

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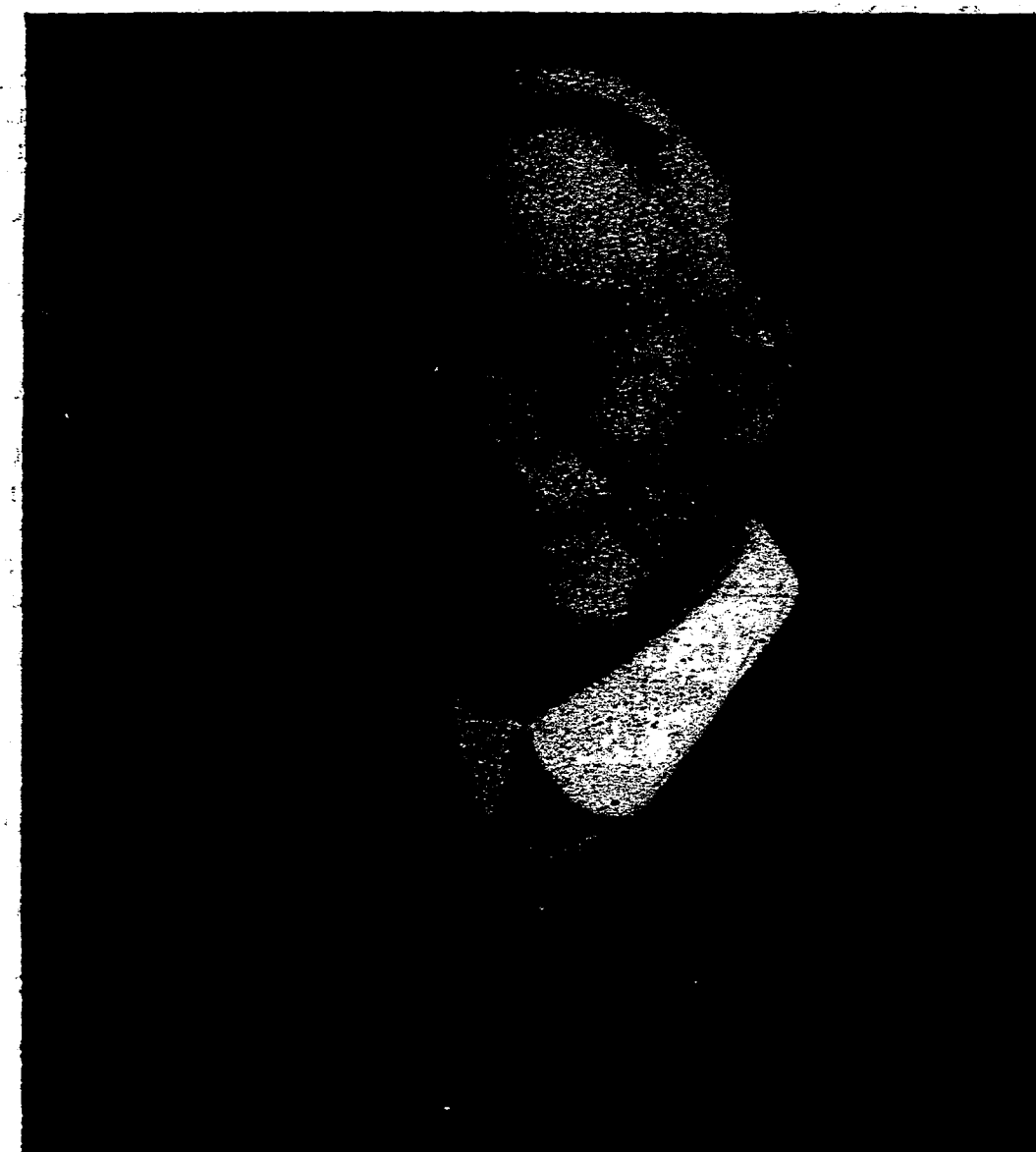
WANTED.—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good home and wages in Seventh Day Baptist community. Steady work to right person.—Luther S. Davis, Star Route, Bridgeton, N. J. 3t

The Sabbath Recorder

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No. 7



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.

The Sabbath Recorder

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less expressly renewed.

Faithfulness Rewarded "If a man is going to believe something, he has got to believe it." These words were spoken by his boss to one who not long ago accepted the Sabbath truth and has been tested in its faithful observance. He recently became a member of a Seventh Day Baptist church. Formerly he was a Catholic, and is Italian.

He writes of his experiences and of the wonderful ways in which the Lord has blessed his life in his determination to keep the Sabbath, loyal to his convictions. For some time he was employed as a railroad man. The men worked in two shifts with four days each week; his shift had the Sabbath as one of its days. My friend sought to get an exchange of shifts but was disappointed. The loss of a day out of four was serious to a man with a family of five to support. He says, "But my mind was made up to plunge, as Esther's was," for "God is able to do mighty things for us." After starting on this system, one night as they had put away their tools and were leaving the tool-house and he was leaving with depressed

spirit, he was called by the foreman and his assistant, who were accompanied by another man. "Here is a man," said the assistant foreman, "who will change with you." "Thank God," the good friend writes, "He had touched a man's heart to change with me. I went the rest of the way home so happy, and my wife and I both rejoiced over it."

But that work did not always last. In the increasingly depressing years the friend came to a W.P.A. job, with its various forms of labor on the county roads, during the past eight months. Here the men had to labor eight days every two weeks. A part of his letter follows:

Every job I go on I try to work hard to please my employer, because I believe that is what God would have us do. I was not so before conversion. You see, that is why I know God is real. Well, I had the Sabbath to attend to here on this new job. I saw my assistant foreman about it, and he sure was very encouraging, because he said, "I will speak to Mr. — about it. You are a good worker and I have been watching you." You see many times when the weather was bad and we had to go back home, we must later make up the lost time. Often it would fall on the Sabbath. . . . He came back and told me he had spoken to Mr. —. He said if I had a chance within the period to make up my lost time, I was to make it up, if not he said he would send in my whole time without working for it.

Some time later on an occasion of three successive days of lost time because of rain our friend asked the foreman if this would make so much difference as to necessitate his working on the Sabbath of that week.

Oh, how weak I become at times. It just seems that I will never learn from what God has done for me in the past. Well, here is what he said to me: "Young man, don't you worry about that; you are one hundred per cent. We will take care of you on that. If a man is going to believe something he has got to believe it." How good God is. I don't mean to boast, only in the Lord, but those are the words he used. I thank God that he is making a Christian out of me, that others can see Jesus in me. I mean to live for him.

We may well thank God for this testimony. We doubt not it could essentially be repeated in many other lives. Sabbath keeping and all real Christian living demand the whole heart and life—ready to make sacrifices and meet all kinds of character tests. Yes, "If a man is going to believe something,

he has got to believe it"—believe it deeply and sincerely enough to let it show out in all times of his life.

E. Stanley Jones Dr. E. Stanley Jones, In America the world famous missionary-evangelist of India, arrived in New York on the "S. S. Queen Mary," Monday, September 7, to lead the National Preaching Mission in its three months' tour of the United States, during which it will seek to arouse and deepen the spiritual interest and life of America.

Believing that Doctor Jones is the outstanding leader for this purpose, the Federal Council of Churches of Christ in America, which is conducting the mission, arranged for his return from India for an extended period. Heading a group of fifty-three nationally and internationally known clergymen, laymen, and women who have volunteered their services for the mission, Doctor Jones will speak in each of the twenty-five major centers of population to be visited in twelve weeks between September 13 and December 9.

The mission opened its campaign in central New York, Albany, Buffalo, Syracuse, and Rochester being visited on September 13, 14, 15, and 16. Four-day missions are now being held successively in twenty-four cities from coast to coast, including Vancouver, Canada. The series will close in New York City December 6-9, where a mass assembly of Protestant men and women will be held in Madison Square Garden.

Before sailing for the United States, the famous missionary, who has been called "the ambassador of Christ to the people of India" and who has been stationed in India for twenty-nine years, conducted a series of evangelistic meetings in Johannesburg, Capetown, and other communities in South Africa. Prior to that, he spent three months in retreat in the Himalayas, engaged in study, prayer, and meditation for the task facing him in America. His last visit to this country was made in 1934.

While Doctor Jones is officially a missionary to the high caste, educated Mohammedan groups in India, he has achieved notable success with meetings and round table discussions in China, Japan, Korea, Malaya, Burma, South America, and the United States. He has won the respect and admiration of

the leaders and the masses in these countries. He counts among his personal friends Mahatma Gandhi, Dr. Rabindranath Tagore, the Indian poet in whose school he has spent several months studying India's culture and religion, and many other leaders of Indian thought and life.

Books from his pen have been among the dozen religious best sellers published since the beginning of the century, and have been translated into many languages. The most famous are "The Christ of the Indian Road," "Christ and the Round Table," "The Christ of the Mount," "The Christ of Every Road," and "Christ's Alternative to Communism." His most recent book, just coming from press, is "Victorious Living."

Several radio broadcasts in which Doctor Jones will speak have been arranged in connection with the Preaching Mission. Our readers should watch the various programs published in the papers throughout the country and hear this gifted and consecrated man of God. Whether permitted or not to hear him, we are all interested in the mission upon which he comes and should all do whatever and all we can to promote and make successful the work of the "Preaching Mission" in America.

More About Conference Our space was so overrun last issue of the SABBATH RECORDER that the report of Conference was interrupted. This may have been an advantage, but it may have been a disappointment to many. Increasingly, we believe, readers of the RECORDER are interested in the reports of such meetings.

Meals were not served as usual at Conference, but the delegates and visitors went to hotels, restaurants, cafes, and other eating places. Everyone seemed well satisfied with this plan and good meals and service were had at reasonable cost. Some roomed where cooking privileges were granted and got all or part of their own meals. There was some loss in common fellowship in the restaurant plan, but we noted special friendly and family groups on many occasions. There seemed to be two specially good reasons in favor of this kind of service at Conference, namely, no local people kept away from the meetings in order to serve meals or wash dishes, and no deficit to be added to the cost of Conference.

Few realize how much hard work was put into the music of Conference by Professor Harold Stillman, the leader, and those who assisted him in the choir and other numbers. Rehearsals all had to be done between sessions. There was no showy music, with an exception or two, but it was of an exceptionally helpful nature and of spiritual character. The special numbers—by the Salem and Milton quartets, the Alfred sisters, the twins from Milton Junction, and various other combinations, local and from abroad, and solos—were all good and much appreciated.

The young people stood by nobly and were in helpful and pleasing evidence everywhere. Their contributions on their own and other parts of the Conference program and their rallies and meetings after and before regular sessions were of high type. These activities will be reported by one of them, we hope.

There was no mistake made in taking the 1936 Conference to Boulder, bringing inspiration, as it did, to large groups of young people and lone Sabbath keepers and to new leaders who never before had had the privilege of being in such a meeting. This fine outpost church has been encouraged and its position in the city strengthened by the coming of the Conference with its people and leaders from the East and West.

SABBATH EVE

The sermon and testimony meeting of Conference are always keenly anticipated by all. This night a fine audience—many of whom had never been in such a meeting before—faced Rev. Claude L. Hill of Farina, Ill., who preached a telling sermon. No notes were taken, so the general impression must be depended upon.

The people were given opportunity mostly by groups, representatives speaking for the group. For the most part calls were made by states or churches. Naturally the largest representative groups were Boulder with fifty-eight, and Denver with forty. Three states—California, Wisconsin, and New Jersey—ranked equal, with eighteen each. In all, the total was 197 from some twenty different states. Mill Yard, Holland, and Germany were represented and spoken for by Dr. Corliss F. Randolph. A lone Sabbath keeper sent the word she was praying for the

Conference; she sent \$1.25 to be used and a request to sing, "What a Friend We Have in Jesus." The hour was not prolonged and all went home feeling the beauty and helpful influence of message, testimony, and fellowship.

SABBATH WORSHIP

About one hundred fifty were present at the communion service preceding the worship service. Rev. Eli F. Loofboro of Lost Creek, W. Va., assisted by the attending deacons of the churches represented, administered the ordinance of the Lord's Supper, and many partook. It was a blessed and helpful service. Doubtless many were present who do not have regular opportunity for this memorial and fellowship service.

At ten-thirty the morning worship was conducted by Pastor Coon assisted by Rev. John I. Easterly, pastor of the Seventh Day Baptist Church of Healdsburg, Calif. The message was brought by Rev. Loyal F. Hurley. It was a soul-stirring message—more than one can report—and challenged us all to go home and accept the offers the Lord makes us and use the gifts that already are ours. We hope to persuade him to write out this message for us.

The program of the young people Sabbath afternoon, with other activities, will be reported by them and the papers will appear in due time in the Young People's Department. Maxine Armstrong presided, and Wilna Bond conducted a discussion period, with great credit to themselves. They are both of Alfred, N. Y.

SABBATH SCHOOL BOARD

No work is more fundamental to Christian growth and training for present and future service than that promoted by our Sabbath School Board. The program of this board was presented by Rev. John F. Randolph of Milton Junction, Wis., president of the board, who presided. Attention was called to various points in the mimeographed sheets, and Rev. Erlo Sutton was presented to give an address on "Christian Education and Citizenship." Much is done and spent, he asserted, to train in mathematics, sciences, and economics, while all too little attention is paid to teaching religion. At the same time when people are overwhelmed by problems and conditions that embarrass and discour-

age, they turn to religion for assurance. A great part of our task is to find ourselves.

A splendid address was brought by Otto Mayer of the International Council of Religious Education on "Christian Education in a Changing World." Emphasis was laid upon the need of doing more than ever before, great as the work already done, if Christian education is to meet the needs of a new day. It will not be enough merely to oil or speed up old machinery. Prepared, unemployed youth will not wait for something to turn up. The youth of Italy, Germany, and Japan illustrate this. America cannot afford to let her youth lose their faith and hope. A new definition of our objectives is needed. We must make this a friendly age. Friendliness is perennial. We cannot teach faith in December and friendliness at Easter, only. We must discuss what Jesus actually taught, and be satisfied in our teaching not with abstractions but with realities. Religious education must make people conscious participants in the great task of the kingdom we are seeking to build.

As Christians it is our business to point out what is happening to personalities. "You can't harm another without harming yourself." "Nationalism," Doctor Mayer said, is fast becoming "man's other religion." "War," he continued, "is a Christian problem," and we must all face it, old and young. We must break the vicious circle of fear, suspicion, hatred, destruction, by getting a new attitude of mind, good will, faith. We must overcome our great defect in religious education—well wishing — our easy, ineffective way. We must be participators in that which shall be effectual in the great kingdom task, and give learners opportunities of participation.

WOMEN AT CONFERENCE

On Friday afternoon of Conference, the women were invited to the home of Mrs. W. N. Munsey; at this meeting Mrs. Loofboro presided. Women from the different societies described their various activities and discussed means of interesting and using the younger women in society work. Mrs. E. M. Holston read interesting extracts from a letter recently received from Mrs. Hargis. Tea was served and an enjoyable social hour followed.

The formal program of the Woman's Board on Sabbath night was preceded by a

worship service conducted by Rev. E. M. Holston. Dr. Walter Hancock led in prayer, and after the anthem, "The Lord is the strength of my life, of whom shall I be afraid," Mr. Holston read John 10: 1-16 and John 21: 21, 22, and discussed different authorities for moral conduct, as (1) self; (2) fad; (3) ridicule; (4) love, which is emotional and should be the impelling force. Love is the greatest power in the world, and Jesus invites us to the greatest experience in life—to follow him because we love him.

Mrs. Eli F. Loofboro, president of the Woman's Board, presided at the woman's program and read the report of the board. After a solo by Miss Ruth Sarah Davis of Salem, Mrs. Loofboro introduced Mrs. George R. Thorngate who discussed "The Sabbath and the Lean Years" in a thought-provoking address. This concluded the evening program.

SUNDAY PROGRAM

Two strong addresses were given Sunday morning—one by Rev. A. F. Ragatz, D. D., of Denver, secretary of the American Bible Society, Western District; the other by Rev. James L. Skaggs, read by Dr. Corliss F. Randolph. Doctor Skaggs was suddenly called away by the serious illness of his brother in Missouri.

Doctor Ragatz' address was much appreciated by all, one feels sure. It was full of information and was well delivered. We were led to see how the American Bible Society is our servant and helper. Since it will appear in full in these pages, attempt is not made to report any detail of this excellent address.

Doctor Skaggs' address, "Does the Christian Church Want World Peace?" was a carefully prepared paper bringing before us the pronouncements concerning war and peace by many of the leading denominations. "I believe," he said, "that our churches are also standing solidly behind the sentiment advanced by our President that our soldiers should not be again sent to fight on foreign soil."

In the afternoon Miss Ruth Norwood of Alfred spoke on "Youth Prepares for Citizenship"; Professor W. Ray Rood of Riverside on "Temperance or Taverns"; and President J. Nelson Norwood on "Party vs. Patriotism." Miss Norwood suggested as steps to be taken in youth preparation: (1) trained

intelligence, (2) information in fact, (3) enthusiasm, (4) social mindedness, and (5) tolerance and unbiased judgment.

Doctor Norwood spoke without manuscript. After defining "party" and "patriotism," he said the real issue is not war, liquor, Townsend plan, "share the wealth," the Constitution, sound money, good administration, or civil service. The issue is rather from a party point of view: (1) Who shall control government and patronage for the next four years? (2) How fast shall forces of integration and social control succeed in place of individualism, initiative, and independence? The historical approach to existing conditions was reviewed. For one hundred years we have been heading toward present conditions. Note the case of railroads, trusts, food inspection, banks, unions, schools, barber shops. Our ancestors would be appalled at our curtailment of liberties the loss of which we think of not at all. If you want to slow up the process of integration, he said, vote Republican; if you want to accelerate, vote Democratic; and if that is not fast enough, vote Socialist.

Some things were urged upon patriotic Christian citizens: (1) Keep our heads—"don't get overheated, vituperative." "Don't generate heat instead of light." Don't be too ready to "judge motives." "Remember men are not wicked just because they differ from you." (2) Exercise discrimination. (3) Call in your historic sense of balance. Thirty-seven presidential elections—all thought crucial by some—not over half a dozen were, and perhaps only one—that of 1860. Remember things will look different to you a little after election. Remember the same road leads to Cleveland and New York. (4) Don't get cynical. The world goes on. (5) Get busy—study, think, decide. Get into your local campaign from the first.

The evening sermon—Christian Citizenship—by Dr. S. Orestes Bond of Salem, W. Va., was the closing address of Conference. In the devotional service preparatory for this address, Rev. John F. Randolph, proceeding from the text, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," said life is a constant adventure in asking, seeking, and knocking. The hazards of life are justified by its goals. This is seen in realms of thought, spirituality,

emotion, action, evangelism, and religious education.

President Bond announced as his texts, Psalms 83: 7, John 10: 10, and the words, "All men are created equal." If America is a Christian nation, he said, it is because it has a Christian citizenry. Christian citizenship is a matter of life. Our failures and losses must not be laid at the feet of our ministry. "How many times has your pastor proposed something worth while, and you threw cold water on it?" We must work as well as pray. God's help is extended when men work. Biblical illustrations were recalled—Elijah at Carmel, Peter and Paul; from modern history; Washington prayed at Valley Forge but fought victoriously at Yorktown; Livingstone and Moody prayed and labored. What church of today is different from that of other ages?

The Christian citizen of America has made many conditions better, for example, the impossibility of making little children work at hard labor. The Christian citizen must be sensitive to human needs around him. He must find the way for youth and others to be helpfully employed.

Rev. W. D. Burdick His many friends will be glad to know that **Improving** Rev. Willard D. Burdick, pastor of the Rockville and Second Hopkinton, R. I., churches, and president of the Missionary Society, is back home from Baker Memorial Hospital, Boston, Mass. From a major operation he is reported as recovering nicely, though slowly. The best of medical and surgical care has been had. We are glad to hear so favorably from him, but join with the doctors in the advice—to go slow on getting back to work. The orders are—"No work in September, and after that be careful."

For nearly fifty years Brother Burdick has been in the active ministry—yes, active. He has been able to do a prodigious amount of valuable work, with never a lay-off for sickness before—a wonderful record, of which one might justly be proud, and for which we, his fellow workmen, are devoutly thankful. We pray he may be fully rested and spared yet for years of counsel and service.

News Items As the nation's boys and girls returned to school there were a few conspicuous absences because of refusal to salute the

flag. In a number of states, "salute the flag" cases are pending in the courts, and the decisions will go far to give us new definitions of the extent of religious liberty.

In California, nine-year old Charlotte Gabrielli remained at home from Sacramento schools. The girl is a member of Jehovah's Witnesses, whose beliefs are such that they are forbidden to salute the flag. The father of the girl says he will not send her to school, while the authorities say they will dismiss her if she fails to salute the flag. The courts will soon consider the case.

In Salt Lick and Springfield Townships, near Uniontown, Pa., three young members of Jehovah's Witnesses were barred from public school by the authorities and a court case is pending.

The week's news contained new evidence that the Bible is a popular book. The Book of the Month Club, which selects titles of prominent books, announces that in October it will distribute the Bible as a "book dividend" to all its members. It is a special edition carrying the subtitle, "Designed to Be Read as Living Literature," arranged and edited by Ernest Sutherland Bates. Poetry is printed as poetry, drama as drama, prose as prose, letters as letters. Punctuation and spelling are said to be "modernized" and certain passages are omitted.

Churches were filled for the opening of the Preaching Mission in Albany, Buffalo, and other cities. Those sponsoring the meeting felt greatly encouraged. Young people's meetings were full. Two hundred twenty-five ministers within a radius of seventy-five miles of Albany came to hear Dr. E. Stanley Jones speak. This included clergymen from Vermont as well as New York. Capacity crowds were reported in outlying churches where special speakers of the mission were heard.

All the speakers mentioned the point that with the growth of a real love for Christ, there comes a spirit of tolerance, a lessening of the emphasis on minor points of difference and on petty personal things. Doctor Jones said that the coming of the kingdom of God on earth would mean a breaking down of all divisions. In addressing the ministers, Doctor Jones emphasized that the "way to live victoriously is to forget self." The man

who begins to think about self, about his own welfare, that moment begins to exalt himself. Concentrate on Christ as your ideal, the doctor told the ministers.

The whole social order, Doctor Whale, another Preaching Mission speaker, declared is wrong, because it won't square with Christ's revelation. At Buffalo Doctor Jones declared the great problem is to bring the two worlds, heaven and earth, into a great unity of life. "I believe," he said, "that the kingdom of God has a wonderful individual and collective meaning. But I believe that to get into that kingdom we have to be born again. We must undergo a new spiritual birth."

Detailed reports have been received in the United States of meetings held in Europe by the Universal Christian Council of Life and Work, which plans a World Conference of the Churches at Oxford, England, July 12-26, 1937. It is expected that all of the churches of Christendom, except the Roman Catholics, will be represented. The Archbishop of Canterbury will be the chairman. The World Conference will take up five main themes: The church and the community; the church and the state; the church and the economic order; the church and education; the church and internationalism.

Dr. Harry Emerson Fosdick, minister of the Riverside Church in New York, has invited a group of religious leaders to meet in his church to consider how best to put before the American people the suffering of the refugees from Germany. The conference will be held in October. In inviting the group, Doctor Fosdick, said: "The most fateful events of our day for the future of the Christian Church are those taking place in Germany."

How much voice, how much power, has youth in the church? Seven hundred fifty Methodist youth gathered at Berea, Ky., in the second national conference of the youth of that body, and grappled with the question of youth's relation to the church.

The young people spoke plainly to the Board of Education of the denomination, saying they had been "unjustifiably and arbitrarily deprived" of two leaders in the persons of Dr. Blaine Kirkpatrick and Rev.

Owen Geer, recently dismissed, supposedly for liberal tendencies.

The youth adopted a statement saying that powerful forces were at work trying to still the liberal voices in the church. They also asked for more representation in the councils of the church.

For a time there was a "secession movement" in the conference, but this came to an end when assurances were received from the Board of Education that it would support the young people's program of social idealism and social action. There is much talk about youth in church circles, but when church youth puts its idealism into action, it is sometimes disconcerting to the elders.

(From N. C. J. C. News Service.)

In the passing of Edmund B. Chaffee, editor of the *Presbyterian Tribune* and for years director of Labor Temple, New York City, not only the Presbyterians but all Christendom have lost a great leader and friend.

Death met Doctor Chaffee suddenly as he began an address at St. Paul, Minn., on the night of September 15, before the Minnesota State Conference of Social Workers. He was less than fifty years of age and to all appearances in vigorous health, though he gave himself without stint to an arduous and far-flung ministry. He was one of the most vigorous ministers and writers and socially progressive liberal leaders of our day. He was well known in many fields, respected for convictions, and honored and loved for his gentle spirit and sympathetic attitudes. He believed religion was to be lived, and that the Beatitudes and Ten Commandments were meant to be practiced.

Here in Plainfield we still remember the splendid work done in one of our seminars by Doctor Chaffee, two or three years ago. The RECORDER editor deeply mourns the going of this true friend.

CONFERENCE PRESIDENT'S CORNER

Our present Conference year began July 1, 1936. Since then, the Boulder Conference. It was inspiring and forward-looking. Much care and thought had been given by President D. Nelson Inglis and all who planned and labored with him. His message was clear cut, vigorous, and pointed. His suggestions are practical. What shall we do about them? I suggest you re-read that

message. It is found in the SABBATH RECORDER of August 31, page 134.

We were glad to hear encouraging reports from the boards: workers with salaries received up-to-date; debts being paid; operating balances being maintained; good work being done. Individuals who have means, or are willing to make large sacrifices for interests that especially appeal to them, have given generously and humbly.

Leaders who have been coming to us from other affiliations were present at the Boulder Conference, and made most favorable impressions. I believe they were favorably impressed. One came in the modern way—by air. The best of it is, these new leaders are men of piety, vision, and full of hope and courage. Plans are already afoot wherein these leaders, self-supported, are carrying on in their own fields. Shall we old-timers lag behind them in enthusiasm and consecration, or wet-blanket their hopeful spirits and endeavors?

There is work for us all. Faces front! Christ challenges us. We have a great mission. We need fear little but our own proneness to lethargy and indifference.

If the new president dares so early to suggest a slogan for the Conference year it would be "Forward with Christ." Will you join in the march? We can do things this year if we will.

Your president promises to try to do his best.

HERBERT C. VAN HORN.

Plainfield, N. J., September 28, 1936.

ANNUAL REPORT OF THE PUBLISHING HOUSE

(Following is a condensed statement of the report as presented by the Manager at Conference)

The work of the publishing house is presented in detail in the printed annual statement of the Board of Trustees of the American Sabbath Tract Society and will also appear in the *Year Book*.

There was produced at cost for the Tract Society and denomination \$8,433.79 worth of printing during the year and the commercial sales were \$34,329.62, a total of \$42,763.11—\$4,823.48 more than last year. For the first time since 1930, there is a small profit. We express the hope that we can still further increase our sales by at least

\$3,000 in the year to come and begin again to earn an income commensurate with the size of the plant and the investment. We have the equipment and the personnel to do this and business conditions seem to be slowly growing better.

Since the first of the year the business of the publishing house has been carried on entirely in the original building at the rear of the Seventh Day Baptist Building. We find it very convenient to be close to production centers again. A new sign has been erected calling attention to the side entrance and to the fact that the Recorder Press offers a complete printing service. All "business" has thus been removed from the Denominational Building, leaving the front building in use for strictly religious purposes.

At present there are fourteen employees: manager, bookkeeper, salesman, proofreader, foreman, two linotype operators, two compositors, two pressmen, one cutting machine operator, one bindery girl, and one errand boy.

Some questions that had been asked the manager were then taken up and discussed. The first one considered was, "Does the denomination furnish the print shop building rent free?"

No, the publishing house has always paid rent for the use of its building. The Tract Society has a "Maintenance Fund," and each month a stipulated amount is paid into this fund by the publishing house as rent; and out of this fund all expenses of caring for the building are paid. In the past fourteen years it has paid into this fund \$22,235, or an average yearly rental of about \$1,600. This rent, together with interest on bank balances and interest paid by the publishing house on an equipment loan amounting to \$1,961.34, totals \$24,286.34, or \$10,000 more than the expense of maintaining the building. The denomination has therefore not paid any of the expense of maintaining the "shop" building.

"How much financial assistance has the denomination furnished the Recorder Press during the last six years when it has not been able to operate at a profit?"

None. The Recorder Press has met all losses out of reserves built up during the period from 1924 to 1929.

"Upon what basis does the Recorder Press work in connection with denominational printing?"

All printing done for the Tract Society or denomination is produced upon a cost basis. Costs are figured on a twelve months' average and there is never any profit included. Bills are rendered monthly for all such work. All receipts for subscriptions, sale of books, etc., are turned over monthly to the proper treasurer.

"Could our denominational printing be done on a contract basis by other printers more economically?"

Possibly, but quite probably not. Any saving effected would be offset by the additional cost of services which the publishing house furnishes and which is not included in the contract price. Among these items of cost that the ordinary estimate does not include are: mailing, addressing, postage, maintaining a mailing list (linotype slugs or similar), changing the mailing list for each issue, billing individuals and churches, bookkeeping (quite an item on the RECORDER), correspondence (also quite an item), keeping files of RECORDERS, supplying back numbers on request, mailing sample copies, and otherwise maintaining an organization to handle the business of the Tract Society in connection with their tract and publication work.

Estimates have been secured periodically as a check upon the publishing house costs. One furnished by a Boulder printer just before this Conference session showed that it would cost \$30 per issue more to print the RECORDER in Boulder than the average per issue cost last year (and it included none of the extra services our publishing house supplies as stated above).

"Why does the publishing house accept commercial work?"

To help carry the overhead expenses. Denominational work uses only about twenty per cent of the facilities of the plant. Commercial work carries the other eighty per cent of such items as rent, depreciation, insurance, taxes, etc. Commercial work enables the publishing house to hold the cost of printing denominational work below the prices that other printers would charge.

"If more denominational work were needed would the publishing house be willing to give up commercial work to take care of it?"

Gladly. The ideal situation would be a printing plant devoted entirely to denominational work.

"Aren't the salaries and wages paid by the Recorder Press all out of proportion to those paid our pastors and other denominational workers?"

Wages in the printing industry are high compared with a great many other industries. In the metropolitan area of New York they are higher than they would be in a small country town or village. Offsetting the higher wage rate, however, is the advantage of location in a densely populated area where factories and other large businesses make a ready market for printing.

"Can we employ cheaper help?"

Yes, but we find that it is better to employ skilled workmen at the rates we pay because of increased production. We have to furnish a compositor with \$4,000 or \$5,000 of material to work with, or a pressman with a press worth perhaps \$7,000. The overhead cost of an hour's labor is about one and one-half times the pay roll cost. The skilled workman will always produce more—and hence the cost of the completed product is less.

The publishing house has produced in the past year for the Tract Society and other denominational agencies printing to the amount of \$8,433.79. This work if sold to commercial customers would be valued at about \$9,300. The difference of around \$800 represents approximately the saving that has been made on denominational printing by reason of having our own publishing house.

Costs may vary from year to year, due to small or large volume of business. There may be periods of profits or years when there are losses. But averaged over a period of years we believe that the publishing house saves money on denominational printing.

We look hopefully to the future and pledge our best efforts to maintain an organization whose main purpose shall be to print and distribute the religious literature of Seventh Day Baptists.

L. H. NORTH,
Manager.

Ignorance is not strength; innocence is not virtue.
—M. D. Babcock.

MISSIONS PREPARING WORKERS

There is great need of efficient Christian workers. Mission fields are languishing on account of a lack of them and churches are suffering for the same reason. Having recognized this fact, churches, mission boards, and denominations must never forget that preparation is necessary for workers in Christ's kingdom. The rising generation should hold this fact in mind also.

Preparation has always been necessary. Christ took the apostles and trained them. Paul's schooling was only a part of his training. It was some years after his conversion before he entered fully upon his public ministry. These years were spent preparing for his work through meditation, study, and prayer. Timothy was trained in his home, and forty years of exile completed the schooling of Moses for his work. To special tasks God always calls those who in some way have been trained in body, mind, and spirit, though often they have not known what was taking place. The Father's methods are many.

From these facts three conclusions naturally stand out:

1. Churches, mission boards, and all church boards should constantly seek workers for Christ's kingdom. Churches should endeavor to put all members to work, and in addition to this they should strive to lead out special workers. God often uses churches and individuals in making his call known to those whom he is calling to special work.

2. Those called to special service for Christ must remember that special preparation under the providences of God is required. This training may come from the schools or from the struggles and experiences of the Christian life or from both; but it should come in some way and must include a first-hand knowledge of the Bible, familiarity with the polity of the New Testament Church, ability to meet and understand men, and above all a changed heart which gives a passion to help men.

Sometimes young men preparing for the ministry and mission work are in too much of a hurry to be in the work, and because of this impatience they are not prepared as they might have been. Furthermore, it sometimes happens that when they have entered upon the duties of the ministry, they selfishly crave

to do things for which they are not prepared. It is not a favorable sign for one to want to rush into the work, and it is a less favorable symptom when men in the ministry covet places of prominence. These things show that they do not grasp the tremendous responsibility resting upon those whom God has called. If they did realize the greatness of the tasks, they would fear and tremble. Our fathers used to advise those who were impatient to be in the work and those who coveted places for which they were not yet fitted, "Tarry at Jericho until your beards be grown." (2 Samuel 10: 5.)

3. Still another thing to be noted is that God calls his workers to the ministry, and unless he summons one to the work, no amount of preparation will make one a success. The Father calls every follower of his to some work in his kingdom and every one should train body, mind, and spirit and be ready to do for the Master whatever comes to hand. But for the minister and missionary there is a special call, one which cannot be ignored with impunity.

After all is said and done, whether a candidate for the high calling is prepared or not, depends more on himself than all others. No disciple of Christ should demand or expect to be fed with a silver spoon. He should seize every opportunity for preparation; but if opportunities do not appear, he should make them and use them.

The kingdom of Christ needs workers of many kinds, but especially ministers and missionaries. "Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." The fullest preparation possible should be made and all consecrated to the accomplishment of the task assigned. The duties of the ministry are not to be grasped, but to be undertaken with fear and humility. If God calls, one must obey; if God does not call, it is useless to undertake the work. All should look for the leadings of the Spirit.

PREACHING MISSION RETREAT

September 8 and 9, a retreat in the interests of the National Preaching Mission was held in Jenkintown, Pa. Entertainment was kindly furnished by Beaver College. Besides members of the Commission on Evangelism of the Federal Council, there were present many of those who are to do the preaching in

the twenty-five cities, and laymen who are responsible for the four-day meetings in these cities. It was a great, instructive, and soul-stirring meeting, extending through two days. Many problems regarding the National Preaching Mission and the work of Christ's kingdom were considered and certain conclusions stood out markedly.

First, it was evident, in the minds of all, that the Eight Day Preaching Missions to be held in every Protestant church are the hope of the movement and that the other meetings are in a large measure to prepare the way for the success of the Eight Day Missions.

Second, it was apparent that the most prominent object of the movement is to encourage, stir, and enthuse into consecrated activity the professed Christians that they may work joyously and effectively to win others, not simply in the meetings this fall, but in the months and years to come.

Third, it is hoped that there may be many won to Christ's way of life, and while the chief thing is for churches to come into a permanent joyous and working condition, it is rightfully hoped that many may begin the Christian life during the Preaching Mission period. To this end, it was the unanimous opinion that on occasion requests for decisions should be made.

THE CHRISTIAN MISSIONARY AND INTERNATIONAL RELATIONS

BY DR. GEORGE THORNGATE

(Address delivered before the General Conference, Missionary Day)

I recently read the following statement which was attributed to the president of one of the Central American republics: "The United States of America may lead the way to a union of all America or of the world. It is a nation that is generous with stupidity and tolerant of other viewpoints. Her people are good sports and kindly to the under dog. These are the foundations of friendly feeling, whether between school boys or great nations."

Lately in the Japan-China and the Italy-Ethiopia affairs, all of these principles have been disregarded with apparent profit to the aggressor. But this I and most Christians feel to be a relapse and not an indication of the present trend. The Central American president, speaking to some Americans, went on to

say, "Your teachers lift people out of their ignorance and your doctors teach us to combat our own diseases."

But whatever part America as a nation is destined to play in world politics, it is certain that the Christian missionary has a very important role in bringing about good will, happiness, and even prosperity among all people. Christianity is the only religion which stresses or even admits the value of the individual person. Wilson in his self-determination of nations idea expressed the Christian version of international relations. A nation must be free to decide whether it is to be a despot-ruled institution or a broad democracy, whether it will have free trade or high tariff, whether it will be militaristic or peaceful. But no one person or nation can live unto itself alone. It must have a definite policy of foreign relations. Christian foreign missionary work is not merely to preach church doctrine to a foreign people nor to teach their children nor to heal their sick nor even to propagate the principles of modern economics. The missionary is the ambassador of the union of the world, the diplomat of the kingdom of God. He is the salesman of the greatest article in existence, citizenship in the Christian world.

Missionaries from the time of Jonah through St. Paul, St. Augustine, David Livingstone, Hudson Taylor, and Eugene Davis, have written glorious accomplishments into the pages of history. They have accepted their function as world figures. When a missionary refuses to recognize his part in international affairs he is relegated to the realm of failure, as were some whom I knew during the last two decades. A missionary must take his place in the van in the struggle for good will among nations. I don't mean that he must be mixed up in politics, although this may be his best line of endeavor, and he must be cautious about standing back and criticizing the way things are done in his foster country. Of course he must oppose evil wherever it is, whether in his own country or his new one, but such opposition does not refer to differences in customs, clothes, or food. Not only must he not scorn these differences, but he must make his own, whatever ones are good and are useful to him. This applies to religion too. There are teachings in Buddhism and Confucianism, for instance, which are superior to some of the interpretations of Christianity. Missionaries cannot be stiff-

necked, but must recognize these and inculcate them into the Jesus doctrine, for the goodness of Jesus and his teachings is greater than man's writing about him. I don't mean that Christians should be subservient to other religions; they should make use of good wherever it occurs. I know of a man who has organized a Christian Buddhist church in a Chinese city. The people, native and foreign, have liked it very much, and certainly the stress that religions in China lay upon the principles of filial piety, serenity of spirit, and striving for oneness with God, might well be present in the religion that anyone follows. In China the Christian feast, Easter and Confucian rite of Tsing-Ming (in which the graves of ancestors are decorated and the dead worshiped) come at about the same time. Our mission has taken advantage of this and to Easter has added the ceremony of bringing flowers and "honoring" ancestors.

A most important factor in successful international relations is understanding. Naturally we must understand our neighbor and his attitude to get along with him. A great writer has said, "True culture is the ability to see the point of view of others." It is necessary to recognize in the Chinese, for instance, a superiority complex. And indeed why should they not have a feeling of superiority? Theirs is a history, an art, and literature, existing over four thousand years. They have acquired an ability to farm well. Perhaps after the first few hundred years of tilling the soil they discovered that it was necessary to put something back if they wanted to get anything from the ground. So they have practiced fertilization for some thousands of years. Long before the first agricultural bulletin came out of Cornell University suggesting to farmers that they change their crops around, the Chinese had practiced rotation of crops. Likewise the knowledge which was new in my boyhood days of planting legumes and plowing them under was old in China before Columbus discovered America. They have acquired an ability to use time. What, they say, is the use of tearing madly around as though one were the slave of time instead of its master, as is the superior man? Time is something to be used by friends, they think, in visiting and in finding out what others think about things and in consuming a few gallons of tea together. Time is something to be used in considering things, the beauty of a fan for in-

stance, or the matter of a purchase of a piece of ground. Haste should not enter in. Sometimes in the case of an emergency operation this deliberate use of time is a bit alarming, but even if the patient dies there is the satisfaction of knowing that his case was well considered. A friend of mine once said to me when I had asked him about the Japanese situation, "Oh, yes, we will get the Japanese out of China. It may take a hundred years or more, but we'll get them out all right." What is a hundred years to a nation that is over four thousand years old? And they have acquired an ability to handle situations. These situations have been arising for four thousand years and they are pretty well practiced up. Although the United States and some other nations think the Chinese law courts are inadequate for the trial of Americans, yet in their own way they seem to mete out a definite justice. Take the case of Mr. Chong whose buffalo got loose and trampled down Mr. Wong's sugar cane. Certainly a case for drastic action, for sugar cane is precious in China. Mr. Chong, talking loudly and gesticulating, and Mr. Wong doing the same, betake themselves to the village tea shop where all of the old men of the community are drowsily drinking tea from the spouts of the teapots. There the whole business is gone over again in loud voices. After it has all been hashed and re-hashed, old Mr. Wu, the oldest man in the group says, "Well, Mr. Chong's buffalo ought not to get loose and trample Mr. Wong's sugar cane. On the other hand, Mr. Wong's sugar cane should not be so close to the road. However, Mr. Chong is in the wrong and he would best get him a bunch of firecrackers and fire them off on Mr. Wong's doorstep and the matter will be settled." And he does get the firecrackers and he does shoot them off on Mr. Wong's doorstep and the matter is settled.

Then they have acquired the ability of making a success of the family. Divorce in China, untouched by modern ideas, is practically unknown. The father of a son or the grandfather makes the arrangements with the father of a daughter or with her grandfather or grandmother, and the deal is closed. Perhaps the children are very young, but the arrangement is broken only with a loss of honor. After several years the marriage takes place. Very likely the bride and the groom have never yet seen each other. The bride then is

taken into the husband's family and becomes an integral part of it. If the young man doesn't take a fancy to his bride and goes away, that doesn't do any good. She'll be there when he comes back. So the best thing to do is to make the best of it. There are some adjustments, of course, but the majority of newly married folks do undertake to make a go of their married life and often become very congenial and companionable and even affectionate. But if they weren't, they would have to grin and bear it. You know, I wonder if this business of fathers finding wives for their sons wouldn't be good practice to follow in this country. I have four sons, you see.

The Chinese have discovered the secret for a long-lasting nation and a non-belligerence in personal and national life. They think that to stoop to fight is a confession of failure and they consider that combat is undignified in a person and unbecoming in a nation. Militaristic nations, Babylon, Rome, Spain, Germany, have risen and fallen although they had mighty armies and navies. China has lasted for forty centuries. Alas, that now she is forced by foreign powers to become militaristic. It means her downfall.

Yes, we have much to learn from the Chinese and there is much to admire in them. Admiration for a person or a people makes it difficult to have unfriendly relations with him. Also we may admire the Japanese and learn from them. They are, I think, the most polite people I ever encountered. A summer in Japan—eating Japanese food, sleeping in Japanese houses, attempting to speak the Japanese language—has made me know something of their kindness. I decry their official militarism and greediness, but I can readily understand the acquiescence of the people to it when I visit their temples and see that their gods are national heroes. However, it is difficult to think of waging a war against such people as those of the little village of Hata. One hot summer day Mrs. Thorngate and our oldest boy and I clambered down one mountain side, across the valley, and up the other side to this small isolated spot. We were very hot, tired, and thirsty when we stopped in the shade of one of the houses to rest and to eat some of the hard but juicy Japanese pears which I was carrying. I had scarcely loosened my knapsack when one of the Japanese women came out and invited us to come and sit in their clean and cool house. She also came

with a knife and plate and peeled the pears for us and then laid them out ready for us to eat while we rested. You may well believe that while we could say nothing but "Arag-nato," "Thank you,"—we felt a good deal more. Nor could we feel animosity toward a young and prosperous-looking business man who walked a block out of his way in Yokohama to help get us settled in a moderately priced inn. Kindliness is definitely disarming. There is much to admire in the Japanese—their industry, their cleanliness, and their happiness. And in so doing, perhaps we can overlook some of their less attractive qualities.

I speak thus confidently of China and Japan because I feel as if I know them. The experiences of persons who have had close contacts with the people of other nations have been similar. I have very happy memories of folks I knew in England and Scotland and France. It would be hard for me to work up enough hatred to want to go to war against them.

And what, you may ask, has the missionary to do with all of this? He fills a double function. In the first place he is a real representative of our country, the sample of our people in those countries to which we send missionaries. Every person away from his homeland is that, of course—but in a different way, I think. In the second place, he is the reporter, the one who gives to the folks at home perhaps the most reliable information available about the people of other lands, at least as to what they think and as to how they regard things. I doubt if any one has ever had from a true missionary an expression of hatred towards the people among whom he lives. A Chinese friend of mine once said, speaking of one of our missionaries, "Why, he loves the Liuhoese better than the Liuhoese love each other." And they go on to the conclusion that Americans and all foreigners are like that—that is, if they haven't had unpleasant dealings with some of them, and most of them haven't. Largely because of unselfish and kindly mission workers, the Chinese have got the idea that America is their friend. Sometimes it looks otherwise to me. But I may say with all confidence that the people of any country have that feeling about any nation when their contact is with missionaries only.

In spite of the impression given by popular novels, the tourist, the business man, or even the diplomat does not get so near the people

of a foreign country as does the missionary. He speaks their language, eats their food, dwells in their villages, and in general lives their life. The medical man has still more intimate contacts with them. Who is in a better position to give a picture of the people than the missionary?

It is a great and inspiring thing to be the "middle man," as the Chinese say, between two great nations. Add to that the satisfaction of being able to relieve a little bit of the suffering and of teaching others to do so too, and the satisfaction of bringing to a people a religion the central theme of which is love, and it is easy to see why missionary work is fascinating. Yes, it is great to be in the diplomatic service of the Kingdom of Christ.

ANNUAL MEETING OF MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 16, 1936.

In the absence of the president, Rev. W. D. Burdick, who is ill at his home in Rockville, R. I., Rev. Harold R. Crandall presided.

Prayer was offered by Rev. Everett T. Harris.

Voted that the annual report of the Board of Managers to the Seventh Day Baptist Missionary Society, adopted by said board on the second of August, 1936, is approved and ordered recorded.

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

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

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

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

Treasurer—Karl G. Stillman, Westerly, R. I.
Board of Managers: Albert S. Babcock, Rockville, R. I.; Willard D. Burdick, Rockville, R. I.; Clayton A. Burdick, Westerly, R. I.; William L. Burdick, Ashaway, R. I.; George B. Utter, Westerly, R. I.; Karl G. Stillman, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Harold R. Crandall, Westerly, R. I.; Morton R. Swinney, Niantic, Conn.; Corliss F. Randolph, Maplewood, N. J.; John H. Austin, Westerly, R. I.; Robert L. Coon, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly,

R. I.; Allen C. Whitford, Westerly, R. I.; Mrs. Willard D. Burdick, Rockville, R. I.; Mrs. Elizabeth K. Austin, Westerly, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Charles E. Gardner, Waterford, Conn.; Everett T. Harris, Ashaway, R. I.; John S. C. Kenyon, Westerly, R. I.; Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; James L. Skaggs, West Englewood, N. J.; Walter D. Kenyon, Ashaway, R. I.; Hiram W. Barber, Jr., Westerly, R. I.; Albert N. Rogers, Waterford, Conn.

Voted that the chairman of this meeting name a nominating committee to suggest a list of officers and board of managers to the General Conference, and to report at the next annual meeting.

He named John H. Austin of Westerly; James L. Skaggs of West Englewood, N. J.; and Harold O. Burdick of Alfred.

Voted that we adjourn to meet at the same place on the third Wednesday of September, 1937, at 9.30 a. m.

The minutes were read and approved.

GEORGE B. UTTER,

Recording Secretary.

WOMAN'S WORK

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.—Psalms 9: 9-10.

THE SABBATH AND THE LEAN YEARS

BY MRS. HELEN SHAW THORNGATE

(Conference address on the Woman's Hour program at Boulder)

There used to be a time when romantic love was considered to be not only the main-spring of a successful marriage but the whole works that made the thing tick. It was taken for granted that the marriage would move serenely on this high spiritual plane till, barring death, the dear old couple gathered their children about them for the golden wedding celebration. And there really were and are just such fortunate marriages. But even in those days there was an occasional whisper about "The dangerous forties." Now we recognize in training youth for marriage that there is often between the fervent love of youth and the tender love of maturity a gap in which the rules of the high spiritual ideals of marriage fail to function. We prepare

them to bridge that gap with more material devices for holding a marriage together—by urging them to choose mates with similar background, congenial friends, and similar tastes, that their union may pass through troubled spiritual waters without capsizing.

In religious development, and especially in the matter of the Sabbath, there is a dangerous age in which far too many of our crafts, launched with such high hopes, drift carelessly and irrevocably out to sea.

The fact that this "dangerous period" is far from universal makes many of us feel confident that it will not be the experience of ourselves or our children. Not all children have whooping cough, but we grasp at even unreliable serums in the hope of immunizing them against the probability of that disease. We'd be foolish not to.

I think we can do well to define and recognize this difficult period, analyze the causes, and try to prepare those we are training in the Sabbath to meet the years equipped as much as possible for each emergency.

It seems to me that the most dangerous age for Sabbath keepers is not the idealistic period of youth, though that has its peculiar problems. Seventh Day Baptists are aware of these and have a definite program which is active and effective: the camps, the study of history, the inculcation of pride and loyalty, encouraging friendships among other Seventh Day Baptist young people, personal contact with college-age problems. This work is being carried on splendidly through regular denominational agencies. More power to 'em!

The period I feel we should have a more definite understanding of, and program for, is not so hopeful because the approach cannot be made from the religious angle. So if tonight I ignore the spiritual claims of the Sabbath it is not because I do not consider them paramount. The Sabbath is powerful for its spiritual significance, but it has also enough physical advantages to carry it across a period in life when the religious instincts are dormant. I wish to appeal to Seventh Day Baptist leaders to prepare the lives they train to meet this need triumphantly.

There are exceptions to all rules—so when I make the statement that the fourth and fifth decades of life, or say from twenty-five to forty-five roughly, form a period marked by lack of response to religion, I am speaking

in a general way. There are, fortunately, many brilliant and refreshing exceptions of those who grow steadily in a religious sense without experiencing the spiritual depression of the middle years. They are the backbone of every church. While I have no figures to support my theory, I suspect every pastor sweats under the unremitting efforts he must make to try to overcome the inertia of these years when so many of those who have been reared within the church and have been active in their younger days are so indifferent to the claims of religion. We suffer no more than other denominations. These are good, kindly folk, fine citizens, good parents, honest business people; but when it comes to religion they are definitely not interested. It is not hard to explain their attitude. Life presses and is full of the zest of conquest. Business success, if ever, must be forged in these eventful years. Homes must be planned and built and paid for, families reared, educated, and given the best of everything. The world's work is put in our laps and we are busy at it from morning till night. And we love it. It absorbs us utterly. We are conquerors. We ask no aid of anyone. We do not need religion. We do not feel the lack of it.

While this condition is far from ideal, if it is not a normal period at least it is general enough to make one feel that perhaps it is a distinct phase to be recognized along with the agonies of adolescence and the idealism of youth. By and by when the world disappoints us, griefs come, children grow away from us, then we shall, many of us (though not all of course), turn wistfully and then hungrily to the things of the spirit. So I would not be too gloomy about this careless middle age except for one thing—the Sabbath. Yes, they come back to recognize spiritual values, but if they have given up the Sabbath, almost never do they recapture its splendor.

Why don't they come back to the Sabbath when the busy period of worldly affairs loses its grip? Once in a while one does—about as rare as a person who admits he is to blame for an automobile accident! It is really a kind provision of nature—this defense mechanism we are endowed with—for without it many of us would be unable to drive the road with the confidence and faith in our ability that we do. In the matter of the Sabbath, even to

those who carelessly let it slip away from them, it is a distinct wrench and requires a deal of rationalizing. Here their defense mechanisms function. They explain how wise and right they are, over and over, till they grow a callus where the Sabbath used to be. In dealing with folks who were brought up to keep the Sabbath and have left it, I have been struck with how much less consideration they give our observance of it than first-day friends. They have developed such a callus over the once tender spot that they cannot imagine anyone having any feelings about it. The tremendous effort their defense mechanism puts up to justify them in leaving the Sabbath successfully insulates them from its claims later. Another reason why they seldom return to the Sabbath is that they come back in later years very gradually to religious interests, and often unconscious of the process—and one never drifts in to Sabbath keeping.

Whether or not my reasons are valid, the fact remains *they just don't come back*. So we have a problem peculiar to our denomination in making the Sabbath durable enough to hold our children across a period when religion does not seem a practical part of life's equipment.

While a good deal of loss to the church is inevitable in these middle years, I cannot help but feel that now and then valuable timber might be tided over these lean spiritual years to become *eventual* Seventh Day Baptist pillars. As I glance in my mind over stacks of RECORDERS and recall Sabbath sermons and Sabbath school lessons, it seems to me that our Sabbath training is rather completely for the highly religious mind. Of course it could not be otherwise. Basically we keep the Sabbath because it is right—because it is part of God's plan—because the Bible directs us to, because Christ glorified it for all time. That is enough for a religiously sensitive mind—just as we are honest because it is morally right. It has in the last decades become a widespread business principle to be honest, not because business men became suddenly morally sensitive, but because it was shown to be the best policy. Not only is it accepted as right but it is expedient.

It is to this expediency of the Sabbath and how emphasis on it may help to plug a denominational leak that I wish to direct our attention.

Sabbath training should anticipate the various phases a person goes through and make it an important part of the life of a man, even during the years when he sloughs off all but his running equipment and thinks he has no use for religion. Useless to wait till he has arrived at that point to argue with him. It must be part of his background and habit before that time.

But is the Sabbath expedient? Stripped of religious significance, is there anything of value in its observance? Are there material satisfactions to be gained by adhering to the Sabbath of our fathers? I believe there are distinct advantages in modern life to the Sabbath keeper. And I believe that along with the religious claims of the Sabbath a definite effort continually to point out these material advantages might be a method of conserving our own, which is the sincere desire of each one of us.

I would exalt the Sabbath as a refuge from the pressure of the modern world—a sanctum within whose walls I am safe for a gracious evening and a day from the problems of the week, the social obligations, the hurry and bustle of modern life. I am free to read, to write letters to keep in touch with friends, to relax, to develop a hobby. I do not do any of the workaday things that are not necessary. This is a very selfish picture but one appealing to the self-interest of a young modern who is chucking, for the time being, all religious motives into the discard. I would paint for the young Seventh Day Baptist the added vigor and zest for life to be gained from a complete withdrawing inside the Sabbath. The jaded young cynics one sees about him, to whom life has lost its flavor, can blame it partly on the dead level of life—a thing which can never happen to a real Sabbath keeper. The stream of life carries twice as much of the good things to be enjoyed as any one of us can grab. Why not, therefore, arbitrarily let those occurring in that bit of time go by? Let old Sabbath keepers not fail to tell us that they have never missed anything really important by adhering to this rule.

The Sabbath spent alone develops a self reliance, an enjoyment of ourselves and a deepened relationship with others within the charmed circle.

In the heightened tempo of modern life there is more and more need for detachment

—for the ability to stand aloof from the complications of society and see life in its entirety and the world in perspective. Too few of the people in the active years of life have time to think abstractly. They skim through some condensed weekly to get a superficial knowledge of contemporary affairs, but as to the soundness of economic or social theories, the philosophies of world movements, they hardly know what it is all about and are the meat for demagogues. The Sabbath can be used intelligently to provide time and the spirit for developing our intellectual or esthetic tastes, even if the religious motive is lacking.

One might ask why Sunday could not be kept in this same fashion. Well, the main reason is that it isn't done. No one would understand it. Many would resent your withdrawal. With the Sabbath it is accepted as a personal idiosyncrasy and respected without resentment. We live in a neighborhood largely irreligious, where Sunday is a holiday to be enjoyed in that spirit. I can explain to the neighbor children why Saturday happens to be our day to play by ourselves, and we have had no misunderstanding with any of them and no Sabbath intrusion. Friends who cannot enter into your mood barge in upon you with demands to do this or that; there are calls to go to something exciting here and yon; calls on one's time to do odd jobs, clean the car, trim the hedge, can some fruit, do extra entertaining—a holiday gets filled up with odds and ends, while a day which has had holy significance can be kept clear for the more restful and spiritual things, if one has been brought up to keep a "No Trespass" sign on the Sabbath and has realized the advantage of never taking it down.

The biggest problem is to decide what to let inside the gate on the Sabbath. Each generation meets new conditions, and it is part of our Seventh Day Baptist inheritance that we do not dictate to others in such matters. How each one decides these trivial things determines how successful his Sabbath remains. The day loses its material as well as its spiritual power when there is not a determined effort to keep it inviolate.

There are material advantages to the student in keeping the Sabbath. I can well remember how we used to fling our books aside wearily on Friday afternoon, secure that we could completely forget them for the

Sabbath and be fresh to tackle them again on Sunday. Our first-day friends, however, half-way fussed over lessons Friday night and Sabbath day, but did more playing than studying because they were tired and knew they could get them Sunday if they didn't get them done before. So the lessons hung over their heads all the week-end. I have wondered why we don't make more of a point of enjoying such advantages and reminding Seventh Day Baptist students of them.

Having the day of rest begin at twilight is delightful. It settles over one like a cool, soothing cloud at the end of a busy week. Drop all fretful care and let it envelop you with rest and soft music. Then Sabbath day, when you are beginning to be fed up with yourself and your own thoughts, behold the rest day is over and you are ready for any sort of fun. I have seen folks earnestly observing Sunday to whom Sunday evening was excessively boring, as the mood for rest and high thinking had passed.

The Sabbath as a family day ought to be made to appeal to parents of growing children. I have heard many mothers lamenting the way modern organization of children's time makes of the home a sort of boarding house where the family goes and comes with a growing lack of cohesion. I always expand and brag about the Sabbath which has unlimited possibilities of being a family day, providing leisure for gaining mutual respect and intimacy, trying to teach children our ideals of honor and manners.

Our own lone Sabbath-keeping experiment is far from perfect. One hesitates to mention one's own handling of family problems lest some years later the flaws become boomerangs. But I am convinced that in training our children in a Sabbath that has material durability as well as spiritual strength a number of rules must be remembered and practiced in that home.

First—the Sabbath must be a happy day, not something to be got through. It must be important to every member of the family.

Second—the day must be made as different as possible from other days of the week, especially for lone Sabbath keepers. Special clothes, special games, special food (not necessarily elaborate but something to be looked forward to),—different books, special stories

for little folks, and if possible, music. The day must be prized by the children — and don't let anybody tell you that that doesn't mean work for the parents.

Sabbath eve has endless possibilities. Not the least advantage of Sabbath keeping is that it begins Friday evening when everybody can come home to a quiet candle-lit house and slough off the week at the door. Small children, and bigger ones, delight in the "surprise" for a dinner, especially if each sometimes has the responsibility of providing it. It would be ideal if all could enter into a quiet, spiritual enjoyment of the Sabbath eve, but if they cannot understand that, at least it can be made a jolly occasion in which all participate and with the fun different from that indulged in on other nights and enjoyed at home and all together. I suspect that many would disagree with me about this part of the program, but we derive a particular satisfaction from this use of the Sabbath. All family matters are up for counsel on Friday evening, from the kind of car to buy to naming the new puppy. The Sabbath, misused perhaps in these ways, becomes an instrument and symbol of family solidarity which is cherished by all parents, even those who are blind to the spiritual needs of their families.

My third rule is that the Sabbath must have definite beginning and ending, which set it apart as an entity. A Sabbath that starts at sundown with a studied change to peace and quiet, and ends with a sudden bang, is easy to keep remembering as something special.

The fourth rule is for all to have a part in deciding what outside intrusions are to be allowed as necessary. With a growing family this is the most difficult part of all, for whenever the gate is raised the least bit the flood is likely to pour in and swamp you. The choosing must be wise and intelligent, because if it is too arbitrary and unsympathetic defeat is just as sure in the end as when you are careless. This should be a matter for much prayerful thought and determination in a family intent on preserving the Sabbath for future generations. About this no one can be didactic or critical of others. The important thing is that the family shall agree to this intrusion as a necessity and that it shall be regarded as an unfortunate disturbance of the Sabbath routine.

YOUNG PEOPLE'S WORK HERE ARE WE: USE US

BY WAYNE ROOD

(Conference paper)

"Youthful bandit slays three in escaping from officers. — An unknown boy, about twenty years of age, shot three persons to death in cold blood yesterday as his attempted robbery of the First National Bank was interrupted by police."

"Five young people injured in auto crash late last night.—Three young men and two girls were seriously injured last night as the car in which they were riding swerved and left the road, running off a low embankment. The car was traveling at a high rate of speed, and it is thought that the driver was intoxicated."

"College co-ed ends life in gas filled room.—One of the most popular university women of the local campus committed suicide today by locking the doors and windows of her sorority house room and opening the gas jet."

The average age of criminals arraigned in court has lowered until it now stands at nineteen years. Half of the criminals in the United States are under twenty-one years of age. Gang leaders are young men, and their accomplices are young women.

This is not a pleasant picture, but the challenge is to think, to face the facts as they are.

The second third of the twentieth century is still in its infancy, but we are facing a different world from that which young people faced thirty years ago. We are no longer in the period of two cylinder motors hitched on to buggies. We are no longer in the age of the experimental flying machine. We are no longer, and I hope you will not misinterpret what I mean to say, we are no longer in the era of the ankle length bathing suits.

The young people of today have problems to face which never confronted the young people of a third of a century ago. We are facing a new system of moral ethics—new at least in its presentation on university campuses. We are facing a new world of speed and action, of science and philosophy.

It is no wonder, that lacking anything else, thousands of young men and young women have shifted into a high gear life that attempts to put the same zip into living that a V-12 motor does into traveling. We need

A fifth rule I would make is that when children give up things for the Sabbath which they feel a hardship, the parents should make an effort to provide something equally enjoyable as soon as possible in appreciation. This effort provides added occasions for family participation together. If the Sabbath is to grow with the child and become an important and expedient part of life, it cannot be encumbered by bitterness.

A church or home which is successful in conserving the Sabbath for its members across the lean years must have never "crabbed" about its difficulties or dwelt upon them. Emphasizing the material satisfactions of the Sabbath, however slight, will help create a security which makes its observance important. This part of Sabbath training will not win converts but may help to hold those who are reared in our churches over a trying period when they otherwise are lost to us.

To supplement emphasis in the church and home I should like to see a booklet published setting forth in a convincing and attractive manner the satisfactions and possibilities of the Sabbath in home and family building. I would see that a copy reached each Seventh Day Baptist young person approaching marriage, to challenge his consideration and make him feel that the Sabbath is not merely an idiosyncrasy of faith but a great human institution.

I have dwelt upon the child and home training, because a durable physical Sabbath that will remain strong enough to hold across the lean spiritual years must be developed in a happy, rational, well-balanced home.

It is unquestioned that if one has a high spiritual conception of the Sabbath there are no problems about its keeping. A beautiful soul is more important than a perfect body. Yet we feel that sturdy limbs, splendid muscles, and clear eyes not only make a fitting home but an important asset in soul development.

We cannot give to our children the spiritual values of the Sabbath. These must be wrought through their own personalities. But we can, if we will, insure for them a shell of the Sabbath—a workable, attractive, durable cage, its door wide open, to which the vagrant spirit like a homing bird may some day return to take up its abode, filling that shell with joyous, vital, spiritual power.

only ask the college co-ed, who, with her own hand ended the young life that God had given her, to find that such a solution is a failure.

But why have these young people not found the philosophy that will satisfy the heart and harmonize the new conditions? It is because the church has not reached them. It is because, when they were going to church with their fathers and mothers, the church did not interest them. It is because the church did not use the young man and the young woman when it had a chance. There are multitudes of young men and women who have drifted away from the church into a world of mere religious nothingness.

The responsibility belongs to the church. Young people are active, they are full of ambition, they want to be "in things." Any normal boy or girl who has been brought up in a church-going family, first looks to the church to provide activity for his youthful energy. I believe that if he finds what he is looking for, he stays by the church; if he fails to find an interesting place in the church program, he looks somewhere else, and begins to drift from all religious ties.

At some time in his life, every young person gives the Church of Christ a try. At every moment there are young people at the critical turn in life, asking the church to give them something to do. Always the church is being surveyed by some young man or young woman. As young people we plead for a church program which provides for us; when there is such a program, we will give our best to you.

We are here, waiting and ready; use us.

It was a Christian organization of young people in a sister state to the south of us that caused Kansas to vote dry a year or two ago.

A little Christian Endeavor society in one of our southeastern states was faced with a really big proposition. They were a little group; they belonged to a small denomination. Their church had a pastor, but he preached only every other week in the home church, for he spent the other weeks in churches that had no pastor at all. But that little group, by using their talents, by their enthusiasm, by their advertising, by putting on programs in every community in their part of the county, influenced the county to cast an overwhelming dry vote in the elections this spring. I am referring to the

young people of the Seventh Day Baptist Church of Berea, Ritchie County, W. Va.

Another group of young people was faced with the problem of helping to pay for a rather expensive but necessary improvement to the church building. Every Sunday afternoon this Christian Endeavor society opens a stand by the side of an important highway, and under a large banner which announces to travelers that the "Seventh Day Baptist Young People" are offering cooling refreshment for sale, they serve scores with a happy, Christian smile. They are working; they are interested in the program of the church.

Last summer a far western Christian Endeavor wanted a summer camp, but there was no leader; there seemed to be no teachers for the classes; there was no money to be used. There was no one to prepare a summer camp for the young people, so the young people prepared a summer camp for themselves, with the result that a new church group contacted our people for the first time in a real way, all expenses were paid, and a surplus remained for the next camp. And most important, several young men and women made stands for Christ which had never before been made in their Christian experience. Such enthusiasms will not burn long with lack of fuel.

In one of our college towns, two students were placed in full charge of a community which used to support a Seventh Day Baptist church, but which for years has been without a pastor or church services. The old building was opened and cleaned; families in the community were contacted; Friday evening services were begun, and for the last six weeks of the school year a group of thirty-five or forty gathered every week to sing praises to their Master and to listen to the brief gospel messages brought by any one of the four fellows who sang as a quartet.

One young man from the same school has been known to walk fifteen miles through the snow in order to worship with a group who would not otherwise have had a leader on that Sabbath day.

The young people of Nortonville and North Loup have presented vesper services on Sabbath evenings. Riverside young people have produced religious dramas of a character that have demanded reproduction in the most influential churches of the city. The Boulder young people have been faced with

a great task in helping to entertain Conference, and they have met the challenge of hard work, doing their task splendidly.

Larger churches, such as Milton and Plainfield, have had representatives of young people on important church committees and councils. Young people have been given positions in the government of our churches, both large and small, and they have shown their interest and capabilities.

Here are we; use us.

It is these youngsters, if you like, that are being trained to take over the bigger tasks of tomorrow. Tomorrow's battles belong to us; train us to meet them. As the poet exclaimed:

Ye who are young and straight and free,
Ye who will live in years to be,
All ye who cherish liberty,
The fight is yours.

Let your strong weapons now be hurled
At sins and curses of the world;
The snow-white banner is unfurled,
And that is yours.

And as for peace and life you strive,
Give all the help youth has to give;
And show the world man cannot live
At peace in sin.

The call to arms is clear and loud.
Go, take your place with those who vowed
To follow not the drifting crowd,
But bravely fight.

To such a challenge properly presented; to such a place in God's work, we will answer, "Here are we; send us," and then, having found what we want, we will cease to look to the glamorous life for satisfaction.

It is impossible to suggest a definite line of action that will apply to every condition. There are scores of things that need to be done. You will think of them as rapidly as I can—ushering, decorations and flowers, social committees, the church paper or bulletin, care of the church property, gospel teams, the choir, special musical groups.

We young people want a program; we want a part in planning the church program. We want definite things to do, not a multitude of miscellaneous suggestions. And we don't want to do all the "dirty work." We will not stay around very long and listen to you say, "Oh, well . . . let the young people do it!"

We are willing, but the initial move is yours. You must gain our interest first. You must have a place for us. I submit for the

young people, that you can hold us by including us in your planning; by planning for us as definitely as you plan for the pastor's salary, or for paying the light bill; by carefully considering the group of us that you have, and our problems as we face them; and by offering us something that we can do, something that will challenge the very best there is in us.

After all, the most important possessions that we have in our churches are these young lives. As Daniel Webster said:

"If we work on marble, it will perish; if we work on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work on immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something that will brighten all eternity."

Save these young souls of ours from drifting, and you have saved the Church of Christ for years to come. Plan for them, and you have planned for the men and women that are to be. Build with them, and you have built for the future. Pray with them, and you have prayed for eternity.

It is the young people of today that will solve the problems of tomorrow; soon we must take over the burdens that you have so valiantly borne. Train us—now. Send us—now. Use us—now.

Here we are, willing, waiting, searching for the truth that will make us free, yearning for something that will help us meet the problems of today, looking for that which will take the place of what so many have tried and have found wanting.

Here we are—a mighty army of potentiality.
Here we are—a band of glowing reality.

Here we are—challenge us,
gain our interest,
keep us from leaving you,
help us to live the Christ-life,
build us for tomorrow.

Here are we—use us.

YOUNG PEOPLE AT CONFERENCE

REPORTED BY DUANE HURLEY

More and more during the past few years, Seventh Day Baptist young people have been taking an active part in General Conference activities. The trend culminated in a new record this year, with a large number of the younger group appearing on the program.

The Young People's Board, in addition to

various parts on the main program, sponsored the customary meetings devoted entirely to the young folks. The young people's pre-conference was held Tuesday before the opening session of Conference in the evening, beginning with a fellowship luncheon at noon. Greetings were exchanged between the various societies represented, and after a song service, an hour was spent in discussing questions pertinent to the young church member. The questions, presented by the young people themselves, were considered under the leadership of Dean A. J. C. Bond. The pre-conference meetings were all held in the Boulder Seventh Day Baptist church basement.

Sabbath afternoon of Conference was devoted to a program presented by the Young People's Board with Wilna Bond acting as chairman. Devotionals were led by Maxine Armstrong; and four young people, Wayne Rood, Boydan Crouch, Bernice Pront, and Edith Barry, presented addresses on subjects related to the young citizen—education, the Bible, the liquor question, and leisure time. The thoughts about the liquor question as presented by Miss Pront were written by Mary Burdick. In order that the young people might better "understand the board," and incidentally that the board might receive suggestions, an open forum in the discussion of the work closed the meeting.

Another part of the scheduled young people's activities was a fellowship breakfast, held high up on the mountain side at six o'clock Sunday morning. There among the trees and flowers and rocks of God's outdoors, the young people spent a brief hour in serious thought about "Growing in Christian Citizenship." The subject was presented in poetry, Scripture, song, and word by the Riverside society.

Aside from the meetings appearing on the program, the young folk participated in several unpremeditated and spontaneous affairs. On Thursday evening a gala social affair, sponsored by Mr. and Mrs. Ben R. Crandall and President and Mrs. S. Orestes Bond, was enjoyed by over one hundred. Rev. Lester Osborn was master of ceremonies and directed the games.

Night after the Sabbath, a large group gathered around the open fireplace in the church basement, for an old-fashioned sing and good time. Funny stories and embarrass-

ing incidents were exchanged, and then nearly everyone shared the most sacred moments of his life. Pep songs and choruses were led by Wayne Rood, and Rev. Leon Maltby was in charge of the experience meeting. The young people who attended agreed that this get-together, although arranged on the spur of the moment, was the most spirit-filled, most worth while meeting of Conference for young people.

The juniors had several meetings together, one coming on Sabbath afternoon during the board program.

Beside the part in these meetings, the young people took an active part in the other sessions of Conference. As a speaker on the Thursday evening symposium was Wayne Rood, talking on the subject, "Here Are We: Use Us." Ruth Norwood, during the Sunday afternoon meeting, spoke on the theme, "Youth Prepares for Citizenship."

In other ways young people helped—in the choir, as both vocal and instrumental soloists, in quartets, as pages and guides, and by attending faithfully all sessions. The Milton College quartet, composed of Richard Babcock, Charles North, Roger Johnson, and David North, made a definite contribution to the music, as did the Salem mixed quartet including Ruth Sarah Davis, Ruby Cunningham, Wayne Rood, and Duane Hurley.

"Taking Conference to Boulder was good," the young people of the denomination have agreed. "The Christian Endeavorers of the West gave a soul-reaching demonstration of spiritual living."

Prospects are bright for an even bigger year next year for the young people, with Professor Burton Crandall of Alfred University as president of the board.

YEARLY MEETING AT BERLIN

The yearly meeting of the Seventh Day Baptist churches of New Jersey and eastern New York will be held at Berlin, N. Y., commencing Friday night, October 9, continuing until the following Sunday evening.

A sincere welcome will be accorded all who arrange to be in attendance. In view of the isolation of the Berlin Church, a good attendance can but mean very much by way of encouragement to its membership.

Those planning to attend please report to A. C. Bentley, Berlin, N. Y.

L. A. WING.

WOMEN'S ORGANIZATIONS IN THE EASTERN ASSOCIATION

ARRANGED BY MISS MAY DIXON

(Continued)

THE BERLIN SOCIETY

By Mrs. Arlie C. Bentley

The society was organized about 1848, and was one time called the Sewing Society. No one now living can remember who were the charter members. Our church records date back 1780, but nothing in them throws any light on the women's work. Our women have always aided the church.

Many years ago (about 1870) one of our church members, Mr. Edgar R. Greene, operated a shirt shop and let out the making of the button-holes to the "Sewing Society." The funds received were used for church work.

For the past forty-five years or more we have looked after the up-keep of our parsonage, the interior of our church, and given money for the pastor's salary, the budget, and local work. The ladies have always been and are now willing to do what they can to help wherever needed.

THE LADIES' AID SOCIETY OF NEW MARKET (PISCATAWAY)

By Mrs. Elizabeth Dunham and Mrs. Charles E. Rogers

The first women's society of the Piscataway Church was organized April 7, 1850, under the name of "The Seventh Day Baptist Female Benevolent Society of Piscataway." The object of this society was the raising of funds for benevolent purposes.

The first president was Phoebe C. Ross (Grandmother of one of our missionaries in China—Mrs. Eugene Davis). Other officers were: *Vice-President*, Hannah Dunham; *Secretary*, Cornelia M. Dunn, and *Treasurer*, Sarah Ann Gillette (wife of the pastor).

There were many charter members, and at times the enrollment was about fifty. For a number of years, during which time the Civil War occurred, no minutes were recorded.

On November 11, 1874, the society was reorganized with Mrs. Lewis A. Platts as president. In 1877, this body drew up a new constitution and by-laws, and took the name of "The Seventh Day Baptist Ladies' Aid Society of New Market."

The object of the society is to aid in supporting the church and the denominational objects and to give comfort and cheer in times of sickness and sorrow. Money is raised by sewing, quilting, suppers, and free-will offerings. It was through the efforts of the Aid Society that the kitchen and dining-room were added to the church, and a floor covering secured for the main room.

To promote sociability there is an occasional picnic or a get-together supper. The latter is often held preceding the quarterly business meeting of the church; it is not a money-making scheme, but it promotes fellowship, and incidentally increases the attendance at the business session. The present group is small but active, and fills an important place in the activities of the church.

SHILOH LADIES' BENEVOLENT SOCIETY

By Mrs. Clarkson Bonham

The Shiloh Ladies' Benevolent Society was organized in June, 1860, to administer to the necessities of the poor and afflicted; first at home, then abroad, as our abilities enable us to do.

There were twenty members: Mary H. Gillette, Jane Davis, Phebe D. West, Phebe Ann Swinney, Beulah Davis, Melissa B. Sheppard, Maria A. Davis, Esther A. Maryott, Hannah H. Moore, Margaret T. Bonham, Harriet Dickinson, Sarah R. Ran-

dolph, Ruth S. Hummell, Mary A. Buzby, Sarah E. Hinchman, Hannah M. Bonham, Jane C. West, Sarah Hummel, Lois Tomlinson, and Eliza F. Swinney.

While dues in 1860 varied from 2c to 5c per month, Mrs. Hannah Wheeler of Marlboro joined in 1861, with no stated sum as dues, giving from \$1 to \$3 during the year. Members solicited aid, and sewed, for soldiers' families during the Civil War, and sent confectioneries and provisions to soldiers and contrabands. Boxes were filled and sent to three New York Homes and to a Camden Home; once the boxes were filled with lard, sausage, pork, dried apples, dried corn, woolen stockings, and bed-quilts when Mr. Elisha Swinney was superintendent of the Camden Home for Children.

From 1862 to 1875, funds totaling \$1,180 were given to the Brick, later the Union Academy. In 1866, a strawberry festival and fair cleared \$600. They loaned \$450 of this to the trustees of Union Academy, and a month later gave it to them. A Harvest Home in 1864 cleared \$381 for the Christian Commission, of which the pastor, Rev. Walter B. Gillette, was treasurer. In 1867, \$5 was given to Elder Gillette to mend his broken carriage.

In 1874, a subscription to the *Sabbath Recorder* was sent to Mr. Barber of London, England. At one meeting, they helped the little girls put together a quilt which they had pieced for the New York Home.

In 1884, Rev. Theodore L. Gardiner went shopping for the society and bought the pulpit furniture for \$98. A personal interest in Rev. David H. Davis and wife, and Dr. Ellen Swinney caused the society to begin its mission work in China in 1888. The same year saw a mission box sent to Texas.

In 1896, our first gift to the Marlboro Society was \$5. We became an auxiliary of the Woman's Board in 1895. Our first recorded gift to them was three years later when we gave them \$1 for expenses, other money having been sent directly to the China Mission. In 1900, the Woman's Board asked the society to assist in the different branches of their work, but there is no record to show that we did this until ten years later when we sent \$25, besides the \$1 for expenses.

In 1904 we gave Rev. Edward B. Saunders \$15 for his trip abroad.

The first report of the work of our society was sent to the Woman's Board in 1906.

We gave our birthday offerings, \$25, toward the Ministerial Relief fund. We sent \$30 toward the building of the North Loup Church.

Our first apportionment for the Woman's Board, in 1916, was for \$157.90. This was increased every year until 1927 when it reached \$217.79. Since then it has been \$217 per year. This has been paid in full every year.

During the World War, our sewing and gifts were sent through the Red Cross for the soldiers. We bought a \$50 Liberty Bond and gave it toward the Denominational Building. Later we sent another gift of \$150. We have given \$25 for the Near East Relief; \$25 to the Bridgeton Hospital; \$25 for Lewis Camp when it was first started, and \$10 per year since then. In 1933, we gave \$11 toward the building of the Daytona Church. Last year we sent \$20 toward the salary of C. C. Van Horn at Little Prairie, Ark.; \$39 for the Sabbath School apportionment for the Denominational Budget, besides the \$217 apportionment for our society.

LADIES' AID SOCIETY OF MARLBORO

By Mrs. Luther S. Davis

The Marlboro Ladies' Benevolent Society was organized in 1880. The name was changed to Aid Society in 1887.

Article II of the constitution reads, as follows: "The object of this society shall be first to work and clear the indebtedness of the Marlboro Church, then to administer to the necessities of the poor and afflicted as our abilities may enable us to do." The indebtedness was \$295.00, and on March 17, 1880, the ladies paid fifty dollars on the debt.

Charter members are not recorded. The first officers were the following: *President*, Mrs. John G. Hummel; *Vice-President*, Mrs. Joseph C. Bowen; *Secretary*, Mrs. Lewis H. Moore; *Treasurer*, Mrs. Lewis Hall; *Managers*, Mrs. Jane Clawson, Mrs. Charles B. Bowen, Mrs. Ephraim B. Fisher, Miss Mary Schaible, Miss Anna Mary Bowen, and Miss Eliza Ayres.

The first president served until she moved to the West in 1885; Mrs. Joseph C. Bowen then served 10 years. The first secretary, Mrs. Moore, served 25 years; the first treasurer, Mrs. Hall, 18 years.

The largest part of the income in the first years was received from suppers served at the different homes, furnished entirely by the hostess to from fifty to ninety people for which 10 cents was charged per person. In 1885, the price was raised to 15 cents.

At various times mention is made of considering becoming auxiliary to the Woman's Board and it was voted to affiliate in December 5, 1889.

The Aid Society has been the untiring right arm of the church in every line of endeavour.

ROCKVILLE LADIES' SOCIETIES

By Miss Elva G. Woodmansee

The first Ladies' Society, named Ladies' Benevolent Society, was held in the Rockville church, June 28, 1881, at 3 p. m. Mrs. Thomas Wright acted as moderator and the following officers were elected:

President, Mrs. Uri M. Babcock
Vice-President, Mrs. A. G. Boss
1st Vice-President, Mrs. A. B. Kenyon
2nd Vice-President, Mrs. J. R. Edwards
Secretary, Miss Ella E. Palmer
Treasurer, Mrs. Eliza M. Colvin.

The membership enrolled for the year was twenty-four.

Suppers were served, the bill of fare consisting of biscuits or wheat bread, one kind of plain cake, butter, one kind of preserve, pickles, tea or coffee. Gentlemen were required to pay ten cents for suppers, ladies, five cents, and children, ages 8-14, three cents.

The records show that the society paid \$111.78 for a new bell in the church. It sent money to the medical missionary in China and to the Tract and Missionary Societies at various times, besides helping with other expenses of the church.

The last meeting of this society was held October 17, 1897, at which time they voted to use all the money in the treasury for a pulpit lamp and for globes for the chandelier in the church.

There are still living five members of this Benevolent Society: Mrs. Albert S. Babcock, who served the society as secretary for many years, and Mrs. John F. Palmer, both of Rockville, R. I.; Mrs. Alexander McLearn, Walworth, Wis., Mrs. Mabel McLearn, and Miss Jennie Crandall of Westerly, R. I.

On September 9, 1906, a meeting of ladies was held at the parsonage in Rockville, R. I. Mrs. Theodore J. Van Horn was a visitor and was chosen chairman of the meeting. A society was organized to be known as The Loyal Workers, and the following officers were elected:

President, Miss Lottie J. Burdick
Vice-President, Mrs. Annie B. Kenyon
Secretary, Mrs. Blanche R. Sutton
Treasurer, Miss Lyra A. Babcock.

This society was organized "to promote good feeling among its members; a healthy moral and religious sentiment in the community; a loyal spirit of coöperation with

Christian workers; and to assist the Rockville Seventh Day Baptist Church to meet financial demands, and through said church, to aid in carrying on denominational work."

On September 26, 1906, at the regular meeting, a sum of \$250 was turned over to the society by the young people of Rockville, this sum having been collected by them for serving suppers.

Suppers were held around at different homes to raise money until they began to realize that a more public place was needed. On January 8, 1916, the president, Miss Elva Woodmansee, called a special meeting of the Loyal Workers and members of the church to discuss plans for the erection of a parish house. In the absence of the secretary, Mrs. Lyra B. Irish was chosen secretary *pro tem*.

After the opening of the meeting the president turned the meeting over to the moderator of the church, Frank C. Burdick, and an open discussion followed. A building committee of seven men was appointed. The land, lumber, and labour were donated for the building and the work was begun. Suppers were held to raise money to finish the interior.

The first meeting of the Loyal Workers was held in the new parish house June 12, 1917.

Meals for three different Eastern Association meetings have been served in this building. It has been greatly appreciated by old and young as a place for social times, as well as for some religious meetings.

At present the Loyal Workers have 31 members. It is hoped that the interest of our women will continue in the great work of assistance to our church and the denomination in the future years, as in the past.

SECOND HOPKINTON SOCIETY

(Abstract of an Article in the *Sabbath Recorder* of December 23, 1935.)

History of the Ladies' Sewing Society. The ladies of the Second Hopkinton Seventh Day Baptist Church of Hopkinton, R. I., met February 5, 1888, for the purpose of organizing a sewing society. Fourteen were present. Mrs. Elizabeth Jane F. Randolph was chosen its first president.

The object of the society was the raising of funds for benevolent and missionary work and to promote a friendly feeling in the church and society. Meetings to be held once in two weeks, on Monday afternoons at 2.00 p. m. The evening following was to be devoted to sociability. A supper was served, after which a collection of 5 cents for the members and 10 cents for visitors was taken.

The fee for joining the society was to be "25 cents to be paid annually." The bill of fare for the supper was to be as follows: "Bread and butter, cold meat, pickles, tea and coffee, with two kinds of plain cake, and sauce. If this rule is broken, a fine of one dollar is to be paid into the treasury."

The regular meetings were always opened by devotional services, reading of Scripture, a song, and a prayer. Following the devotions, business was transacted, and then sewing work was carried on by way of making bed quilts, sun bonnets, aprons, and fancy articles.

During its years of activities, this society achieved much that is worthy of mention. Its financial aid went to many outside the home church. Various amounts of money were sent to Salem College; to Miss Susie Burdick for use in the hospital and boys' and girls' boarding schools in Shanghai, China; to the Missionary and Tract Societies; to the Eastern Association; and to Rev. Theodore L. Gardiner, Salem, W. Va., for the poor of his church. Several missionary barrels were sent to the Home for the Friendless and to the Mizpah Mission, in New York City.

According to the records, the society held its last regular meeting on February 15, 1897, nine years after it was organized. Due to decreasing numbers and failing health of its members, it seems to have gone out of existence. (To be continued)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

When I looked at the RECORDER today I saw there weren't many letters, so I started to write right away.

I can swim about twenty strokes.

I take piano lessons and can play two pieces. I have had about eighteen lessons. I think it is lots of fun.

I have been on a boat twice this summer. I went on Mrs. Oman's and Richard's boat. Mother told me that you know Mrs. Oman. She was Mary Irish. Mr. Oman named his boat Namo. He turned his name backwards.

I presume I saw you at Conference once but I don't think I remember you.

I am going into 5-A this fall. I am nine years old. My birthday is April twenty-eighth. I have a sister who is six years old.

I went to the Thousand Islands about four years ago.

I liked that story about the horse, Andy.

Yours sincerely,

RUTH G. WILLIAMSON.

112 Bay Drive,
Harbour Green,
Massapequa, L. I., N. Y.,
August 25, 1936.

DEAR RUTH:

It is a fact that for awhile there were very few letters for our page, but very soon quite a supply of them began to appear in my mail, I am happy to say. I think you RECORDER girls and boys are pretty faithful about doing your part, and how I do enjoy reading your good letters.

I am glad you are learning to swim. Not only is it splendid exercise but quite a necessary "safety first" measure. In the Canal Zone, where it is very warm, the children spend a good share of every day in the water and are expert swimmers. Boating, too, is very enjoyable, and those who do much of it certainly ought to know how to swim.

I hope you will continue to enjoy your piano lessons and will never get tired of practicing, for then some day you will be able to give pleasure to others.

I, too, went to the Thousand Islands the first time I attended Conference at Adams Center. They are very beautiful, are they not?

Miss Fay has sent us another horse story which you will have the pleasure of reading soon.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sorry to have waited so long to write to you. I intended to write soon after Rev. H. C. Van Horn and Mr. Wayne Rood were here, but it seemed that I just couldn't.

We had a nice revival while they were here. One of my sisters and two of my brothers joined the church.

My oldest sister, Nancilu, is getting ready to go back to Salem to college. My oldest brother is getting ready to go back to Auburn, Ala., to college. Mama sure does wish he could go to Salem, too.

We are still having hot weather here and it is very dry.

My Uncle Emmet Bottoms and family, whom I think you and Mr. Greene know, spent last Sabbath day and part of Sunday with us.

Your friend,

MARY ALICE BUTLER.

Woodville, Ala.,
August 26, 1936.

DEAR MARY ALICE:

I suspect I have both you and Editor Van Horn to thank for your very welcome letter. Did he whisper to you that a letter from you would be very acceptable? He has been known to make such suggestions. I am glad to hear about the good results of his meetings and that your sister and brothers had joined the church.

You know I had the pleasure of meeting your dear mother and Nancilu at the last Conference in Salem, so I feel as if I really knew you.

Yes, indeed, your Uncle Emmet Bottoms and family are among our best friends. Did you know that Martha, too, is going to Salem to college this year?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

How are you? I am all right. I had a very good time at camp. Miss Ada Keith was our Bible class teacher. We had a very interesting class. After camp I went to my cousin's for a week on a visit near Clarksburg. While I was there I saw a family of

dwarfs. They were very queer people to watch. I wish you could have seen them.

School starts a week from next Monday and I will be very busy but will write whenever I can.

Your RECORDER friend,

DORTHA LEE BONNELL.

Berea, W. Va.,

August 26, 1936.

DEAR DORTHA LEE:

I am all right, too, and am enjoying the cool, pleasant weather, though I am dreading the coming of Jack Frost to kill the flowers and good vegetables in our garden, and I am canning, canning, canning to save all I can. Ahem! Is that a pun?

On our trip to Lakeville, Conn., and then on to Washington, we saw truck load after truck load of the best looking cauliflower. We wished we could take some home with us for that's one thing we do not often grow here. Do you grow it in West Virginia?

I saw a play at a theater in Chicago when I was a girl, in which all the men were dwarfs and all the women average sized people. It was very funny, especially when a dwarf tried to embrace his wife and could hardly get his arms around her. It was supposed to be a romance, but seemed very much like a comedy and a laughable one at that.

Of course you are hard at work in school by this time, but I hope you will not be too busy to write now and then.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I had a lovely time at the Bible school camp at Shinglehouse week before last. We had lots of fun and went swimming every day in the Oswayo River. There were twenty-six children, nine boys and seventeen girls. All the boys were from Genesee but two: my cousin Bill Depew from Nile, and Glen Grose of Coudersport, Pa.

Most of the children had the stomach ache from eating too much. Bob Whitford of Genesee cut his foot on a piece of glass and was sick Sabbath day. That Sabbath was Lorraine Johnson's birthday and she was twelve years of age.

The eighth of September Aunt Annette and I have to go on the bus to Wellsville High School. Auntie will be in the second year high and I will be in the seventh grade.

Otto, Durward, Kyra, and Hilda will also start in school then, but they will go to the Pikeville School. Their teacher is Jennie Elliot. She taught school in Pikeville when daddy's brother and sister Clayton and Florence went there. She said that they used to have wonderful times, too.

I am going to try to borrow my neighbor's seventh grade books and study out of them some before school starts; especially social studies and arithmetic, because they will be the hardest of all.

I must close now and get to bed.

With love,

JUANITA R. GREENE.

Wellsville, N. Y., S. R. S.,

August 31, 1936.

P. S.—They could not get Harold Babcock for director of the boys, so Charles Bottoms quit his job for the week and took Harold's place.

Goodnight.

OUR PULPIT

WHY SHOULD SEVENTH DAY BAPTISTS MAINTAIN THEIR OWN THEOLOGICAL SEMINARY?

BY REV. AHVA J. C. BOND

(An address given at the Education Hour, General Conference)

I shall give seven reasons why Seventh Day Baptists should provide a school for the training of their own ministers. I am aware that some of the things here mentioned might be secured at a school not our own, but I am convinced that no other school could do certain of them at all, or any of them quite so well as can our own school.

I have made no effort to exhaust the reasons for maintaining a school of our own. Doubtless you will think of some I have not included.

1. To Support a School of Our Own Is the Only Way to Keep Faith With the Past.

From the very beginning of our denominational history our ministers have been educated men. The early Sabbatarian ministers of England were the peers of any in their day. Many of them held advanced degrees from the leading universities of England. On more than one occasion these Seventh Day Baptist ministers were called upon to address the king on behalf of dissenters; and bishops were ap-

pointed to undertake to meet their Sabbath arguments. They were men of sound learning. One can hardly resist the temptation to give a list of these illustrious names. It is an inspiration to anyone with even a little knowledge of Seventh Day Baptist history just to pronounce the names: The Stennetts, Edward, Joseph, Joseph II, and Samuel; Bampffield; Cornthwaite; Belcher; Chamberlen. Truly there were giants in those days. Certainly a knowledge of the character of these men calls for some definite interest in the preparation of our ministers for these days, and demands that some provision be made for their proper education.

It is not a part of this discussion, but one wonders what might have been the history of Seventh Day Baptists in England if our ministers there had been educated, in part at least, in a school supported by all parties in the church, and where their common beliefs and interests could have received proper emphasis.

In America the denomination early began agitation and plans for a school where our ministers might be given instruction in theology and in all subjects which would fit them for their most important work. We must maintain a theological seminary in order to be true to our past.

2. It Is the Most Effective Way of Giving Material Help to Our Young Men Who Offer Themselves to the Calling of the Ministry.

Some years ago I resigned a pleasant pastorate to become the director of our New Forward Movement. As I went about the denomination I used to say that there were six good reasons why I should remain at home rather than go about the country as I was then doing. These reasons were Elizabeth, Virginia, Mary, Wilna, Nellie, and Ahvagene. I think people remember that statement better than they do anything else I may have said, judging from echoes still coming back to my ears.

Well, I might give three good present reasons why we should have a theological school of our own. They are Luther Crichlow, Elmo Randolph, and Marion Van Horn. I do not know just how we could have gone about the work of recruiting and of aiding these young men if we had not a school of our own to which we could invite them to come for their preparation. The school is here, a symbol of what we stand for in an educated ministry,

but also a tangible entity, with a building, a faculty, and although limited in amount, an endowment, and an item of helpful amount in the Denominational Budget. These things are exceedingly important when one begins to look about the denomination for recruits for the ministry. The help given is not such as would tempt the unworthy, but it does open the way whereby a young man may be given assurance of some help in his preparation for the work to which he feels the Lord has called him.

3. In Order to Offer a Properly Balanced Curriculum.

There are many "Bible Seminaries" in this country turning out graduates with little knowledge of the movements of history, or the nature of this material universe in which we live, or the character of the social order and the implications of the gospel for our social ills. The fact is, these institutions fail in their one avowed purpose "to teach only the Bible," because the Bible cannot be properly interpreted except as its truths are understood in relation to this present world.

Then again there are other schools that stress the importance of technical knowledge and training, but which fail to recognize the primary place of the Bible as the source book of the preacher's message and the center of his erudition, the key to the interpretation of his wider knowledge.

In our own school it is possible to preserve the proper balance in subjects taught, with a right emphasis upon the Word and a sane interpretation of its message to men and women in these "troublesome but quickening times."

4. In Order to Afford Sound Instructors.

We are willing to admit that at present there may be no one on our faculty who measures up on scholarship to the few outstanding men to be found in each of several seminaries one might name. But no school faculty is made up of intellectual stars of the first magnitude. In the thirty years that I have been acquainted with our own theological school it has had on its faculty men of sound scholarship and of the highest moral standards and of deep piety.

Let us leave it to time to prove the worth of the latest addition to the present faculty. For the others I have a right to speak. I was in the seminary with them. I have known them intimately for more than thirty years.

For one year now I have observed their work in the classroom, in our chapel services, in meetings of ministers' associations, and in pastoral ministry and community service. Well, my fourth point is that by having a school of our own it is possible to bring our young men under the influence of such men as Dr. Walter L. Greene and Dr. Edgar D. Van Horn. For sound theology, genuineness of character, sincerity of life, and intellectual honesty I would be willing to match them against any faculty in the country. We produce men of that type.

5. For Student Fellowship.

Here, too, I feel that I know what I am talking about. For twenty-nine years seven ministers of this denomination have kept a round-robin letter going the round three times a year or oftener. And on every round in that time it has made one trip to China. This letter was started during seminary days, and the quickest time ever made was the last time around. Common experiences in personal association in the seminary established those mutual confidences upon which a lifetime fellowship has been built. And this intimacy of the smaller group has in no way interfered with the finest fellowship with others. On the contrary, I am of the opinion that this appreciation of the fellowship, begun so long ago and continued through the years, has made all members of this small circle more brotherly in the wider circles.

In my judgment it means much to a denomination such as ours to have in it groups of ministers who have studied and worshiped and discussed their common problems together when life was young and the future all before them. There is something valuable there which carries through life and which gets itself woven into the life of the denomination, strengthening its fabric and refining its texture.

6. To Provide a Stimulating and Supporting Environment.

In our own school, located as it is, there are many influences contributing to the proper education of Seventh Day Baptist ministers. In our own building is a neat little chapel to which faculty members and students repair once a week for chapel services, the worship led in turn by each. This is a happy, helpful experience.

Our own seminary is located, of course, where students have the privilege of attend-

ing services on Sabbath day, and enjoying all the privileges of the church.

On occasion group meetings consisting of pastors and laymen representing the churches in the vicinity of the seminary are held at the seminary building which are attended by the students. Denominational representatives visiting these churches address the students and meet them in class, discussing matters of denominational interest. The students enjoy the privilege of common work in the field of Christian service in association meetings, youth conferences, and other similar Christian work.

7. Specific Sabbath Instruction.

Every Seventh Day Baptist minister should be familiar with the history of the denomination. To know the past is to have confidence in the future. "We know we are going somewhere because we have come somewhere." The history of Seventh Day Baptists has been a required subject in our curriculum for a number of years. There have been added more recently the history of the Sabbath and the philosophy of Sabbath-keeping.

In my opinion we have made a serious mistake in assuming that candidates for the ministry do not need a course of instruction in the one belief and practice which makes us a denomination. True, a young man may go to some seminary where there are no Sabbath keepers and no opportunity to study the subject, and may pride himself in the fact that he can refute the Sunday arguments of his fellow-students and even confuse his professors. But as Sabbath keepers and ministers in Seventh Day Baptist churches in these changed and changing times, we need to take time to make a reappraisal of this great truth. One of the greatest dangers to our denomination is the assumption that we know all there is to know on the subject. We need to sound new depths here; to find new joy and richer spiritual experience in Sabbath keeping. The reasons for keeping the Sabbath which are found in a knowledge of the Word of God should be given fresh cogency in the face of changing circumstances and new difficulties which we must meet in keeping the Sabbath, and in view of the world's great need of a Sabbath.

This is my seventh reason, and I would give my final proposition further emphasis by saying that if Seventh Day Baptists have a right to exist at all as a separate denomination they have a duty to maintain a theological seminary

for the one purpose alone of providing instruction and the opportunity for sympathetic discussion in the subject of the Sabbath for those who shall be her ministers and leaders.

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

Rev. Erlo E. Sutton, denominational director of Christian education, was in the pulpit Sabbath morning and conducted a worker's conference Sunday night. He left Monday morning, continuing his three-months' trip in the interests of the work of the Sabbath School Board.

A lively party, at which the new school teachers were honor guests, was held by the endeavorers Sabbath night.

The theme of the evening was "The Good Times College." The basement was arranged to represent schoolrooms. Most of the games were centered around the school theme. "Students" were made to take farce examinations to find their classification as freshman, sophomore, junior, or senior.

—Nortonville News.

FRESNO, CALIF.

It was our privilege to gather with an independent group of Sabbath keepers in a little country chapel about twenty-five miles south of Fresno, Calif. This was a weekend gathering of those of kindred faith together with many of the local community. Our first meeting was held Friday night, July 10, and the meetings continued until Sunday evening. A very fine Christian spirit pervaded the entire series. Practically all of the services were given to evangelistic preaching. They were well-attended, forty-eight independent Sabbath keepers or Seventh Day Baptists coming from a distance of forty miles or more, some of them coming from as far as three hundred sixty miles.

Elder B. B. Friesen and his companion were largely responsible for this gathering. They, assisted by some local friends, entertained most of the visiting brethren. Fifty-five ate at their table at one meal. Some of these brought their own luncheon in order to spend the whole day in worship and Bible study. Brethren Friesen and Andreas have done good work in this Fresno district, bringing the truth of the sanctuary question and kindred doctrines to the attention of those of the community. It is through their efforts

that most of these people have come in contact with the teachings of the *Gathering Call*.

Elder John I. Easterly, pastor of the Healdsburg Seventh Day Baptist Church, and Elder Loyal Hurley, pastor of the Riverside Seventh Day Baptist Church, rendered very timely and spiritual Bible studies, which were greatly appreciated. Brethren Friesen, Andreas, and the writer supplemented the work of these brethren.

The meeting was so thoroughly enjoyed that we trust other like gatherings may be held, especially next summer, and we believe the spiritual condition of the entire group was strengthened by the mutual fellowship and Bible study.—E. S. Ballenger in *Gathering Call*.

NORTH LOUP, NEB.

Last Sabbath the service was in charge of Mrs. Hemphill. Devotionals were led by Deacon Robert Van Horn. Reports from General Conference were given as follows: music, Mrs. Esther Babcock; young people's work, Richard Babcock; President Ihglis' address, Vesta Thorngate; Sunrise prayer meeting on Flagstaff Mountain, H. H. Thorngate; the Friday evening meeting and the juniors' meeting Sabbath afternoon, Marcia Rood; Nominating Committee and report from "The Shaws," Mary T. Davis; sermon of Rev. Loyal Hurley, Mrs. Hemphill.

Rev. H. C. Van Horn is the new Conference president. The meetings next year are to be held at Shiloh, N. J.

A telegram from Rev. C. L. Hill was received and read Sabbath morning, accepting the call to become pastor of the North Loup Church, as soon as plans could be made satisfactory to both churches. We shall be very glad to have a pastor again after several months without one.

—North Loup Loyalist.

SALEM, W. VA.

Salem College opened its doors on Monday with every teacher re-employed with the exception of Miss Nan R. Low of Clarksburg, who has been granted a one-year leave of absence due to ill health. Dr. J. Lowry Fendrich of Los Angeles, Calif., has been appointed to a seat in the department of English.

The new instructor will teach public speaking, oral English, and assist Dr. Geo. B. Shaw in Bible.

Miss Cleo M. Gray returned as head of the department of home economics after attending summer school at the University of Wisconsin. Miss Evelyn Ring of Nortonville, Kan., has been appointed as a full-time instructor in the department of English. She assisted Dr. M. C. Linthicum last year.

Miss Elizabeth V. Whipple has been appointed as full-time instructor in art, after heading the department last year on an experimental basis. Miss Alice Bonar will teach piano and pipe organ.

Professor W. R. Harris took graduate work this summer in New York University. He announced that every graduate in the department of commerce last year had secured a position, either teaching school or in business.

Freshmen registered Monday, and upperclassmen, Tuesday. School began Wednesday morning. Although the enrollment is not yet complete, the largest in the history of the school is expected.—*Salem Herald*.

RACINE, WIS.

I wish here to thank the Seventh Day Baptist people for the SABBATH RECORDERS sent to me during the past few years, and express the hope that they will continue to send them, post paid to me for distribution.

FRANK JEFFERS,
1223 Franklin Street.

ALFRED, N. Y.

Dean A. J. C. Bond and Rev. W. L. Greene, of the Department of Religious Education, accompanied by Mrs. Bond and Mrs. Greene, are at the Hotchkiss School at Lakeville, Ct., attending a Seminar of Religious Education. The theme of the seminar is "The Historical Development of Religious Values in the Nation." The seminar continues through the week.

Miss Gertrude Saunders, who has been visiting her parents, Mr. and Mrs. E. P. Saunders, left Tuesday for Providence, R. I., where she is entering her twelfth year as head of the International Institute for foreign speaking people.—*Alfred Sun*.

LITTLE PRAIRIE, ARK.

From August 21 through September 6, the Little Prairie Church and surrounding community engaged in special meetings. We had been planning for these meetings and

working toward them since early last spring. August seemed the best time for us to have such meetings, yet we have liked to feel that they were a part of the great Preaching Mission.

The Fouke Church very cheerfully spared their pastor for three weeks. Rev. W. L. Davis and his wife came to us as new workers on this field. They won their way into the hearts of the people and God blessed their efforts among us. The church was revived, many were reclaimed, and a number made a start in the Christian life.

Claud Mitchell and family, now of Fouke, and Mollie Jackson of Belzoni, Okla., spent a week with us and helped in the meetings. Marion Van Horn of Alfred, N. Y., came home for a short visit and was with us the last week of the meetings.

Our pastor, C. C. Van Horn, was in very poor health and his doctors assure us that he can never take up the work of the church again. It was with sad hearts that we accepted his resignation a short time ago. He is greatly loved by this community and surrounding communities where he has so faithfully labored.

CHURCH CLERK.

OBITUARY

TORRES.—Dr. Lois Whitford Torres was the daughter of Edward Maxson and Josephine Burdick Whitford. She died at St. Andrews, Fla., at the home of her sister, Mrs. Mary Ware, where she had gone to recuperate following a sickness at the home of her sister in Farina, Mrs. Carroll Davis.

She did collegiate work in Milton, Wis., in the State University of Iowa, and completed the four year medical course at Ann Arbor University, and was at the time of her illness a teacher and college physician at Mt. Pleasant, Mich.

June, 1923, she was united in marriage to Dr. R. M. Torres of Grand Rapids, Mich., and is survived by him. There were no children.

Funeral services were conducted from the home of her brother by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

RECORDER WANT ADVERTISEMENTS

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

WANTED.—A 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.

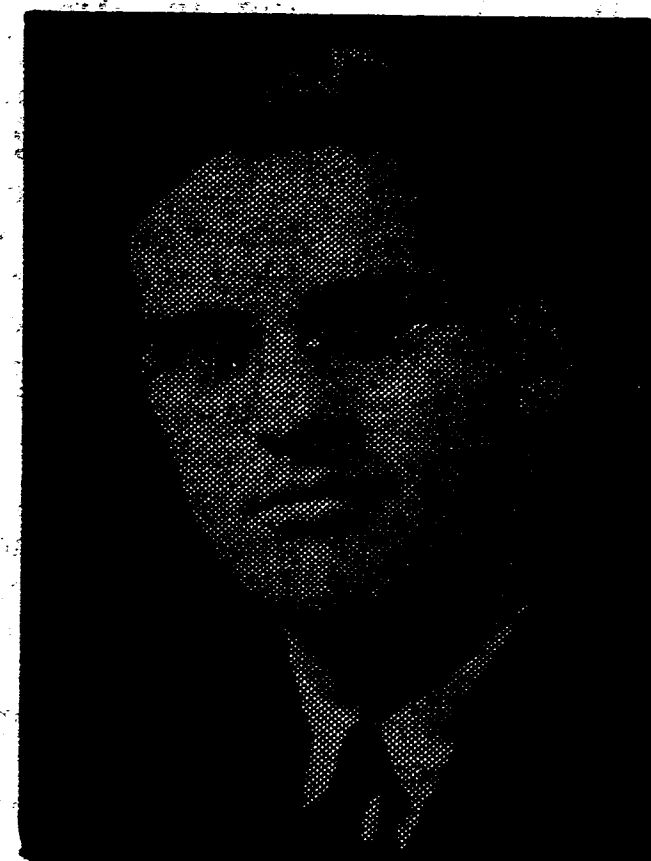
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The Sabbath Recorder

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OCTOBER 12, 1936

No. 8



REV. ALBERT N. ROGERS,
Pastor, Seventh Day Baptist Church,
Waterford, Conn.
Ordained September 27, 1936

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