slowly learning that we are truly our brother's keeper. What Washington advocated almost one hundred fifty years ago was sound advice then, but would he have suggested the same policies today?

5. Tolerance and unbiased judgment. Even with all these tools and equipment there would yet be something lacking if tolerance and an unbiased judgment were overlooked. I wonder if there ever was anyone completely unprejudiced, unless he never had a thought of his own. Yet tolerance of the other fellow's ideas is something we all need. Learning to see the other side of the question is helpful anywhere. It is necessary to distinguish truth from propaganda, but not so far as to think everything contrary to one's opinions propaganda.

Theoretically many things seem grand. Many a scheme has looked well on paper. The real test is: Will it work? With youth thus equipped with the tools suggested (and no doubt you can think of many more) they are far more likely to choose the way which will work. Youth today sees the necessity of such a training, for we are nearing the commencement of a new era in which much is to be accomplished in the art of living together as neighbors in a community, a state, a nation among the nations of the world.

This is a big order. It means effort on the part of us all. But civilization is built on work — work so we can be free. Things

worth while aren't snatched at blindly to be gone in a day; but striven for, over a long period of time, with the expenditure of a great deal of sacrifice, loyalty, and pain. So, young men and women, and you who are older, let us strive that this vision may not be an idle dream but a "prophecy based on a reasonable hope."

DENOMINATIONAL BUDGET
Statement of Treasurer August, 1936

	Receipts	August	Total
Albion	\$	10.00	
Missionary and Benevolent Society, special		35.00	
	\$	45.00	\$ 45.00
Alfred, First		66.65	122.15
Alfred, Second		43.89	43.89
Brookfield, First		12.00	41.00
Carlton			10.00
Denver		10.00	36.00
De Ruyter		46.95	66.95
Edinburg		5.00	9.50
Fouke	\$	3.00	
Sabbath school		1.42	
	\$	4.42	10.72
Genesee, First			21.70
Hartsville			25.00
Hebron, First		5.68	5.68
Hopkinton, First	\$	30.50	
C. E. society, special		3.00	
Intermediate C. E. society, special		1.00	
Special		5.00	
	\$	39.50	43.50
Hopkinton, Second			8.28
Independence		4.00	10.00
Jackson Center			18.75
Los Angeles, special		5.00	5.00
Marlboro		23.50	23.50
Milton		89.65	193.30
Milton Junction		15.00	15.00
New York City		22.00	22.00
Pawcatuck	\$	150.00	
C. E. society, special		3.00	
	\$	153.00	406.00
Plainfield			78.65
Riverside		60.00	60.00
Roanoke			5.00
Rockville			7.20
Salem	\$	23.20	
Vacation Bible School		1.80	
	\$	25.00	25.00
Salemville		8.28	8.28
Waterford, special83	1.66
Individuals			31.00
Southeastern Association			24.90
Southwestern Association		12.00	12.00
Shiloh-Marlboro Vacation Bible School			8.00

Seventh Day Baptist C. E. Union of New England, special	17	34
Woman's Board	34.00	34.00
Conference offering	\$ 190.00	
Special	10.00	
	\$ 200.00	200.00
		\$1,678.95

Disbursements

Missionary Society	\$ 410.08	
Special	92.08	
	\$ 502.16	
Tract Society		110.24
Sabbath School Board		61.76
Young People's Board		12.32
Woman's Board		3.68
Ministerial Relief	\$ 22.24	
Special	10.00	
		32.24
Education Society	\$ 52.88	
Special	5.00	
		57.88
Historical Society		6.16
General Conference		120.64
		\$ 907.08

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
September 1, 1936.

DENOMINATIONAL BUDGET

According to the budget adopted by our General Conference at Boulder, Colo., in August, 1936, funds will be divided pro rata as follows:

Missionary Society	\$16,601.00	.5126
Tract Society	4,463.00	.1378
Sabbath School Board	2,500.00	.0772
Young People's Board	500.00	.0154
Woman's Board	150.00	.0046
Ministerial Relief	900.00	.0278
Education Society	2,140.00	.0661
Historical Society	250.00	.0077
General Conference	4,885.00	.1508
	\$32,389.00	1.0000

HAROLD R. CRANDALL,
Treasurer.

YEARLY MEETING AT BERLIN

The yearly meeting of the New Jersey, New York City, and Berlin, N. Y., Seventh Day Baptist churches will be held with the Berlin Church, beginning Friday evening, October 9, and closing Sunday evening, October 11, 1936.

FRANCES W. ELLIS,
Chairman of General Committee.

WOMEN'S ORGANIZATIONS IN THE EASTERN ASSOCIATION

ARRANGED BY MISS MAY DIXON

Miss May Dixon was invited to prepare a history of the Women's Organizations in the Eastern Association; and she, in turn, asked a representative of each organization to write its history, and presented it in that form, as follows:

THE SHILOH FEMALE MITE SOCIETY

By Mrs. Annabel Bowden

Memory pictures of the Shiloh Female Mite Society, which will hold its one hundred and twenty-second annual meeting this year, have been furnished us through the records of the organization and two splendidly written papers by Dr. Sophronia A. Tomlinson and Mrs. Loisanna Tomlinson Stanton for the celebration of its one hundredth anniversary.

The American Board of Commissioners for Foreign Missions was organized in 1810, and sent out Adoniram Judson and three others to Burma in February, 1812. The mighty impetus which was given the missionary movement at its start, reached the hearts of our ancestors and lighted a torch which has been kept burning until the present time.

In November, 1814, a little group of women met at the home of Sarah Ayars and formed the Female Mite Society, which is, we believe, the oldest society in the Seventh Day Baptist denomination. The motive and object of the organization, as stated in the first record book, is as follows:

"We, the undersigned females in the Sabbatarian Baptist Society of Shiloh, contemplating on the duties we owe to God, our Creator; to Jesus Christ, our Redeemer; and to one another as helpers in His gospel, have concluded to unite under the name of the Shiloh Mite Society, with the design and intent to afford an opportunity to all, to unite in contributing to the sacred business of 'Holding Forth the Word of Life' to persisting sinners at home and abroad."

At the first meeting, there were ten present, and the following officers were chosen:

President, Mrs. Parthenia Ayars

Vice-President, Mrs. Eunice West

Secretary, Mrs. Jane Randolph.

A second meeting was held two weeks later, and Mrs. Elizabeth Bright was appointed treasurer. According to the constitution, the initial fee was one cent, each member to pay one cent a week thereafter.

Life was very different with those women of the early days from that of the present time. We see them dressed in home-spun stuffs, with dainty caps of snowy whiteness; foremost of the women were married, and custom bade them wear caps to add to their matronly dignity. Only the single women were permitted by the fashion of the day, to go simply with their hair unadorned. These women had no denominational papers to give them the stimulus of other minds, and probably no papers to give them an outlook on the world at large. Even the little town of Shiloh, in which they lived, did not have a direct road into Bridgeton, or Bridgetown as it was then called, until eleven years after the society was formed. They had to reach the business centre, which is now the county-seat of Cumberland County, by a road through the little hamlet of Bowentown.

Among the interesting records kept by this society, is a paper written by the late Rev. Walter B. Gillette, upon the occasion of the celebration of its fiftieth anniversary. Another valued document of that meeting is the report of the treasurer, which shows that the mites collected in the first fifty years amounted to \$952.49. The first donation of the Society was made to Elder John Davis, pastor of the Shiloh Church, when he was about to make a journey to attend the General Conference at Brookfield, N. Y.

A letter from 15 Mill Yard, Goodmans Fields, London, E., under date of September 22, 1875, acknowledges the receipt of 1 pound, 16 shillings, and 3 pence, sterling, from the society. In 1847, the society gave \$25 to the Missionary Society to help defray the expenses of Rev. and Mrs. Solomon Carpenter, who went from the Shiloh Church to the mission field in China. Among other gifts made by the society was one of \$12 to start a Sabbath School Library, in Pardee, Kan., in 1853. This Sabbath School later became the Seventh Day Baptist Church at Nortonville. The wife of the present pastor of the Shiloh Church was born there several years later.

Deacon John Bright, from the beginning, was a warm friend of the sisters of the society, and is credited with being a leading spirit in its organization. Among the outstanding personages who supported the work of the organization, was Mrs. Hannah Wheeler, mother of the late Rev. Samuel R. Wheeler. Mrs. Wheeler earned considerable money from her lace-making. She made an annual donation of \$5 to the society from her earnings. The society, wishing to perpetuate her memory, established the Wheeler Memorial Fund, and at each regular meeting a collection is taken for this fund. Miss Julia M. Davis, who is the oldest member of the society from point of membership, originated the idea and made the motion when the ruling was passed.

We can only mention a few others who had the interest of the Mite Society at heart, but we would like to include the names of the late Dr. Sophronia Tomlinson, who was its president at the time of its one hundredth anniversary; and Miss Mary H. Davis, who succeeded to that position at the passing of Doctor Tomlinson. Miss Davis served in that capacity until 1934, when Mrs. Eva S. Bonham was elected her successor. Mrs. Bonham presided with fitting dignity at the one hundred twenty-first annual meeting, held Sabbath afternoon, July 20, 1935.

The descendants of those consecrated women are still carrying on and the society is an honored institution in the community of Shiloh.

WOMEN'S ORGANIZED WORK IN THE FIRST HOPKINTON CHURCH

By Dr. Anne L. Waite and Mrs. Frank Hill

The first record of women's organized work in the First Hopkinton Church is that of September 28, 1842, when Hopkinton's Female Benevolent Society stated, as follows:

"Believing that every created being is under obligation to render homage to the Creator, and to be instrumental in carrying forward His great designs, and that every creature may do something in the cause of benevolence, and having a desire to cast in our mite into the common treasury of the Lord, we do agree to form ourselves into a Benevolent Society for that purpose."

They met every autumn for forty-six years, giving as dues a shilling (12½c) a year at first, later 25c, and soliciting donations. There were 50 charter members.

They first met at the home of Deacon Daniel Babcock, prominent in organizing the Missionary Society, and ancestor of many of the present church members. In 1844, they gave \$3 toward the publishing of Rev. Thomas B. Brown's Sabbath address. In 1846, \$5 was given to the Foreign Missionary Society; \$5 to the Seventh Day Baptist Tract Society in 1849; and \$10 to the Missionary Society for printing tracts and cards for China in 1856. Most of this money, however, amounting to over \$400, was carefully divided yearly among the very needy members of the church.

In the meantime, a "Union Sewing Society" was organized on October 21, 1851, on the following basis:

"Being desirous of carrying out the principles of the Gospel by aiding in disseminating its truths among mankind, of relieving the destitute poor, or for the promotion of any other kindred object, we do hereby form ourselves into a society."

They met on Tuesday, once in two weeks, with Scripture reading and prayer, at 4 o'clock. The members paid 25c yearly. The first work was making a baptismal robe.

Quilts were made and quilted, knitting done, and work for needy families, the society often furnishing the material as well. One of the first gifts recorded consisted of articles for the outfit of Charles Saunders to the Mission in Palestine, in 1853. Quilts and clothing were also sent to the poor children of the Guardian Society, in New York City. During the Civil War, the woman's work became "Soldiers' Aid." The same women met weekly or oftener, making bandages, scraping lint, or knitting for the brave men who so nobly volunteered to defend our country, and to ameliorate the sufferings of the sick and wounded. Often, they sent jellies and syrups, all sorts of linen and clothing, reams of paper, and hundreds of envelopes and stamps. They raised money to buy articles which they could not make; and, in November, 1865, the war over, sent what clothes and money were left, to the Home and Guardian Society in New York City. Then they went back to aiding the church more. They added four directresses to the staff of officers, and paid 5c each for the plain supper served at the end of the afternoon's work, but later paid 10c. They gave fairs and entertainments, raising larger sums of money to help buy such things as a furnace for the church, making cushions, and carpets, 84 yards of carpet a yard wide being required for the church. They made sewing rooms in the basement of the church, which became church parlours. Here they served suppers to help swell the funds in the treasury. They did not neglect the needs at home, nor the missions abroad.

At the end of the nineteenth century, active members were paying 60c dues, and furnishing suppers, and meeting regularly to do sewing work. Associate members consist of men, friends, and other women church members not living in the village, or women unable to do active work but willing to help as they are able and pay the 60c dues. We made our society coöperative with the Woman's Board of the Seventh Day Baptist General Conference, the object being the promotion of a Missionary and a Sabbath Reform spirit, the collection of money for the Missionary and Tract Societies, and the promotion of general benevolence and home church work. The secretary makes annual reports through the associational secretary, on blanks furnished by the Woman's Board, for that purpose.

When the old Hopkinton Academy building ceased to be used for public school purposes, the church bought the building and insured it. The women moved their parlours into it, furnishing it and keeping it in repair, so that it is a fine place for the social life of the church and community.

While the most of the money raised by the women of the nineteenth century was used locally, in the first third of the twentieth century, we have enlarged our borders and our interests, so that, while not neglecting our own, in the last twenty-five years, we have given to other than local interests, as follows:

The Missionary Society	\$ 431.00
The Tract Society	375.00
Miss Susie Burdick's salary (China)	445.00
The Woman's Board	140.00
The Onward Movement (Denominational Budget)	650.00
Fouke School, at Fouke, Ark.	70.00
Salem College	30.00
Marie Jansz (Java)	40.00
Georgetown, British Guiana, and Rev. Royal R. Thorngate.	65.00
	<hr/>
	\$2,246.00

WOMEN'S WORK IN THE PLAINFIELD CHURCH

By Mrs. Mabel Potter Hubbard

The Plainfield Seventh Day Baptist Church was organized in 1838, and as early as 1844 its women were banded together for work. A Benevolent Society earned money with which to purchase materials to make clothing and comforts to be sent to workers "in the far West," which at that time was New York, Pennsylvania and Ohio. Contributions were made to the work of Rev. and Mrs. Solomon Carpenter

who had started a mission in China, and the Civil War required much service for the Boys in Blue.

The original records are not obtainable, but we know that for many years these faithful women worked together, and they reorganized on February 6, 1876, under the name of the Ladies' Seventh Day Baptist Benevolent Society with a membership of twenty-nine, and the following officers:

President, Mrs. Darwin E. Maxson
Vice-President, Mrs. Franklin S. Wells
Secretary, Mrs. J. Dennison Spicer
Treasurer, Mrs. William B. Maxson
Directors, Mrs. Charles H. Stillman, Mrs. Charles Potter, Jr., Mrs. J. Frank Hubbard, Mrs. David L. Randolph.

Its object was to be "the assistance of such persons and families as they deem needing or desiring charitable aid, also such other work as they may from time to time devise." Its brief by-laws, five in number, decreed that the society should meet once in two weeks; "should not continue its sessions later than half-past ten," and that refreshments should be served at seven, consisting of bread and butter, one kind of meat, tea and coffee, pickles, and cake, furnished by a different group of six each time until the list of members had been exhausted; and that dues should be not less than five cents per member, paid at each meeting of the society.

Reading through the records, it is interesting to find that the work done then and now is not so different. They repaired "the dilapidated church furniture," hoping they could afford "an inferior plush" instead of rep to match the pulpit carpet. They purchased enough flannel to make a change of underwear for "Mrs. R." and called an extra meeting to make it. They made dresses for missionaries, made four quilts for one person at seventy-five cents apiece, sent boxes of old and new clothing to needy families, and after forwarding an especially nice donation to a minister in the Far West received a letter from a parishioner that the recipient did not merit the gift and that he had left the denomination.

At this same period there was also in our church a Young Women's Missionary Society, and a Women's Auxiliary to the American Sabbath Tract Society, with the same persons belonging to all three and having a similarity of interests, and a triplication of donations and dues. So it was decided to disband all three organizations and create one society.

A new one was therefore formed under the name of the "Women's Society for Christian Work" on October 9, 1889, "to assist in all kinds of denominational work." Under the new arrangement, the Missionary and Tract Committees have each presented the interests of their denominational boards and have coöperated with the work of the society as well.

The first officers were:

President, Mrs. George H. Babcock (E. Lua)
Vice-President, Mrs. John D. Titsworth
Secretary, Mrs. Thaddeus C. Smith
Treasurer, Mrs. F. Adelbert Dunham.

It is worthy of note that this society has had only two treasurers since its inception, Mrs. Dunham having served from 1889 until her death in 1919, and Mrs. Alexander W. Vars having succeeded her, still continues in that office, much to the satisfaction of the society.

Women's work in any society seems not very unlike that in others. There is always the necessity of raising funds for church, denominational, and local work by budgets, dues, and entertainments; for very few societies, at least in our denomination, have reached that ideal condition where an adequate amount is pledged to cover these requirements and thus make all gatherings absolutely social events. There is also

needed an incentive for working together, which is an essential element in church life. Therefore, as a result of our efforts we have contributed through the years to church, denominational, and local causes needing our financial support, making annual appropriations to Milton and Salem Colleges for the Student Loan Funds; have sewed for our Children's Home, Muhlenberg Hospital, Day Nursery, and Visiting Nurse's Association, as well as for individual cases, sending boxes of clothing to those in need. Thousands of dressings have been made for Muhlenberg Hospital, and during the World War, a Red Cross Unit was maintained at our church where not only our own members but outsiders as well met to sew or make dressings.

The furnishing of the parsonage has been largely in charge of our society and it has assisted both materially and financially in the up-keep of the church properties.

Christmas greetings and other messages have been sent to absent members and shut-ins, and a visiting committee not only plans to call on each family in the church occasionally, but especially on those who are unable to get out by reason of illness. Several of our members are connected with philanthropic organizations, both locally and elsewhere, and speak to us, from time to time, of their very interesting work, at our monthly luncheons, as do also representatives from our denominational interests who are very welcome.

It has always been the purpose of the Women's Society to cooperate in every way with outside interests, for no organization with only an inward look can ever achieve the best results. In fact, through all these years, the Women's Society of the Plainfield Church has constantly and consistently endeavored to deserve its name—"The Women's Society for Christian Work."

THE WOMAN'S AID SOCIETY OF THE PAWCATUCK CHURCH

By Mrs. Jessie H. Woodmansee

A little pasteboard-covered book of little monetary value, but of much interest to the society to which it belongs, has on its fly-leaf the inscription, "Book No. 1 1845-1859."

On its next few pages is written: "The Constitution of the Pawcatuck Seventh Day Baptist Female Benevolent Society," in which it states that "the object of this society shall be to aid in missionary enterprises, in the tract cause, in the education of ministers, to assist the destitute, and all such objects as may from time to time be deemed expedient by its members."

There were forty-five members recorded, and the list contains names well known in our church and town annals, names which are still well represented on our books today, after over ninety years of existence.

In 1925, our society observed its eightieth birthday at a meeting held in the church parlours, when a review of the work of the organization from its beginning was given by the secretary, Mrs. LaCledé Woodmansee.

Ten years later, in July, 1935, we observed our ninetieth anniversary, when we were guests of Rev. and Mrs. Harold R. Crandall at a garden party held on the parsonage lawn. A résumé of the work accomplished during the previous ten years was given by a number of past presidents, and at the conclusion of the programme, refreshments were served to the eighty or more members and guests, by Mrs. Crandall and her committee.

We have a membership of ninety-one, the society is in a good financial condition, and our meetings are well attended under the able leadership of our president, Mrs. Alexander Ferguson.

We strive to live up to the high ideals set forth in our Constitution of 1845, and are looking forward to observing our centennial in 1945.

(To be continued)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We all enjoy the Children's Page, so thought we would write, too.

Daddy, Grandma and Grandpa Hunting, and Auntie Ruth started for Florida this morning, planning to stop for church in Shiloh. They expect to be gone two weeks and we will be lonesome, but hope that they will have a wonderful trip.

We had a very good time in Vacation Bible School in the First Baptist church here during July. We had a play, "What Others Think."

We would like to see Cousins Anne, David, and Paul Beebe, but can't this summer.

We miss Pastor Mills very much and so wish that he were back here. We aren't having any church or Sabbath school during August and we all miss them. We read the story of Joseph in our Egermeir's Bible Stories this afternoon.

We wish that you could see our beautiful gladioli and dahlias and enjoy our tomatoes and peaches with us.

Our Pussy Whiskers has two cute little kittens, Mickey and Minnie.

There is a nice breeze here on the back parsonage lawn and we wish that you were here to tell us a story.

Sincerely your friends,

JOHN LEWIS, ALFRED CURTIS, CLARENCE
EUGENE, ROBERT BUTEN, AND
WINNIFRED ESTELLE HUNTING.

425 Center Street,
Dunellen, N. J.,
August 15, 1936.

DEAR JOHN, ALFRED, EUGENE, ROBERT,
AND ESTELLE:

How I have enjoyed reading your partnership letter. I was so sorry not to be able to get it into the RECORDER last time, but here it is the very first one this week.

I am glad so many members of your family could have such a nice trip. I wonder if they did not find it rather warm both in Florida and Shiloh. I hope some day we'll be able to take a trip to Florida; as for Shiloh, we are already talking about going to Conference there next summer, as we did quite a

number of years ago. It was quite warm there then as I remember, but we had a wonderful time and formed a very high opinion of the place and the people.

I think Vacation Bible School is one of the finest things boys and girls can have during summer vacation. One has such an enjoyable time and learns so many helpful things. I should have liked seeing your play.

I surely would enjoy telling you a story on the parsonage lawn, where I spent very happy hours when I lived in Dunellen, over thirty years ago.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

On my trip last week I saw some black bears. They were in a cage and they were chained up. We bought ice cream on the way and slept in a cabin all night. I saw some windmills and some ducks made out of wood to put on people's lawns.

I saw a bridge, washed out by the flood last spring, and I also saw a place where the flood washed away the houses, and I saw the houses turned upside down. I had a nice time on my trip.

We went to the beach bathing this afternoon. The water was cold. My baby sister's lips were blue and her teeth were chattering.

I go peddling three times a week with my father. We peddle vegetables. I sold some peppers out of my garden.

Bible school ended August 14. I got a certificate for being there ten days consecutively.

Your friend,
PHILIP COON.

Bradford, R. I.,
August 22, 1936.

DEAR PHILIP:

I am so glad you could have such a wonderful trip last week and could see so many interesting things. Those little wooden figures to put on lawns are quite cute, aren't they? My neighbor across the street has a wooden rabbit on her lawn, with a broom in its paws as if it were sweeping industriously, which would be quite a stunt for a rabbit, would it not?

Dean and Mrs. Bond and Pastor Greene and I are to take a trip next week, starting early Monday morning, to Lakeville, Conn., to attend a conference of theological teachers. Friday we'll go on to Washington, D. C., the

Bonds to visit their daughter Mary and family, and we to visit our son Claire and the cousins with whom he is staying. I'll tell you about it when I get home if it proves to be as interesting as your trip.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We went to the White Mountains. We saw the Old Man in the Mountain. We also saw the Indian Face in the Mountain. When we got in a certain place the rocks made it look as if he had feathers on his head.

We saw the cog railway that goes up Mt. Washington. My aunt went up the railway this summer.

My baby sister walks all around and says, "O," "Mama," and "Dadda." When she sees a dog she says, "Bow-wow."

Your friend,
CONSTANCE COON.

Bradford, R. I.,
August 22, 1936.

DEAR CONSTANCE:

Philip told some very interesting things about his trip but did not tell just where he went, so I was glad to learn more about it through your letter. I hope some day I can see the Old Man of the Mountain and the Indian Face. What wonderful things we find in nature sometimes. I saw a tree the other day that had one limb which looked just like a huge doughnut.

I'd like to see the cog railway, but I don't know as I would care to ride on it, would you? It makes my head dizzy to think of it.

Your true friend,
MIZPAH S. GREENE.

DEAR JUANITA:

I was so pleased to receive another interesting letter from you yesterday, but there are so many letters this week that I'll just answer your previous letter and save the other for next week.

Camping is great fun, isn't it? Pastor Greene and I enjoyed our one night's camping in the Black Forest. We took along folding cots and slept in a "leanto," a log cabin, enclosed only on the back and sides, with an overhanging roof. Directly before the open

front of the cabin is a large fireplace where we cooked our supper and breakfast. We had one visitor during the night, a porcupine, but he didn't come into the leanto, I'm thankful to say. There are said to be bears in those woods but the cabin is so near the road in a little clearing that they do not come near it. The porcupines, however, are very industrious about gnawing wood articles around the camp.

We had quite an electrical storm here when you were having such exciting times out your way, but I did not hear of any damage being done. Of one thing we are glad, that we have been having plenty of refreshing rain lately, and how green everything looks.

Next time I'll enjoy answering your other letter.

Sincerely yours,
MIZPAH S. GREENE.

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.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

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

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Asst. Rec. Sec.

OUR PULPIT YESTERDAY, TODAY, TOMORROW

BY REV. JAMES L. SKAGGS

(An address given at Conference Tract Society program and requested for "Our Pulpit.")

We are a people with a yesterday. "Others have labored, and we have entered into their labors." The faith, the heroism, the labors, the sacrifices, and even the mistakes, of the centuries have contributed to our present status. However, our own personal attitudes, the manner in which we have met the demands of recent years, have been to a large extent the determining factor in our denominational experience and lend color to the circumstances under which we have come to this General Conference.

From the days of the Reformation, Seventh Day Baptists have been known as a people of character, steadfast in adherence to truth, as they have understood it. They have been more or less sacrificial in living and in giving. They have fostered evangelism and missions. And we of this generation may look back with some degree of satisfaction upon our denominational history.

We can see how our institutions and organizations have grown through the centuries. Our schools have played their important part in the educational life of our country. They have stood for Christian ideals, for the production of liberal-minded, well-trained men and women, capable of taking their places in the leadership of the civic, social, educational, and religious fields. Our boards and societies have been organized and developed with a view to meeting every phase of religious need: Christian missions and evangelism at home and abroad; the publication and distribution of Christian literature; religious education; and organized work for women and young people.

We have our churches of yesterday—some of them dating back, in this country, to colonial times—and we have our mission interests and churches in several countries. Our yesterday has been productive of much for which we may be truly thankful.

So here we are today. We are conscious of our substantial heritage. We may behold our missions and the consecrated men and women who are devoting their lives to them. We have our churches, most of them under

the leadership of trained pastors. We have our boards and societies under the direction of consecrated men and women who have some degree of special training for their tasks. For greater effectiveness, we are organized into associations and in this General Conference. From the standpoint of wider world service, we have our connection with the Federal Council of Churches and various other interdenominational movements.

So here we are today: a people with a creditable history, and with a present organization which may well be a channel of efficient work. Reports of the past year indicate that a certain routine of activities has been maintained and that much good work has been done. Our boards and societies are no longer incurring indebtedness and are doing only such work as the money in hand will pay for. And beyond this, the indebtedness of our boards is being gradually reduced. So as we view the whole field, it would appear that we have the interested, consecrated people, the institutions, organizations, and resources, which ought to give us hope for tomorrow.

But as we face tomorrow, it might be well to further consider conditions which may bear upon our future experience. We have often observed that we have more than two hundred fifty years of history in America. There have been periods of advance and of increase in numbers and in power; there have also been periods when we have suffered losses and a decrease in numbers. And on the whole such advance as we have made has been slow. Is there not cause to inquire why, with more than two hundred fifty years of history, we have less than seven thousand members? Why have many churches come and gone? Why are there now many churches struggling for existence and without pastoral leadership? Why have we organized so few new churches in the last fifty years? We can scarcely face the future intelligently and effectively without giving consideration to some of these questions which are always before us.

Have not many of us been troubled for years over what has seemed to be the contented spirit of our people? In our doctrine and practice we emphasize all the Christian teachings and graces which are common in other churches, and to these we add the Sabbath. And it is this Sabbath which distin-

guishes us. Were it not for our doctrine of the Sabbath we would be in line with the Northern Baptists or the Southern Baptists. Thus the Sabbath becomes our distinguishing point. And come what may, we stick to it and assert that it imposes an obligation upon all Christians. Friends, it is no light matter for any group to take such a position. When we once thus set ourselves apart, when we make an issue with the Christian world, are we not under obligation to do something about it?

All Christian people are presumably working toward a common end: the building of Christ's kingdom of righteousness upon this earth. We may make the approach from various angles; but we are all verging toward a great center. Presumably all want to use the best and most effective means of reaching the final goal. And it may be a real question whether any group is justified in standing apart, emphasizing a peculiar doctrine, unless that doctrine is very important and vital. If it is a question of obeying God rather than men, then surely they are justified. Such we claim for the Sabbath. But such a conclusion must impose obligation. If such a position is held with carelessness and indifference it cannot also be held as vital. So are not we Seventh Day Baptists under obligation? Must we not live, act, work, in harmony with our conviction? James said, "Faith without works is dead." Surely by our zeal and consecration we should justify our professed faith.

And some of us have long been troubled that we seem to be well satisfied with ourselves and not greatly concerned as to whether others accept this vital Christian truth. Is there not danger that our attitudes will belie our professions?

Yes, surely, we want to maintain our churches. We would like to see them grow and prosper; at least we would like to keep our natural increase, bringing our own young people into our churches. But what of further concern or effort?

In a meeting of a group of pastors, more than a year ago, it was stated that there are Seventh Day Baptist communities where churches would not be willing to have any special emphasis placed upon the Sabbath teaching, lest it would cause some ill feeling. If that charge is true, is it not time we considered just how vital we really regard the Biblical teaching concerning the Sabbath?

And right here is where some independent Sabbath keepers base their criticism of us. They say we are too passive, and lack the aggressive spirit which ought to go with real conviction.

Another element which may affect us as we face the future is a subtle psychology. We hardly expect anything to happen. We hardly expect new churches to be formed, unless indeed they come to us from independent Sabbath-keeping groups. It is a matter of surprise, if in the midst of one of our churches someone comes to the Sabbath and joins the church. And further, we have come to be known by historic Seventh Day Baptist names, such as Burdick, Babcock, Coon, Randolph, Stillman, etc. Wherever we hear these names, we think they ought to belong to us. If we hear or read a new name, we say, "Well, that must be someone who has married into one of our families." But why should we not have new names, new blood in our churches? I know situations in isolated churches where there is a real problem in the marriage of young people. They must marry relatives or marry outside the denomination. Why not begin to build an aggressive spirit in all our churches, and go out among the unchurched, seek to bring them into our churches and into the fellowship of the kingdom of God? Not simply that we may make them Seventh Day Baptists, but that we may win souls to our Lord and Master? Why not?

Another condition which confronts us as we face tomorrow, and for which we pastors may be largely to blame, is that our churches in general seem to expect the pastor to do all the soul-winning: that is, if any perchance may be done outside our own church families and Bible schools. We need to recover the art of evangelism and soul winning. Our future depends upon it. Pastor Stoll, of our new church in Irvington, N. J., says the pastor should not be expected to do the aggressive work; he should plan it, supervise it, and send others out to win people to Christ and his church. Such is the method in the Irvington Church, and the pastor expects an occasional report from his laymen as to what they are doing and as to the success they have had. Might we not profit by a cultivation of this same spirit in our pastors and laymen?

Organization there must be, and there must be methods of procedure in our work.

But above all and in all there must be the indwelling Spirit of God. When we have this Spirit in wisdom and in power, shall we not rise above such weaknesses and failures as may have beset us? Shall we not become humbly bold in our speaking, and powerful in our persuasion as we present the gospel of Christ to men?

Professor Rufus M. Jones has likened the situation of the Church as it faces its task to an experience he had with his Ford car back in the days before self starters. "He cranked the engine furiously but it would not run. He was on the point of turning in despair to some expert in mechanics, who could find out what was wrong with the machinery, when he finally realized he had not turned on the ignition. There was no spark, and so long as there was no spark the engine remained stalled." (Nat. Preaching Mission Manual)

So it could be for us. There is little use in building our machinery, in making our elaborate plans, or in saying the weakness is here or there in defective parts and methods, if we fail in our connection with the power of God. While there are many things which must be done if we would make our work more effective tomorrow, the first need is the Divine spark—that we may be a better people, more spiritual, less worldly, more devoted to the actual tasks of our Lord and Master.

We have appointed the Tract Society to plan and plead in a central feature of our work. In turn the Tract Society is dependent upon the spirit, the support, the earnest work of the people of all the churches. Thus working together, fortified by the Holy Spirit, we can make tomorrow much better than yesterday or much better than today.

ALFRED A. TITSWORTH

Alfred Alexander Titsworth, M.S., C.E., Sc.D., was born in New Market, N. J., December 4, 1852, and died at Penn Yan, N. Y., August 15, 1936. In young manhood he learned the carpenter's trade, but was forced at an early age, because of ill health, to change his profession. After attending Alfred University, where he matriculated in 1869-70, he entered Rutgers College, from which he was graduated in June, 1877. In 1878, he was married to Georgiana Alberti. For some years after his graduation he worked as a civil engineer in Plainfield, N. J., at one time being

the city engineer. In 1885, he was elected to the head of the department of industrial mechanics in Alfred University, where he served for nearly a year. He was called to a professorship at his alma mater in graphics and mathematics in 1886. Later he became dean of the Engineering College at Rutgers.

For nearly twenty years he served summers and vacations as a transit man for the United States Government in triangulating the state of New Jersey. He also assisted in redetermining the boundary line between New York and New Jersey.

In his later years of teaching he retired from the field of civil engineering and taught only pure mathematics in Rutgers University, and the New Jersey College for Women, which is closely associated with Rutgers.

During the World War he served on reconnoitering parties in New Jersey. He also has been a member of public commissions, both for the state of New Jersey and the city of New Brunswick, N. J., where he lived for over forty years.

In 1927, after teaching at Rutgers for forty-one years, he retired and came to Alfred to live with his daughter, Mrs. Elmina DeWitt. He spent the fall, winter, and spring months in St. Petersburg, Fla. The summer he spent in the North.

He has been a trustee of Alfred University for a number of years.

His long and distinguished life as a teacher, surveyor, and public benefactor has endeared him to a great many people.

—Contributed.

NATIONAL PREACHING MISSION

RADIO PROGRAM, COURTESY OF THE NATIONAL BROADCASTING COMPANY

E. Stanley Jones broadcasts. On the opening day of the National Preaching Mission, Sunday, September 13, Dr. E. Stanley Jones of India will broadcast one of his unusual messages over WEAJ and the red network stations at 10.00-10.30 a.m. (E.D.S.T.). This is the "Sabbath Reveries" program. Doctor Jones will be introduced by Dr. Charles L. Goodell of New York City. The Preaching Mission will be launched over radio officially in this broadcast.

Norman Vincent Peale will speak. On Saturday evening, September 19, at 6.45 (E. D.S.T.), Dr. Norman Vincent Peale will speak about the National Preaching Mission

over WEA and the red network. Doctor Peale is the pastor of the Marble Collegiate Church, New York City, and a member of the Department of Evangelism of the Federal Council of Churches.

Paul E. Scherer will be heard in a broadcast. On Sunday afternoon, September 20, at 4.00-4.30 p.m. (E.D.S.T.), which is the "Sunday Vespers" hour, Dr. Paul E. Scherer will speak over WJZ and the blue network on the National Preaching Mission. He is one of the national speakers and will participate in ten cities.

William Thomson Hanzsche will speak. On Wednesday morning, September 23, at 11.00 a.m. (E.D.S.T.), Rev. William Thomson Hanzsche will speak on the National Preaching Mission over WJZ and the blue network which is the regular "Trail Finder" program.

Lynn Harold Hough will radio. On Sunday afternoon, September 27, Dr. Lynn Harold Hough will broadcast over WJZ and the blue network at 1.30-2.00 p.m. which is the regular "Highlights of the Bible" hour. Doctor Hough who is the dean of Drew Seminary, and one of the National Preaching Mission speakers, will be introduced by Dr. Frederick K. Stamm, the radio minister of "Highlights of the Bible."

DENOMINATIONAL "HOOK-UP"

LIUHO, CHINA

DEAR BULLETIN READERS:

It has been suggested that in this number of the "Bulletin" I write about another family in which several of the members have become Christians, Seventh Day Baptists.

This time I have chosen a family by the name of Tsha. The most important member of it is the grandmother. Her daughter's name is the same as her own, for her son-in-law married into the family and took their name, as often happens in a bride's family when they have no sons.

My knowledge of the old lady goes back to the time soon after I came to Liuho. Some of you may remember that I took care of a crazy man who was chained to a tree in the cold, because he was so violent that the family could not take care of him in their poor little home. He recovered after a long siege both for him and me, and was my faithful servant for a long time, but when I was away

on a furlough, he had a relapse and eventually died. This woman is his sister.

I came really to know her through teaching her and another woman to read in the New Testament. Mr. Tong, the evangelist, had begun to teach them and I continued for a long time. Both women became Christians, but the other woman was of an inferior type and quite a problem. She died long ago.

Mrs. Tsha was handicapped by having sight in only one eye, and that was not good. But she loved to read the Bible, and she persevered till she could read fairly well, and what she reads she remembers and understands better than many who have a good education. She is not especially attractive in appearance, not especially tidy or refined, but she has a very good heart, which is most important, and I think he who "looketh on the heart" must be pleased with her. As she has learned more and more of Jesus' teachings, she has practiced them as well as she could.

Her husband was a barber, about the lowest class in China. Her son-in-law is a ne'er do well. She and her daughter have several times opened a food shop, trying in this way to eke out a better existence for the family, but as soon as they accumulated a little, he would get hold of the money and gamble it away.

Both women love children. The oldest daughter is an adopted girl, naturally refined and very attractive; then two girls; then twins, one of whom died last year; then two other babies in quick succession. The grandfather carried one of them to the orphanage as soon as it was born, but the grandmother went next day and redeemed it. "We are Christians," she says, "and should not give away our children."

The two older girls came into my industrial work several years ago, and both of them became Christians, largely, I think, through their grandmother. Then she brought her old mother, and then her daughter, so that now the only members of her immediate family who are not Christians are the two men and the youngest children, and I know she prays for them. So do I, but perhaps my faith is not so simple as hers. I should certainly be happy with her if the prayers are answered, because it would be such a wonderful thing for the whole family if these men should be changed in their lives, as well as for themselves.

She has features and carriage like pictures I have seen of some Indian chiefs. She is not ashamed of their poverty, but makes the best she can of their lives. She asks no favors if she can possibly help it, and if anyone does anything for her she is quick to repay the kindness to the best of her ability. It is hard to see how such a family can exist off a two acre piece of land, which I think is about all they have.

They live about a mile and a half away in the country. Yesterday San pak and I walked out there to see them. It was pretty hot, though towards night, and though she must have been very tired from hoeing cotton all day, she stood up behind us all the time we were there, fanning our backs. The daughter was sick, but she got up and boiled some eggs for us to eat. I had taken them some Chinese fruit off of my trees. They could not have any themselves, for if they should try to the neighborhood children would eat it all before it would be ripe. When we started back, I found some eggs in the basket which made me feel sorry, as there were reasons for thinking they were all they had. I found a number of the family sick with malaria, and when Mrs. Tsha came to church today I gave her a lot of quinine we have for free distribution, and some other medicine for her daughter, so I feel a little better about the eggs!

They live so far away that the girls cannot come at all regularly to their work on account of much bad weather, so they earn barely enough for their clothes. The older one is old enough to be betrothed, and there is a hard problem,—where can a Christian husband be found for her? They have had several offers for her, but from heathen families, and she would be compelled to carry on ancestor worship and do other heathen things which she should not do. May God open a way for her to live and please him!

DOCTOR PALMBORG.

—China Bulletin, July 6, 1936.

SHANGHAI, CHINA

DEAR FRIENDS OF MISS SUSIE BURDICK:

I have been asked to write an article for the "Bulletin" on keeping up with Miss Burdick. I said at once "It can't be done." Of course now that the "big heat" is on we are not going out as much as formerly, but I will tell you of some of the things we did this past

week. Monday evening our household entertained at dinner for Miss Ellen Smith, a missionary from Kiukiang who is returning home on furlough. Tuesday we drove out to the Blind Art School and called on Mrs. Fryer whose husband is in England visiting their daughter who is in school. In the evening the Burdick-West household entertained the members of the graduating class of Grace School for Girls at dinner—fourteen fine-looking girls, who when they leave here are planning to go to other schools. Wednesday afternoon, Miss Tsu, the principal of the Girls' School, entertained the members of the Burdick-West household and the teachers at tea. In the evening the teachers and Miss Tsu entertained the graduating class at a Chinese feast.

Thursday we visited the Door of Hope—one of the finest institutions in all China. In the evening the graduating class invited us all with the teachers to a Chinese feast, some of the food being prepared by the girls themselves. This was served in the girls' dining room, as was also the feast the evening before. The last year the girls are here they have to learn to cook Chinese food. They also have to learn to sew. Both feasts we excused ourselves from on account of the richness of the Chinese food in hot weather. On Friday Miss Burdick and I attended a committee meeting of the Institution for the Chinese Blind, and from there went to a tea which was being given for Mr. and Mrs. George Fitch who are leaving Shanghai for Nanking, where Mr. Fitch is continuing his work in the Y.M.C.A.

Home again in time for prayer meeting led by one of the teachers, Mrs. Chang, who was married June 13. I would like to tell you about her wedding, but that is another story.

Sabbath morning our English service was at the Rev. H. E. Davis home. This service was led by Mrs. Davis. We were all invited there for dinner to help Mrs. Davis celebrate her birthday. The dinner was planned by Marcia, the thirteen-year-old daughter, and indeed was a fine one with many good things from Mr. Davis' garden. In the afternoon Miss Burdick attended the Chinese service in the church. Rev. Zau from the Christian Alliance Church preached the baccalaureate sermon. After the service, as usual, many of Miss Burdick's old girls came to the house for an hour's visit. Miss Ruth Phillips and

her Chinese pupil, Rosemary Chang, always spend the Sabbath with us and we all look forward to their coming. In the evening we had moving pictures in the school auditorium. Miss Phillips has a movie camera and has taken some very interesting pictures, two of which were of the school children at their play, and drills, and of different ones of the mission. These were greeted very enthusiastically. Another reel was loaned by a friend and showed pictures taken on a trip round the world. We enjoyed them very much, but it was a busy night for the mosquitoes.

Sunday morning teachers, students, and coolies were as busy as the proverbial bee. Flowers were to be arranged for the auditorium platform and all the last minute preparations for commencement. The girls in their cream color dresses (Jersey cream) and the boys in their long white silk garments looked very fine. Dr. Herman Liu, whom some of you may have seen when he was in America with Dr. E. Stanley Jones, and who is president of the University of Shanghai, gave the address. It was another busy time for mosquitoes and fans, especially the latter.

A school board meeting was held in the Burdick-West parlor at 1.30, and at 5.30 the members of the mission met to consider important questions. Then dinner at 7.30 with guests who were leaving Tuesday for America. To bed at ten o'clock, and now on Monday morning, June 29, we are planning another quiet week.

Sincerely yours,

EMILY CHAPIN.

Miss Zau

Her nickname used to be "The Rabbit" and now it is "The Boy." (She carries the baggage and waits on the crowd on an outing.)

Miss Zau is our jolly little first grade teacher. She took her junior high school work with us and became a Christian here. After graduation she taught a while in the city school, then a way was found for senior high school work and she graduated from Bridgman School. Since then she has taught here three years now. This spring, at some evangelistic meetings she had a deep spiritual experience, and when spring vacation came she decided to go home, and give the message to her home folks and neighbors. As she said, "I am the first one of my family and the

first one of my town to become a Christian. It is my privilege and duty to tell them about Christ."

She returned radiant — such a wonderful opportunity on the boat! Everyone was glad to receive the tracts and to hear her witness. At home was another wonderful opportunity. Family and friends all welcomed the gospel message.

Last evening as she was about to leave she told me with great joy that her nephew had become a Christian this term, and when she told his father yesterday the father made no objections to it. She has Bible portions and some Sabbath school wall charts to take home for use this summer. Pray that she may be greatly used of God and may have the joy of bringing her whole family to Christ.

A. M. W.

The principal of the Girls' School, Miss Tsu, who has been in ill health for the past two years has sufficiently regained her strength so she expects to be able to carry on alone after Anna leaves in the fall.

Anna and her mother are planning now to leave for the U.S.A. the latter part of September or early in October, if the way is clear.

Winthrop Davis, who has just finished at the American High School, sails for the United States July 4, on the "President Pierce." He will spend some time in California, Colorado, and New Mexico, before going East to enter school.

Recently Anna West received a letter from friends in the United States in which was a draft for one hundred dollars, which was, the writer said, the tithing of years gone by. I quote from the letter: "Use it as you see the greatest need for it, or where it will do the most good. My first thought was to use it for your mother's fare home. She is such a wonderful help in the mission, and yet her work goes unrewarded, financially, not even her fare back and forth. And so unless you think best to use it otherwise, use it for her fare or something she needs."

Since the time of issuing the last "Bulletin" both schools have put in telephones. This was made necessary as the "pay per call" system was inaugurated April first. This we find is another great convenience.

Now Friends, please remember when in Shanghai and you wish to locate us, that the Seventh Day Baptist Mission is at 23 Route

de Zikawei, telephone number is 80430. But if you want the Girls' School or members of the Burdick-West household call 81482. Their address is 318 Rue du Capitaine Rabier. No, they have not moved, but the new gate house on the street around the corner has given them a new address.

—China Bulletin, July 6, 1936.

FAYETTEVILLE, N. C.

Miss Emily Newton died August 17, was buried in the cemetery in town, with her Newton relatives. She has been sick for some time, had a heart attack which caused her death. Will you kindly let her friends, whom you know, hear of this? I do not have addresses.

Yours truly,

(MRS.) I. F. SMITH,

Superintendent,

Confederate Women's Home.

NORTH LOUP, NEB.

It might be interesting to note that George Thorngate has tried to specialize in "T B" because there is so much of that in China where he was and where his heart so longs to be.

Having to return to the United States on account of insufficiency of funds to send him, he was at a little loss to know where to establish his practice. He found an opportunity to go in with a prominent group of three physicians in Phoenix who specialized in "T B." Soon after he went there the other physicians left for causes, not important here, and left George with a splendid practice.

And still with a big practice, he wants to and hopes it will be possible for him to leave it for much less pay and return to his missionary work in China.

Carroll Hill is another home boy who has made good. At his young age to be minister in the largest church of his denomination is something worth mentioning. He does not speak quite like his father, but is not half bad, and there are many older men who wish they might do half as well.

He and his wife were here a couple of weeks ago, this being her first visit to Carroll's old home. He took her for a ride about the country to see some of his old haunts. Two of the places she insisted on seeing were the old irrigation ditch where Carroll had a run-away when a small boy and the hill on the Bennet place where Carroll sat down on a bumble-bee's nest while making hay there.

She had heard about those two incidents so many times she insisted on seeing the topography of the episode. — From *Bucolic Screeches* by Geo. G. Gowan, "The Loyalist."

NORTONVILLE, KAN.

The men and women had an opportunity to present their views on the church and loyalty to it on Men's Day and Women's Day. The former was on April 18, and the latter June 13. The men discussed the church's faults, opportunities, needs, and tasks. The ladies presented "Loyalty to our Church" under the headings, "Find Your Place," "Avoid Distracting Claims," and "Yielded to the Spirit."

These meetings were such a success that the two special days will take their place in the yearly program of services along with Children's Day and Christian Endeavor Day.

Bible Chautauqua

Since there was no union Daily Vacation School this year, we put on a substitute program — a Junior Bible Chautauqua, which met Tuesday mornings and Thursday afternoons during the month of June. Pastor Osborn was assisted by Austa, Lila, and Julia Stephan and Reba Kenyon. Classes were held and some dramatizing of Bible stories was done. There was Bible memory work, supervised play, and singing practice.

Twenty-eight boys and girls were enrolled, and there were others who came just for a day or two. The closing day a treat of ice cream was given those present.

Bible Conference

Sabbath afternoon, July 25, the fourth annual Summer Bible and Christian Life Conference will begin with a mass meeting at which four young people will discuss this year's theme: "His in Daily Living."

The daily schedule for the week will be similar to that of last year, with classes in Bible study, the Sabbath and Seventh Day Baptists, and Christian Endeavor methods.

At the evening services different pastors of Jefferson County will preach the sermons.

Honor Service

This year we had the smallest number graduating from the grades and high school in several years. Herbert Crouch was the only Seventh Day Baptist in the local senior class. He was one of the three honor graduates, and had honors in athletics and dra-

matics, as well as other school activities. Quentin McClure was graduated from Eppingham High School. His special distinction there was in debating, and he wears a fine medal for that.

The grade graduates were Marguerite Langworthy and Eugene Stephan from the local junior high school, and Bobby Wheeler and James Bond from the country.

Lois Wells finished her degree work at Bethany College in Linsborg, and is now a full-fledged musician in all lines.

—*Gospel Clarion*, July, 1936.

VERONA, N. Y.

A special "flower service" was held on the Sabbath of August 15. Pastor Davis preached an appropriate sermon, "A Message From the Flowers." Text from Ecclesiastes 3: 11; Matthew 6: 28, 29.

The church was decorated with a profusion of beautiful flowers for the occasion including a large basket of gladioli given by a Lutheran neighbor who cultivates them for the market. Several visiting friends were present to enjoy the service.

The ordinance of baptism was administered to two children from the Syracuse Church, by Pastor Davis after our Sabbath service, August 29.

Our church night program, held September 5 in the church parlors, was in charge of the young people who are soon to leave for college and teaching positions, with Allison Smith toastmaster. A fine program was given.

Rev. Herbert Polan of Brookfield made a few remarks, also Alfred Perry of Galway. Chorus singing and prayer closed the program.

Pastor and Mrs. A. L. Davis and son Alfred leave for West Virginia this week—our pastor and wife, for two weeks vacation, and Alfred to resume his studies in Salem College.

CORRESPONDENT.

THE RECRUITING WORK OF THE CHURCH

BY RAY POLAN

(Read at the Western Association, Independence, N. Y., May 31, 1936)

If the church, established on the teachings of Jesus, is to survive, its chief duty is to preserve and perpetuate itself. This may seem to be a selfish point of view. The majority of

the people spend most of their time looking after their physical needs, from necessity. Self-preservation, whether of the race or the church, is essential for the greatest good to the greatest number. The church, as we know it, is not organized for the sake of individuals only. It is a group, increasing in number, organized to help each other and then to spread the glad tidings to those who are indifferent toward, or ignorant of, a reasonable understanding of the meaning of Christianity. If the foundation is strong, the superstructure can safely be added.

In a discussion of the recruiting work of the church, you are expecting some ways and means to be suggested. In the time allotted only general suggestions can be made. If the local church will cultivate three fields, the religious activity of each community will increase beyond the expectation of most of us. The three fields are: (1) the present membership of the church, (2) the boys and girls in the families of the present members, and (3) those in the community who have no active church affiliation.

The present list of members of each church needs to be examined in an effort to find those who can be returned to active duty. The reference here is not primarily to the long list of inactive nonresident members that most churches have. The inactive nonresident members should be encouraged to work with a church nearer them, and their names dropped temporarily or permanently as the case requires. There is usually a large number of people living near the local church who seldom show any concern for their duties to the church. A way needs to be found to revive their interest. Among these people are those who have lost interest because they could not agree with others on some subject. They forget that one does not find two people who exactly agree on very many topics. There are those who feel that no one has an interest in their welfare. It may be that no one has talked with them about the work a Christian should do since they were baptized and joined the church. There are those who feel that all that is wanted from them is money and/or work to keep the physical side of the church going. That is the tangible side. The spiritual values are most difficult to try to define. To do good and to be good, both require individual decision and judgment. To reach these people requires tact and courage and

training adequate to meet all situations. Not many people can do it, but a few could be trained to it.

The second field is cultivated better than either of the other two. If the boys and girls attend Bible school and other religious classes, they are led along quite easily. Since most people make their decision under twenty years of age, great care is necessary to see that the path is clearly marked. The greatest danger is that their interest may be allowed to die after it has been aroused and they join those of the first group. In this connection I shall quote from a book written by an expert in psychology. (It was written as a result of experiments he had performed.) "The Bible school and church do help to inculcate the basic concepts of right and wrong, selfish and unselfish action, in the growing child. They help to establish the basic belief in God and a divine moral order as the source of these concepts. They are, therefore, of incalculable assistance to parents and society in giving children the necessary foundation for developing good characters and personalities. It is not surprising that our tests have shown that children who went to Bible school had better personality traits than those who did not, and that children of parents who went to church had better personalities than the children of parents who did not go to church.

"The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept. When parents decide not to send their children to Bible school until they are old enough to know what it is all about, they are adopting a principle which, if generally applied, is ruinous. For by the time children have learned what it is all about, it is often too late for them to do much about it. Many valuable years, in which they should have been acquiring unquestioning habits of right conduct, have been wasted."

The third group includes the adults in the community who are not active in any church. Sometimes these can be reached by an evangelistic campaign, but in recent years that method does not seem to be as effective as it once was, chiefly because the ones who need the message will not hear it voluntarily. Jesus preached and talked to crowds of people many times, but his most effective work was with individuals or small groups. He was not a social reformer. If he had been, probably he

would have been king when the crown was offered him. But he reformed men. When he called some of his disciples he said, "Follow me, and I will make you fishers of men." He asked individuals to work with him.

After a period of training he sent them out with the command, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." He sent them to their own group first. It was not until after the resurrection that he gave the broad command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." People should be invited and invited. It should be done personally, privately, and sincerely. Most of us do not know how to do it. If the invitations of a small group were effective each year, what an increase it would mean in a few years.

HOMESICK

BY ALMA BOND

The mountains lift their lofty peaks
To touch the clear blue sky;
Downy bits of cotton clouds
Drift slowly by on high;
Sparkling streams and verdant hills
Beneath the azure dome;
And Colorado's beautiful—
But Kansas is my home.

The setting sun is lost behind
The hills, so blue and dark,
And just above, a pale pink haze
Is touched with gold. And hark!
A bird is singing! But his tone
Says, "Kansas is your home."

This pastel beauty is delight,
But let me see again
The dazzling glory of the sun
That sinks beyond the plain;
That flaming scarlet, merging now
Into an orange hue,
And higher yet is violet,
And all is blent with blue.

My soul is awed by shaken gold
Of aspens on the hill, or mirrored
In a mountain lake cupped in the vale,
But still I crave the autumn splendor
Of the maples that I know.
Yes, Colorado's lovely,
But to Kansas I would go.

Nortonville, Kan.

MARRIAGES

BROOK-LANGWORTHY.—Married at the home of John Langworthy, father of the bride, in Adams Center, the evening of September 5, 1936, Mr. Harold Brook and Miss Hazel E. Langworthy, both of Petersburg, N. Y. A former pastor of the bride, Rev. E. A. Witter, performed the marriage service. The future home will be in Petersburg, N. Y.

COTTRELL-JORDAN.—At the Seventh Day Baptist parsonage, Salem, W. Va., September 2, 1936, Lynn B. Cottrell and Mildred L. Jordan, Rev. Geo. B. Shaw officiating. All of Salem, W. Va.

CRAW-McWILLIAM. — At Starved Rock State Park, La Salle, Ill., on July 19, 1936, occurred the wedding of Miss Elmina Josephine McWilliam, daughter of Mr. and Mrs. J. E. McWilliam of Milton, Wis., and Mr. James Craw, Jr., son of Mr. and Mrs. James Craw, Sr., of Monmouth, Ill. Rev. J. F. Randolph of Milton Junction, Wis., officiated.

DAVIS-FRANKLIN.—At the home of the bride's parents, Mr. and Mrs. H. Arthur Franklin, Rome, N. Y., August 11, 1936, Mr. Arnold A. Davis of Battle Creek, Mich., and Miss Harriet L. Franklin. The groom's father, Rev. Wilburt Davis, was assisted in the ceremony by the bride's pastor, Rev. A. L. Davis. The new home will be in Battle Creek.

SUTTON-TATE.—At the Seventh Day Baptist parsonage, Salem, W. Va., August 29, 1936, by Rev. Geo. B. Shaw, Brady Sutton, Jr., of Blandville, W. Va., and Mary N. Tate of Smithburg, W. Va.

OBITUARY

CRANDALL.—Leonora G. Wood Crandall, daughter of Benjamin F. and Eliza A. Boyce Wood, was born in Independence, July 22, 1846, and died at her late home on the Andover and Independence town line, August 28, 1936.

She was married to Sherman G. Crandall, February 28, 1870, and came to live where she has since resided. To them were born four children: Benjamin R., of Wasco, Calif.; Florence E., who died in 1899; C. Milford, who lives on the Crandall homestead; and Elrene, wife of Rev. William L. Burdick, of Ashaway, R. I. Her husband, Deacon Sherman G. Crandall, died May 9, 1918. Her three children and five grandchildren and a wide circle of relatives and friends mourn her passing into the life beyond.

Funeral services were conducted from her late home on "Crandall Street," by Pastor Walter L. Greene, assisted by Dr. William L. Burdick, a former pastor, and by Rev. H. E. Crossley, pastor of the church of her childhood. Interment in the family plot at Independence. W. L. G.

DECKER.—Milford H. Decker was born at Fish Creek, N. Y., May 29, 1857, and died at his home in Oneida, N. Y., August 22, 1936.

On December 15, 1878, he was married to Delia Hines. To them were born nine children.

Some forty years ago he united with the Verona Seventh Day Baptist Church, a convert to the Sabbath. Later, feeling the necessity of working on the Sabbath (as he thought), he had his name dropped from the membership roll, though he continued his support to the church. Some months ago he came into a joyous experience with Christ, had his name restored, and felt very happy in the new relationship.

He is survived by his wife and by three children. The funeral was held from the church, August 25, 1936, conducted by his pastor, Rev. A. L. Davis. Burial was made in Grove Cemetery. A. L. D.

TITSWORTH.—Alfred A. Titworth, born December 4, 1852, died August 15, 1936. (A more extended obituary elsewhere in this issue.)

"God loves us, not because we are good, but that he may make us better."

It is just as impossible to make an unrighteous person a Christian by law as it is to square a circle.—*Liberty.*

RECORDER WANT ADVERTISEMENTS

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

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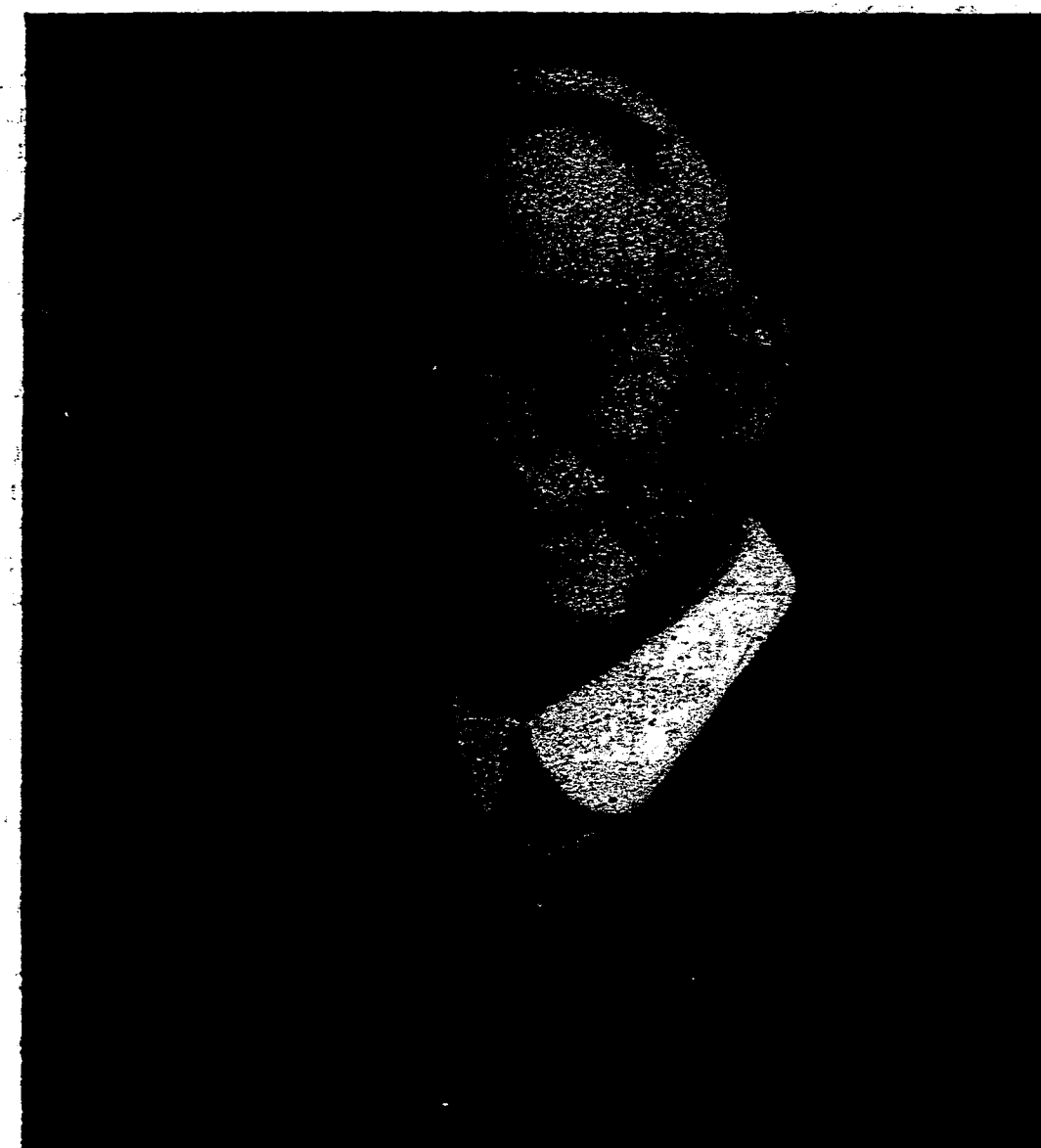
WANTED.—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good home and wages in Seventh Day Baptist community. Steady work to right person.—Luther S. Davis, Star Route, Bridgeton, N. J. 3t

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Rev. Clayton A. Burdick—twenty-seven years pastor of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I. died of pneumonia in a Providence, R. I. hospital, Wednesday, September 16, after a long illness.