

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.

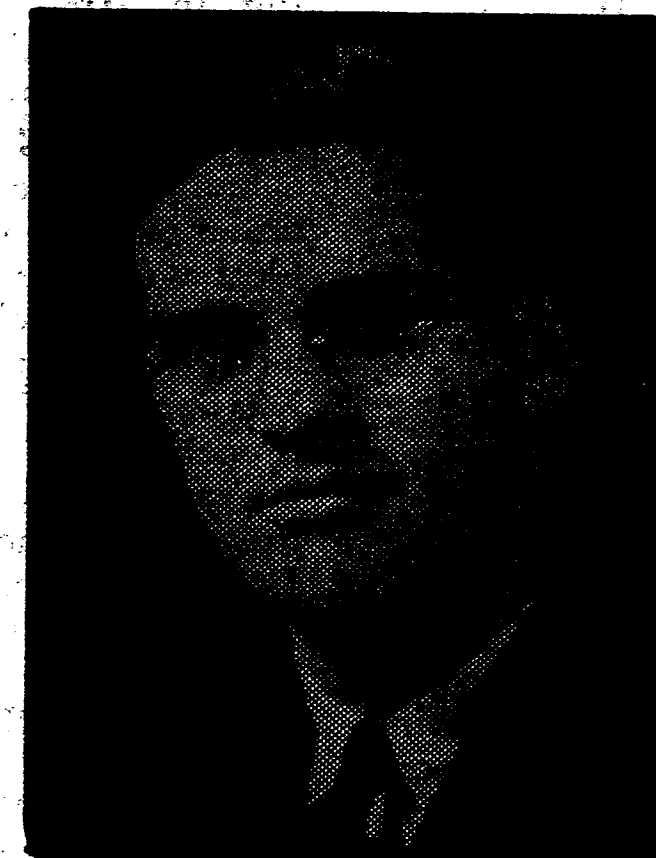
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The Sabbath Recorder

VOL. 121

OCTOBER 12, 1936

No. 8



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

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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year after date to which payment is made un-
less expressly renewed.

Prayer and Preaching The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred or more of the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation, for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless it is made vital by a vivid sense of God, which can be gained only through prayer. Time of the meeting was much given to prayer, and the dominant note struck through all addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer. We are too busy seeing to things that seem so important. As preachers we are so occupied with collecting material, digesting and correlating it, that we do not have time to pray.

Congregations grow restless in the worship, if prayer time is a bit longer than its members feel necessary. The "long prayer" has been shortened, if not "pepped up." Is it not that too much we fail to realize that the minister is leading us into the holy of holies—into a sense of the presence of God—and that presence is no longer, indeed, felt?

Whatever may be felt about, or the fate of, the "long prayer"—certainly if the preaching is to be with power, the preacher must have spent time and preparation in prayer. For three months Doctor Jones went into retirement in India for meditation and prayer, to be ready for his mission of preaching in America. If such a leader—spirit-filled—needs prayer, how much more do those of us of lesser talents need to pray if our preaching is to be with power.

In the meeting at Jenkintown the impotence of man without God and the faith that God will give his Spirit in answer to prayer were overwhelming convictions emphasized as underlying the success of the Preaching Mission. "If the world is to be saved by preaching, it is certain that preaching can be saved only by prayer." "The prayerless preacher is the powerless preacher," declared Doctor Truett, Southern Baptist leader. "Prayer is listening and talking to God," was the quiet testimony of China's famous Doctor Koo. Praying and preaching are one in God's plan. A friendly paper comments: "If we have been called to save some through the foolishness of preaching, let us not be foolish enough to neglect that which alone gives preaching its supreme potency."

Seventh Day Baptists, we believe, are entering wholeheartedly into the program of the Preaching Mission. They will be foolish if they fail to recognize the need of prayer and the need to give time to prayer. Pentecost came when the Church prayed.

The Preacher a Salesman "Go out and sell the gospel as a salesman goes out to sell insurance, automobiles, or vacuum cleaners." This is a striking assertion in one of his monthly messages to ministers, by Roger W. Babson, moderator of the Congregational and Christian churches.

Of course there are salesmen and salesmen. We have seen both kinds; have been prejudiced against the product of one because of his methods, spirit, and attitude, while im-

pressed to buy by the other. The goods in some cases may have been the same. But we can understand what Mr. Babson means, and we have been acquainted with both sorts of religious "salesmen" mentioned. By the one kind we have been left "cold," by the other warmed and inspired. The latter, we take it, is the kind the preacher is meant to be.

The message says, "The real job of our state superintendents" (among our folks, board presidents and secretaries and Conference officials would likely be meant) "as laymen see it, is to get the ministers into a militant mood—sure of something that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion." We have known ministers so imbued with the vital importance of the gospel that they exuded it fairly at every pore, "in season and out of season," yet so naturally and so sanely as to convince the hearer of the truth.

We believe as ministers we should have this depth of conviction and seek for the power of the Spirit to "sell" our religion to others. Our people, imbued with this in their personal relation to Jesus and with their blessings and responsibility of the Sabbath, would change the atmosphere of their churches and society.

To quote again from the moderator's message: "Ministers must realize that they have only one real job, and that is to help people. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself and to use your religion yourself. Leaders cannot be wobblers. Leaders must show by their own lives that they have faith, courage, and a goal. You can never be a leader unless you know where you are headed and enthusiastically urge others to follow." So true is this and so reasonable that the editor would urge all our leaders to think on these things. And in doing so, he is conscious of many of his own failures and mistakes. But while we may individually feel our weaknesses and lack of power or ability, we should be warned against the "inferiority complex" which Mr. Babson mentions as "a basic difficulty" with most ministers. Dangers of overweening confidence, and of "inferiority complex" may well be balanced by the exhortation of the Apostle

Paul—for one not "to think more highly of himself than he ought to think"; and in his own encouragement—"as much as in me lieth, I am ready."

As suggestions for helping people more than our churches are helping them today, Mr. Babson suggests four steps:

1. Hold many church services every week; but preach only when filled with fire and enthusiasm. Then give us "both barrels."
2. Remember that most of us laymen are usually in trouble. We have come to church hoping for help. Be sure we can go away satisfied.
3. Have classes in prayer. If you wobble as to the power of prayer, at least for guidance, get out of the ministry. If you believe in the power of prayer, then boldly teach us how to pray that we may get results.
4. Finally, take your work seriously. Do not be content to go through a formal service like an old Russian priest. Go out and sell the gospel as a salesman goes out to sell insurance, automobiles, or vacuum cleaners.

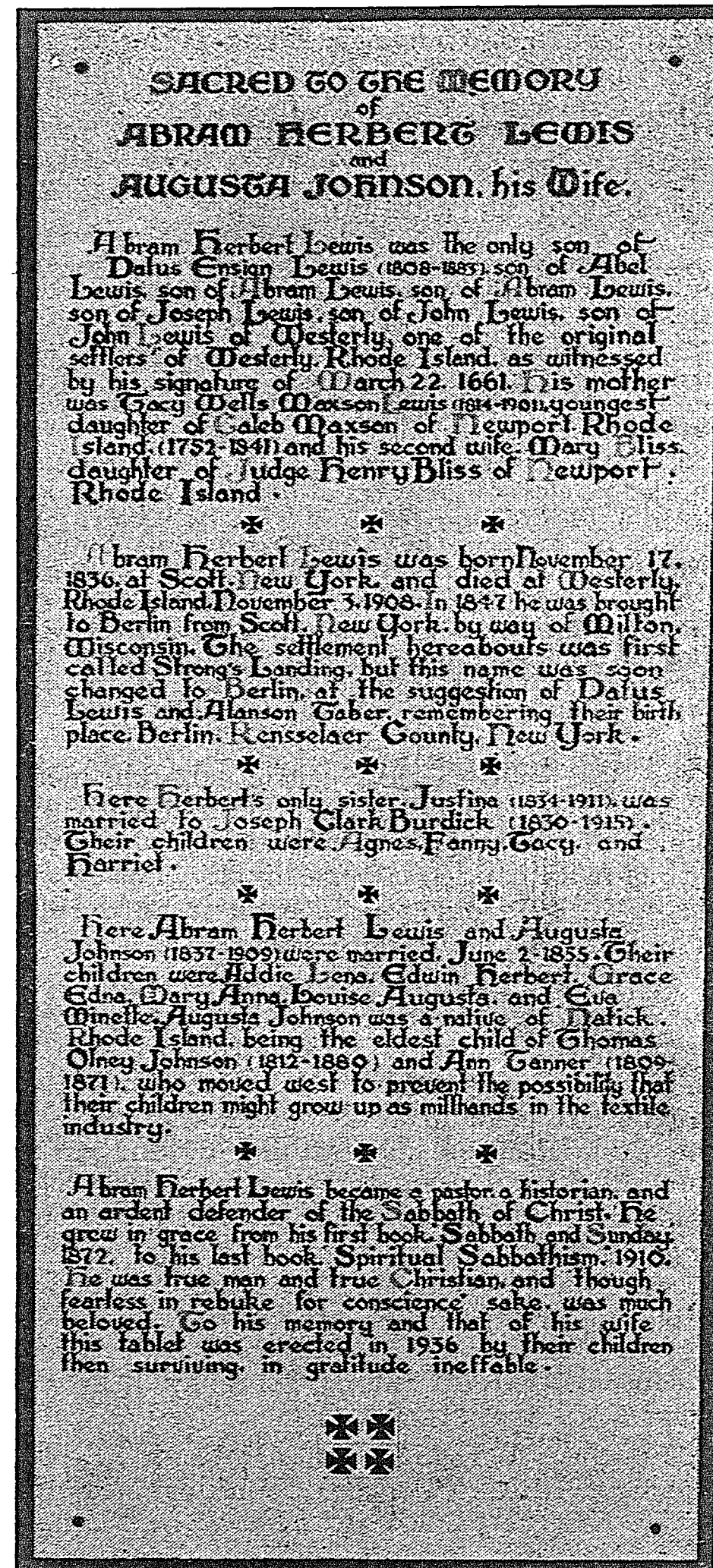
Read the Bible How little church members and attendants seem familiar with the Bible. They may know about it, know interesting facts concerning its history, but so little of it. As our source book it apparently is not studied as it once was.

A friend questions whether there will be a more vital religious life in our own church or any other until there is a return to a more thorough Bible study. We are glad that greater attention is to be given the study of the Bible itself in the training of our ministers at Alfred. In the various evangelistic campaigns which our churches will be putting on this year, a larger place might well be given to the Bible, and emphasis placed on Bible reading and Bible study.

Memorial Tablet ABRAM HERBERT AND AUGUSTA JOHNSON LEWIS.

At the suggestion of Professor Edwin Shaw of Milton College, a unique memorial tablet has been made in memory of Rev. A. Herbert Lewis and his wife, by their surviving children. It is to be dedicated and placed in the old Seventh Day Baptist church at Berlin, Wis., some time this fall.

The material is sugar pine, seasoned for twelve years. The tablet is two and a half inches thick, two feet wide, and five feet long, and weighs about one hundred ten pounds. The cut, appearing here, gives some



idea of the tablet, but necessarily cannot do its beauty justice.

The lettering was done by John de Lemos, a Spanish painter, who invented the shape of the letters. He has given the lines a general Gothic and Old English effect, while leaving enough space between letters to per-

mit rapid reading. He followed the text written by Dr. Edwin Lewis, the son. Some of the initials are rubricated, which of course lose their effect in the photograph and half tones. The red shows dark in the reproduction. Other initials are done in a light and luminous blue, favorite color, we understand, of both Doctor and Mrs. Lewis.

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches is sponsoring the dedication services, and the tablet meanwhile is on exhibit in the Milton church.

Dr. Edwin H. Lewis, under whose direction the work was done and who worded the inscription, is dean emeritus of Lewis Institute of Chicago, Ill., and now resides at Palo Alto, Calif. We are indebted to him for some of the data here used, as well as for the photograph of the tablet.

Dr. Abram Herbert Lewis was a great preacher, platform lecturer, and writer, leading exponent of the Sabbath truth of a generation ago. The present younger generation missed knowing a wonderful and powerful leader.

News Items A notable World's Sunday School Convention was recently held at Oslo, Norway, with 877 delegates registered from North America. More than 300 others from this country attended some of the sessions from this country, unofficially.

Every courtesy and consideration was given the visitors. In considering the conditions and widespread desire for peace, it was pointed out that Norway had had no war in 122 years—"the quiet corner of Europe."

Sir Harold Mackintosh of England was re-elected president; and the place in South Africa and time of the 1940 meeting were left in the hands of the Administrative Committee.

In a total world population reported at 2,042,107,992, there are 231,486,840 Protestant Christians, with 369,510 Bible schools, 3,145,895 teachers, 34,139,624 scholars — a total membership in 1936 of 37,285,519, showing a scholar increase of 894,579, or 2.75 per cent over 1932.

The Hitler government has not interfered with the work of the Methodist Episcopal Church in Germany. The reason for this is that its churches are self-supporting and not

tax-supported. The state Protestant churches and the Roman Catholic churches have their buildings erected and their pastors supported from government moneys raised through taxation.—*From Watchman-Examiner.*

THE CHURCHMAN LOSES ITS APPEAL

On June 12, 1936, the Appellate Division of the Supreme Court of New York sustained a judgment awarding damages of \$10,200 (\$10,000 punitive, \$200 actual damages) to Gabriel Hess, general attorney for the Motion Picture Producers and Distributors of America, against *The Churchman* and its editor, Rev. Guy Emery Shipler. The suit was brought because *The Churchman* published, on November 14, 1931, a statement re-written from *Harrison's Reports* in regard to the indictment of a number of individuals and film producers in the Province of Ontario. A week later *The Churchman* printed a retraction stating that it had been "misled." Many religious periodicals have been assisting *The Churchman* to raise the fund needed to pay the judgment. A total sum of about \$12,000 will cover judgment and costs. Of this amount \$650 is still needed by *The Churchman*, 19 East 47th Street, New York, N. Y.—*From Information Service.*

Cleveland, September 23 (NCJC). — Commander Ray Murphy of the American Legion dedicated in formal ceremony, Sunday, Cleveland's \$1,500,000 Peace Garden, dedicated to peace among the nations.

These American Legion Peace Gardens will consist of two divisions, the Avenue of Nations and the Avenue of States, each comprising about two acres. In the Avenue of Nations about twenty-five nations will be represented by a living memorial tree. Each of the forty-eight states of the union will be likewise represented by a living tree in the Avenue of States.

Each nation and each state was requested by the American Legion to contribute one cubic foot of soil from its most sacred shrine. Shipments of this soil are now being received daily.

France sent her soil from a battlefield where the American soldiers fought; Hungary sent soil from the grave of its great patriot, Louis Kossuth; Austria from the famous Schoenbrunn Park, where is located the palace of Francis Joseph, the last of the Haps-

burgs; the German soil came from the battlefield of Tannenberg, where General von Hindenburg scored his record victory over the Russian Army in 1914; the Italian soil came from Mt. Vesuvius and Mt. Grappa; Latvia's from the banks of the River Dugava; Switzerland's from the terrace of the Palais Federal in Berne; Bulgaria's from Mount St. Nicolas in Shipka Pass, County of Kazalik; Holland's from the orphanage of the Evangelic Lutheran Church; Ireland's from Phoenix Park in Dublin; Finland's from the estate of Kotaniemi, Parish of Luumaki; Greece's from the historic Acropolis in Athens.

The central point in the Avenue of States will be a tree which is a cutting from the Washington estate of Mt. Vernon. A bust of Washington will be placed at this point.

The Peace Gardens are a joint project of the American Legion and the City of Cleveland.

Birmingham, Ala., September 24 (NCJC) —Alabama adds three thousand to its population during October, when that number of Mennonites come down from their drought-seared farms in Minnesota and the Dakotas to attempt a new start in the deep South.

This migration of Mennonites is the largest religious movement to take place in recent years. They will forsake farms characterized by great expanses of wheat for smaller acreage where, on the Gulf Coast, they will try truck farming.

Alabama residents who have heard of the industrious and enterprising agricultural methods of the Mennonites are unanimous in their enthusiasm over getting so many new neighbors. The state, in various official and unofficial ways, has planned to make the newcomers welcome, an attache of the governor's office said. In all, the group will comprise some six hundred families.

Land company officials estimate that there are nine hundred thousand acres in Baldwin County that have never been cleared. This land may attract other members of the sect later.

It is officially reported that Dr. Stanley High, head of the Good Neighbor League, designed to enlist the support of the ministers for President Roosevelt and the New Deal in the coming election, receives a salary of \$15,000 a year for this labor of love.

—*From Methodist Protestant Recorder.*

Wilkes-Barre, Pa., September 25 (NCJC)
—After running successfully for nine years on free will offerings, the Methodist Protestant Church of Shickshinny, a small town near here, last night through its board of trustees decided to ban collections at services.

It is probably the first church in the United States to adopt such a policy. The congregation in future will pay its expenses from funds voluntarily contributed in a "store house" that will be installed in the rear of the church and in which free will offerings can be deposited as persons enter and leave services.

The congregation has not sponsored any socials, fairs, dinners, or other social functions, and has not conducted a special campaign to meet any of its expenses for the past nine years. Memberships have also been and still are on a free will offering basis.

A peculiar quirk in postal regulations has just come to light in the local postoffice, following the appearance of a number of letters in the mails with the words, "Repeal Has Failed," imprinted with a rubber stamp in the lower left hand corner.

Explanation of the slogan now appearing on thousands of letters going through the mails is found in the fact that approximately thirty thousand rubber stamps have been circulated for this purpose by Ethel Hubler, editor of a temperance paper in Los Angeles, Calif.

Postal regulations it was discovered, forbid the use of a gummed sticker on the front of first class mail, but permit the printing or rubber stamping of such matter on the left hand side of letters, provided it does not interfere with the address.

"It's our way of making Postmaster Farley help us bring back prohibition," Miss Hubler said, in explaining the "Repeal Has Failed" rubber stamp crusade.—*Service.*

THE UPPER ROOM

Pray for the evangelistic work sponsored by the Pacific Coast Association. Meetings are about to be held at Dinuba, Calif. Pastors Hurley, Ballenger, Easterly, Friessen, and Andreas will unite in these services. Earnest, united, believing prayer is requested.

CONFERENCE PRESIDENT'S CORNER

A CALL TO PRAYER
FOR THE NATIONAL PREACHING MISSION

Since it is not by might nor by power but by God's Spirit that such an undertaking can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the National Preaching Mission for the rebuilding in human lives of the foundations of Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need. United intercession is invited—

That those who are to be God's spokesmen during the mission may have unclouded insight into his will, and persuasive ability in interpreting that will to the men and women of today;

That those who share, whether nationally or locally, in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with his fulfillment;

That pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on whatever foundations may be laid during the mission, shall be guided and strengthened in all their efforts to insure continuing and permanent results;

And that all who participate in the plans and program may be kept from pride of opinion, from self-seeking and vanity, and may be so Christlike in motive and spirit that God may find them fit instruments in his hands for the accomplishment of his gracious purpose.

Plainfield, N. J.,
October 12, 1936.

SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center, Minn., October 16-18, 1936.

CORA BOND,
Corresponding Secretary.

IOWA QUARTERLY MEETING

The quarterly meeting of the Iowa Seventh Day Baptist churches will convene with the Garwin Church Sabbath forenoon and afternoon, November 7, 1936.

SOUTHERN WISCONSIN AND CHICAGO QUARTERLY MEETING

The regular quarterly meeting of the southern Wisconsin and Chicago churches will convene with the Albion Church October 16 and 17.

WOMEN'S ORGANIZATIONS IN THE EASTERN ASSOCIATION

ARRANGED BY MISS MAY DIXON

(Continued)

WOMAN'S AUXILIARY SOCIETY OF NEW YORK CITY

By Mrs. Eola H. Whipple

On May 22, 1889, nine devoted women met at the home of Dr. Phebe J. B. Wait, at 34th Street and Ninth Avenue, New York City, and formed an organization which became "The Woman's Auxiliary Society of the First Seventh Day Baptist Church of New York City." These women were Doctor Wait, Mrs. Judson G. Burdick, Mrs. Henry C. Rogers, Mrs. Stephen Babcock, Mrs. Thomas S. Rogers, Mrs. B. F. Burdick, Miss Hannah Babcock, Miss Hancy Rogers, and Miss M. Adelle Rogers, now of Alfred, N. Y., the one surviving member of that group.

The recorded purpose of the society was "to cooperate with the Woman's Executive Board in carrying on its work." Doctor Wait became its first president and Mrs. Stephen Babcock its secretary-treasurer, which joint office she held until 1904, when Miss Elin Palmberg became secretary. Mrs. Babcock remained its faithful treasurer until her death in 1916, a loving service of twenty-seven years.

Mindful of the handicaps of distances, which existed then as always in this church and society, but two meetings a year were planned, the annual one in May and a semi-annual one in November, at which times the modest sum of 30 cents dues was to be paid and thank offerings to be given.

The records of this first meeting reveal a deep interest in missions, especially our medical mission in China, and it was voted that the associational secretary be informed that the society favoured sending an assistant to Doctor Ella F. Swinney as soon as possible. A plan was suggested for raising funds for that purpose.

At the second meeting of the society, Doctor Wait was requested to write an article for the *Sabbath Recorder* urging the need of such an assistant, and setting forth the advantages offered by the Woman's Medical College in New York City for fitting young women for such work.

For fifteen years special contributions were made to our medical mission, exclusive of the funds obtained from dues and thank offerings, which funds seem to have been distributed among other denominational interests.

A committee on "Distribution of Literature" seems to have been very active during these early years. In one year it reported 150 *Sabbath Recorders*, *Christian Endeavor Worlds*, and tracts distributed in the Florence Crittenden Mission and in hospitals, prisons, and jails, besides large boxes of books and magazines sent to Salem College, and to the Fouke School, at Fouke, Ark.

Not until 1910, under the efficient and energetic leadership of Mrs. Harry W. Prentice, did our women have the courage to undertake a work programme with all-day monthly meetings at the various homes of the members. The women sewed industriously at these meetings, and barrels of new and re-conditioned clothing were sent to the Italian Mission near Plainfield, N. J.; and for three years a crippled girl in one of our state institutions was clothed by the society.

These all-day monthly meetings have been continued during eight or nine months of each year. And all-day meetings they are too; for to accomplish any work, some members always have to leave home between eight and nine o'clock in the morning, and return only at nightfall, transportation requiring so much time, as well as much cash. Luncheon is served by the hostess of the day. Voluntary table offerings are made and the funds thus obtained are used for work materials, principally. When the "Judson Health Centre" in New York City was being prepared for opening, our women made the forty-eight pairs of curtains required, besides scores of things needed for the cooking-school and garments for the nursery, material being furnished by the "Centre." Much sewing has been done for ill and needy individuals.

Many valuable barrels of new and second-hand garments have been sent to the "Judson Memorial Mission" and to the "Home for the Friendless," both of New York City, and sewing has been done for the busy mothers in the homes of some of our pastors where it seemed we could be helpful by so doing.

Due to the conditions under which we labour, the usual avenues for raising money are barred to us. It is doubtful if, in the forty-seven years of our existence, \$75.00 has ever been raised other than by outright giving. Active membership has never exceeded 21, and has averaged about 16, with an average attendance of from 9 to 12.

Not more than once or twice a year is any programme attempted at our meetings, and that only when some guest or one of our members has visited some little-known place in our denominational area, and tells us informally about it, for one of the most important services which our society renders is that it gives its members almost their only opportunity to share with each other the various interests which surround our individual lives and helps to create that understanding which binds us together in the strong ties of unity and friendship.

Though our accomplishments are small when compared with those of our larger and less handicapped societies, they nevertheless do show a spirit of consecrated devotion to all the interests of our denomination.

LADIES' AID SOCIETY OF WATERFORD

By Mrs. Cady S. Rogers

On January 16, 1918, four ladies met at the home of Mrs. Mary E. Rogers to form a society. After some discussion they adjourned to meet the next day at the same place. Twelve ladies were present and the "Ladies' Aid Society of Waterford, Connecticut, Seventh Day Baptist Church" was organized. Officers were elected, as follows: president, vice-president, secretary and treasurer. Mrs. Herbert B. Maxson was elected president, and has served the society faithfully all these years. Meetings were held on the second and fourth Tuesdays of each month, but later changed to the second and fourth Wednesdays. Members were added from time to time, bringing the membership to 26. Each lady joining pays dues of 25 cents, the gentlemen pay 50 cents.

A great deal of work has been accomplished during these past eighteen years. Sewing has been done for the Red Cross, and for needy ones. Suppers have been given to raise money. Sales of fancy work, food and bed quilts have been held. We have given over \$1000.00 to help pay for the parsonage; and \$50.00 a year has been given to the Denominational Budget. This year we have given \$10.00 to a needy member, \$5.00 to another one, and \$5.00 to flood sufferers. We have lost 7 members by death, and others have moved away, leaving a membership of 12. Average attendance at our bi-monthly meetings 5. The Ladies' Aid always stands ready to help with money or work, whichever the case requires.

CLAYTON A. BURDICK, D. D.

AN APPRECIATION BY A. S. BABCOCK

A fruitful life in the gospel ministry is closed; our brother, Clayton Burdick, rests. Since the beginning of the century a member of the Missionary Board; fourteen years our president—how we were heartened by his so intimate, faith-filled prayers, and encouraged in mutual counsels. Words help little just now.

When a friend is gone, kind words may not be lacking; but our brother had a somewhat

rare experience in his pastorates. He realized, while living, that human kindness and Christian sympathy are appreciated. Beloved by all—for he loved all.

There was no question as to Clayton Burdick's evident trust in his heavenly Father and his confidence in his brethren.

He knew, if he had faults, and was eager to correct them; today he has none.

A Christian man, sincere and true, has met reward.

Rockville, R. I.

MISSIONS

WHAT I MOST HOPE FOR FROM THE NATIONAL PREACHING MISSION

In the last issue of the SABBATH RECORDER the missionary secretary gave some impressions regarding the National Preaching Mission received while attending the retreat held at Beaver College last month. Since that meeting the Commission on Evangelism of the Federal Council has issued a bulletin in which, among other things, are to be found the following significant statements:

SEVENTEEN HOPES FOR THE PREACHING MISSION

The symposium which opened the conference on Tuesday morning on "What I Most Hope for from the National Preaching Mission," brought forth the following expectations voiced by six speakers: Dr. Ivan Lee Holt, St. Louis; Dr. Albert W. Beaven, Rochester; Dr. John W. Langdale, New York City; Dr. Samuel McCrea Cavert, New York City; Dr. Channing H. Tobias, New York City; and Dr. R. H. Miller, Washington, D. C. The scope and challenge of these hopes indicate the high purpose that is moving through the mission. It is hoped that the Preaching Mission will:

1. Restore a sense of the underlying reality of God.
2. Bring a call to repentance both personal and social.
3. Result in a new disclosure of Jesus Christ.
4. Inspire a new loyalty to Christ.
5. Recover a fresh confidence in the gospel.
6. Regain the glowing warmth of the gospel.
7. Redeem the idea of evangelism.
8. Restore evangelism to its central place in the church.
9. Unite the evangelistic spirit and the social passion.
10. Revitalize Christian witnessing.
11. Arrest subversive tendencies in our contemporary life.
12. Increase the number of those guided by the Christian motivation of good will.
13. Not merely be another attempt to pile up evangelistic statistics.
14. Not attempt to rebuke any school of thought in the church.
15. Regain for religion its rightful place in the nation.
16. Supply that which will kindle the imagination and grip the heart of youth.
17. Initiate a continuing crusade.

THE ONLY SOLUTION

Honorable Francis B. Sayro, Assistant Secretary of State at Washington, one of the missionaries, made this positive Christian statement based on world events of 1936: "At Washington we are facing some tortuous and critical problems. For many of these statesmen have found no solution. Economists have found no solution.

I am convinced that the only solution lies in what this National Preaching Mission stands for, a mission with tremendous possibilities."

ACTIVITIES IN THE MISSION CENTERS

One of the most interesting and illuminating periods of the conference was the reports from the mission centers as to the progress of their plans and preparations. Here are some of the statements: "Today eighty ministers are meeting at Birmingham in prayer for the National Preaching Mission"; "more than five hundred of our women got together a few days ago to discuss their part in making the National Preaching Mission effective"; "every county in Pennsylvania is asked to organize an interdenominational committee of at least twenty-five members"; "practically every one of the cities visited in America will hold a prayer 'retreat' for the mission before the missionaries arrive"; "in some cities all midweek meetings of the churches are being devoted for four weeks to petitions for the mission"; "at Louisville every Saturday night a period is devoted by a radio station to silent but point-by-point suggested prayer for the mission"; "on the opening day of the mission Dr. Stanley Jones will broadcast a message over WEA and the red network, and other distinguished speakers will be heard over national hook-ups every few days afterwards"; "our city, like others, will have an Angelus Hour. Ours will be at 5 p.m. daily for one week just before the mission begins. For five minutes the bell of every Protestant Church will ring, to draw the entire city's attention to what is to come."

ITEMS FROM THE HOME FIELD

(Gleaned from letters and reports for the second quarter)

REV. ROBERT W. WING, MISSIONARY PASTOR, HEBRON, PA.

Through personal calls, three became Sabbath converts and were baptized. I feel sure there are some others to be baptized soon.

Things are moving along here about as usual. Since sending in my report I have baptized and received into the church Mr. Burger. It was his wife and two children that I mentioned in my report to the board.

REV. ARY T. BOTTOMS, MISSIONARY PASTOR, BERE A AND MIDDLE ISLAND, W. VA.

Brother Bottoms has been missionary pastor of the Ritchie and Berea churches for several years. Last winter he spent eleven weeks on the Iowa field ministering to the four congregations included in that field, and has now been called by the Welton Church to become missionary pastor. The Missionary Board helps very materially in his support and it is expected that he will serve the congregations in Rock Island, Ill., and Mar-

ion, Iowa, as well as the one in Welton. This is a large work and an important field. — (Secretary.)

REV. VERNEY A. WILSON, MISSIONARY PASTOR
JACKSON CENTER, OHIO

The subject used on the second Sabbath of June was "Giving," while the following Sabbath there was a special offering taken for the Denominational Budget.

The young people of the church presented a very interesting program on Mother's Day, May 9, being presided over by Miss Pauline Groves.

Some baptisms were expected, and were planned for, but circumstances altered the plans and they were indefinitely postponed.

MR. TREVAH R. SUTTON, MISSIONARY PASTOR
AT GARWIN, IOWA

I have brought before the congregation the program of denominational work and have urged them to support it through contributions to the budget.

I believe that there is no special problem beyond what is found in all churches—that of some who do not attend, or are irregular. In fact I believe the spirit of unity among the few who are left here is excellent. Our greatest need is more people, especially families with young people and children—those who are already Seventh Day Baptist or those who will forsake other views and become Sabbath keepers.

REV. RALPH H. COON, MISSIONARY PASTOR AT
DENVER, COLO.

The work of child evangelism program reported last quarter was continued until the closing of school and then effort centered on Vacation Bible School, which lasted three weeks. The average attendance was between forty and forty-five. Two-thirds of the number were from outside the church. I plan to call in as many of the homes as possible later. Have corresponded with scattered ones. I sent out postal cards with daily devotions based on Sabbath sermons and Sabbath school lessons each week until Vacation Bible School started. Response to these makes me feel it will be worth while to start that work again after Conference.

I have had a very pleasant trip this summer visiting the scattered ones. I hope to have a chance to talk with you about the

work of the field while you are out here at Conference.

I enjoyed the trip more this summer than last, as I had the whole family along. We took camping outfit and cared for ourselves in whole or in part wherever we went. We were fortunate to be able to rent our home for a month while we were away. That made it possible for us to go up to the Red-feather Lakes at the end of the trip. We camped out there too. Mary Margaret Hummel went with us also. It was a very pleasant change and one of the most inspiring Conferences of the kind I have ever attended.

Three have been baptized and joined the church.

REV. ELLIS R. LEWIS, MISSIONARY PASTOR AT
GENTRY, ARK.

The enclosed detailed report covers really all that you might care for, but there is some explanation due you after all. As you will note, I have confined the work to the southwestern portion of Missouri with the results shown. This is, of course, entirely virgin territory for me; seems quite encouraging, to the extent we are hopeful of further gains. We plan to leave early in October for the tour of the original field. The work in Missouri seems to me to be of a high type, due to happy environment. The additions are old line southern folks, with two exceptions, and seem comfortably well off financially.

We have had our first rain since last November that would wet more than the top, two inches of soil. We are hoping some turnips may be grown and fall-sown small grain come up for winter pasture for stock. Even with these there is going to be much real suffering in this section; nevertheless we are trusting our God to care for even such as we are. Excellent interest is shown in all the work everywhere we go.

Sabbath converts two; baptized four; added to churches ten; reclaimed one.

REV. S. S. POWELL, MISSIONARY PASTOR AT
HAMMOND, LA.

I took a vacation in Georgia and had good conversations on the Sabbath while there. My vacation extended to nearly one month in June. Two months previously I led the weekly prayer meetings of the First Baptist Church. The talks were equal to sermons.

Also I preached the baccalaureate sermon for our high school to a great congregation, nearly filling the Columbia Theatre. The class numbered fifty-five.

REV. W. L. DAVIS, MISSIONARY PASTOR AT
FOUKE, ARK.

Systems of finance set in motion in months past are being faithfully promoted. Our offering every two months for our Denominational Budget is proving of great interest to our people. It is proving of spiritual value to the people of the church. It is true the amount is small, but it helps in more than one way.

We have made a special effort to bring to a conclusion decisions for Christ. We are now almost ready for baptism and church membership.

Perhaps you knew that I was to go down to the Little Prairie Church and help them in a series of evangelistic meetings. The Fouke Church granted me the time and privilege to serve the Little Prairie Church in these meetings. We made the trip on August 20 (Mrs. Davis accompanied me), and began the meetings the evening of the twenty-first, Friday. The weather was very dry and hot. The attendance was very good from the first throughout, notwithstanding it was the time of the beginning of the rice and cotton harvests. As to the results we were somewhat disappointed, because it was planned that Pastor C. C. Van Horn was to carry the music end of the work. But instead, he was not able to do any work. The meetings closed the evening of September 6. In all we preached twenty-one sermons. The results were not what we had hoped; they seldom are in such meetings. There were several renewals and the church much spiritualized. There were some very pronounced professions.

In Fouke, last Sabbath, our hearts rejoiced on the occasion of profession and baptism of seven young people who became members of the Fouke Church. Still there are others we yearn to win to Christ and the church.

SALEMVILLE, PA., AND DODGE CENTER, MINN.

Though the churches in Salemville, Pa., and Dodge Center, Minn., do not have regular pastors, it should be noted that Rev. James L. Skaggs, pastor of our church in New York, served the Salemville Church as its

missionary pastor during July, under the direction of the Missionary Board. This was possible by virtue of the liberality of the New York Church, which prompts it to give its pastor for one month's work each year.

Also, our church in Albion has an arrangement with its pastor, Charles W. Thorngate, by which he can give two months each year to missionary work. In accordance with this plan, Brother Thorngate, at the request of the Missionary Board, spent some time with our church in Dodge Center this spring, serving as its missionary pastor. It is hoped that Dodge Center will have a pastor before very long. (Secretary.)

LETTER FROM MISS MIRIAM SHAW

(Condensed from a private letter to the family and published by permission)

DEAR FAMILY:

There is a fast boat sailing tomorrow and I have no letter ready for it. Doctor Crandall is going to Shanghai. I must go in soon to see Miss Anna West and her mother. They may sail on the twenty-third, by way of Europe. Exchange is so much better that it costs no more by way of Europe. I went in last week to buy nurses' supplies, but had only a few minutes at the West Gate. The new school building is nearly ready to be used. It is three stories high.

We have been very busy here. I guess there are three beds empty in the whole hospital, with beds in the operating and store-rooms and on the porch. We have had several accident cases that made us jump.

We had had (or good) luck with our nurses' class. We advertised in the paper for students, paying \$14.75, and got many requests for catalogues, but only three turned up for examination. We accepted two but neither came. One girl who was out all last year came back. She left while I was in America because a patient fell in love with her.

Did I write you that the new hospital took on one of my graduates? She has had a hard time because the superintendent told the student nurses to follow her example, because she was kind to the patients and not proud. The other graduate nurses heard about it and were very spiteful. Tonight we lent another nurse to the orphanage.

Two weeks ago we drove out to Lok-doo-zau to have evening service. There was a good crowd who listened very well. Tuesday

I went with Doctor Crandall to see how the town looked in daylight. There are just two streets. The whole town could be put down in one city block, but contains, probably, over one thousand people. The five-foot wide street was packed with people and sixteen patients came in. The town's people are very friendly. One patient comes every time. The doctor told her not to come for two weeks, but she insists that she will come next week. One old lady comes every time to get medicine for her son. She stays through the whole clinic and "butts in" on every case, till the doctor has a hard time to be patient. We have been having services out there every Sunday now, the weather is so fine. The busses have started and are run by the government.

Yesterday I started a little group meeting in the women's ward with three Christian girls. We are studying Philippians. The men's ward are still on Mark.

I made two calls in the town today to give hypodermics for Doctor Pan. I love to go into the homes of the old-fashioned aristocracy—into room after room, court after court, till I am dizzy. Then the man of the house escorts me out and I politely stop at every threshold (about one foot high) to beg him not to be so polite, but he follows me to the street door.

*Grace Hospital,
Liuho, Ku, China,
September 13, 1936.*

REPORT OF THE CONFERENCE COMMITTEE TO CONSIDER THE REPORT OF THE MISSIONARY SOCIETY

The committee to consider the report of the Missionary Society would report as follows:

1. The committee urges that since Dr. and Mrs. George Thorngate are holding themselves in readiness to return to the China field, that the board investigate all possible means to remove them from the "inactive list."

2. The committee is happy to learn of the improved health of Miss Susie M. Burdick and her increased activity in the mission work. We pray that her usefulness may be continued for many years.

3. The committee notes with satisfaction and interest the open door in India as stated in the report, and urges that means be found to investigate the possibilities of that field.

4. The committee notes with satisfaction the evidence of vitality and progress in the foreign missionary projects of the denomination. Such activity is a source of encouragement to the people. The committee commends the increasing employment of native workers on all of the fields.

5. Since the agency set up a year ago has been discontinued and the work assigned to it has been placed in the hands of a new committee to consist of Secretary W. L. Burdick of the Missionary Board and Secretary H. C. Van Horn of the Tract Board, and Rev. L. F. Hurley, we suggest that sufficient funds be placed in the hands of this committee to make possible the continuation of the work done during the past year by the "Agency."

6. The committee commends the efficient work of the Missionary Society under the leadership of its treasurer, which, without any special appeal to the people, has reduced the debt the past year approximately \$4,500, and during the last four years from over \$40,000, to approximately \$22,000. Furthermore the committee suggests that the Missionary Society continue with vigor efforts to reduce the remaining indebtedness.

7. Your committee calls attention to an increase this year in the tentative budget which amounts to \$1,500. If the needs of the various fields are to be met and any advance steps taken, we must meet this budget in full. The committee therefore calls upon our churches to make increased contributions for our work and make possible the full realization of the program set forth in this report.

REPORT "MILL YARD" SEVENTH DAY BAPTIST CHURCH, LONDON, ENGLAND

The "Mill Yard" Seventh Day Baptist Church, the mother church of the denomination, sends greetings to all assembled in the General Conference at Boulder, Colorado, U. S. A., and we unite in praying that the Spirit of God will richly bless you in all your meetings and deliberations and guide you with heavenly wisdom in all your decisions for the advancement of the gospel and the kingdom of God in the world, and enable you to solve the many serious problems with which we as a people are confronted.

In Britain the "Mill Yard" Church continues to bear its witness to the truths of the gospel and the commandments of God.

Besides conducting our own Sabbath services at Argyle Hall, Rev. James McGeachy, pastor of the church, has had opportunities of preaching in other churches and missions, among which may be mentioned Methodist churches in Tottenham and Wood Green, and a Baptist Mission in Tottenham where he takes an interest in the work among the children. A Bible class of young lads conducted by Mr. Hughes in a Methodist Church is also regularly addressed once a month. The Evangelical Sabbatarian Mission, which is our home missionary society, has given financial assistance to enable some of these young lads who are poor to spend a holiday of a week or more at a holiday camp last year, and also this year, when it will be in the Isle of Wight. This camp is conducted under direct Christian auspices. Ten pounds (fifty dollars) was voted for this purpose this year. These young lads some time ago sent a small donation from their funds to the Abyssinian Red Cross, requesting Rev. J. McGeachy to forward it. As a result of this he was invited to attend the Garden Party given by his majesty Haile Selassie, Emperor of Ethiopia, at the legation on June 9, 1936, when he came to London. The pastor of "Mill Yard" on this occasion was presented to the emperor and his daughter Princess Tsahai. The pastor took the opportunity to give to a few of the guests with whom he had conversation a copy of our tract, "Abyssinia and the Bible." This tract, issued shortly after the war began, foretold the result of the war in expounding Daniel 11: 40-45. One of those who accepted it and also our pamphlet on the Sabbath question was a priest of the Syrian Orthodox Church who had been called to give an apostolic blessing to his majesty. This priest has since written requesting copies of the tract on Abyssinia to give away, and also for copies of our special paper explaining the Book of Revelation. His letter also contained remarks about the contents of the pamphlet. A packet of tracts and papers with an answer to his letter was sent to the priest, who works among the Jews in the East End of London.

During the winter months the pastor of "Mill Yard" has spent several hours on many Sunday mornings selling the special "Sabbath Observer" on Revelation at the doors of the houses in the streets behind and around Argyle Hall. Those who did not purchase the paper were given copies of the tract on "Abyssinia," which has on it an invitation to attend our

Sabbath afternoon service. A copy of the tract was inserted in each paper sold, near the article on "Mussolini's Ambition in Prophecy," which was written long before the war, showing that the revival of the Roman Empire is foretold in Revelation.

Recently our services have been attended by several Seventh Day Adventists from Croydon, which is in the far south of London. They are keenly interested. We hope to be able to develop this interest after the summer holiday season is over.

It is with regret that we have to report the death of Rev. W. Winston Haines on January 3, 1936. For many years after the death of the last pastor of "Mill Yard" he served our church as pulpit supply, and maintained his interest after the present pastor was called to the pastorate. Rev. W. W. Haines was a retired General Baptist minister who had accepted the Sabbath truth when presented to him by the former pastor, the late Lieutenant-Colonel Richardson. We regret also that circumstances have made it inexpedient for our appointed delegate, Sister Gertrude E. Richardson, to attend the Conference.

Since the Evangelical Sabbatarian Mission Press was organized in 1931, we have published five volumes: "Tales From the East," "Tales From the West," "North," and "South." Last autumn we published the fifth book, which began a second series of books with the same titles. The fifth book contains a story of the Seventh Day Baptist Mission in China. The sixth volume, "Tales From the West," has been written and will be published this autumn. Among its contents our denominational history is featured under "Seventeenth Century Sabbatarians." These books are sold at one shilling each (25 cents). Of the first book 51,300 have been sold; of the second, 27,400; of the third, 26,570; of the fourth 20,670; and of the fifth 18,000, so that in all we have about attained the apocalyptic number of 144,000 shilling books sold during the last five years by our colporteurs.

The pastor of "Mill Yard" has himself sold about 13,500 of these books, mostly in the offices and shops of London, but also in Yorkshire and the West Country.

As a result we have at present over £200 (1000 dollars) in the funds of Evangelical Sabbatarian Mission which we are holding as a reserve to secure the money invested by members and friends in the Mission Press,

although £210 (1050 dollars) of the original capital has been repaid. All that is now added to the funds can be freely used for other forms of mission work and propaganda. We believe that we have now been able to lay a good financial foundation upon which we can advance our cause in Britain. By the sale of our literature the message of the gospel has entered thousands of homes, and many Sunday school teachers who have bought the books use the stories they contain in teaching their classes, so that the extent of the influence of our literature for good cannot be estimated. It has been sold to all classes from the homes of lords to those of the working classes. Many and varied are the experiences gained in this colporteur work as people of all shades of opinion are approached with our books. Some enquire what "Sabbatarian" means and so opportunities arise to tell people just what Seventh Day Baptists stand for, and a pamphlet fully explaining our position is usually left with such enquirers.

For all that has been accomplished we thank God and give him the praise and glory, and we know that you will unite with us in asking that the seed sown may soon bear abundant fruit in souls being gathered into the kingdom.

Your sincere brother,

JAMES MCGEACHY.

July 15, 1936.

WORK OF THE AMERICAN BIBLE SOCIETY

BY REV. ARTHUR F. RAGATZ, D.D.

(Address given at Boulder Conference)

MR. PRESIDENT:

In behalf of the American Bible Society permit me to express our gratitude for this place on your program that you have so graciously accorded us.

The Bible Society also appreciates the splendid services of Dr. A. J. C. Bond, your official representative on its Advisory Board.

We feel, Mr. President, that it is quite appropriate for the American Bible Society to be permitted to make a report of its stewardship to this General Conference and through it to the membership of the Seventh Day Baptist Church throughout the length and breadth of the land.

I use the word "stewardship" with all its implications advisedly. Ever since its organization in 1816, this society has been recog-

nized as the official and accredited servant of Evangelical Protestantism in America, to which the churches have delegated the responsibility of translating, publishing, and distributing the Holy Scriptures without note or comment and without purpose of profit.

During its one hundred twenty years of service the society has made translations in more than two hundred fifty languages and dialects. Several score of these languages were only "spoken" languages and before the society could begin with its translations these spoken languages had first to be reduced to written form. This meant that alphabets had to be invented; grammars with conjugations, declensions, and syntax had to be created.

Vocabularies had to be enriched and enlarged and then while the translation was in the process of making, a whole tribe of primitive people had to be taught the art of reading their own language which now for the first time was put into written form.

Had this work not been done by the American Bible Society (and other Bible societies) what would the Seventh Day Baptist Missionary Society have done back there in the middle of the last century when your missionaries first carried the message of salvation to the teeming millions of China? From that day to this the Seventh Day Baptist missionary enterprise in China has been carried on with increasing vigor and success.

To what extent the work of the Bible Society has made this possible, a little reflection on your part will help you realize when I tell you that it took over fifty years to complete the first translation of the whole Bible into the Chinese classical language, and costs tens of thousands of dollars.

Evangelical Protestant missionaries at work in China today are receiving from Bible societies Scriptures translated in thirty-four different Chinese dialects. Similar conditions prevail in your British Guiana, Holland, Jamaica, Trinidad, and Java mission fields.

Therefore, Mr. President, even if the bond which through all the years has closely united the Seventh Day Baptist Missionary Society and the American Bible Society has not been visible to the casual observer, there has, nevertheless, been a very close and practical connection between the Scriptural needs of the foreign field and the Departments of Translation and Publication of the American Bible Society.

During 1935 alone, the society distributed at home and abroad 7,223,550 volumes of Bibles, Testaments, and portions of the Bible. And during the 120 years of its service the American Bible Society has distributed more than 250 million copies of Scripture throughout the world.

If on such a vast volume of business even a small per cent of profit had been added to the selling price, it would have yielded a colossal income, but had that been done out of whose pocket would this colossal income have been taken? In the home field this burden would have been placed upon the thousands of struggling mission schools and churches and for the foreign field the burden would have fallen upon the Foreign Mission Boards. But, my friends, there has been no profit made. Instead of profit there has been loss. For all of our missionary editions, Scriptures bound in cloth and paper covers, are sold for less than they have actually cost to produce.

If then, as you see from this, the more we sell the more we lose, it is obvious that there must be some source from where these funds must come. And that source, my friends, is none other than the free will offerings coming from individuals and churches upon whom we depend for ninety per cent of our budget.

Thus you see, Mr. President, why I said at the beginning of my remarks that I hoped to speak not only to this General Conference but through it to the whole membership of the Seventh Day Baptist Church; for I am persuaded that if the pastors and the rank and file of your loyal and consecrated members knew what the American Bible Society is, what it does, and what it needs in order to carry on its glorious missionary enterprise throughout the whole world, they would deem it a sacred privilege to annually dedicate a small offering to the support of such a noble cause.

To tell you that recent years have been lean years for the Bible Society will not be news, but what may be news is that since the first of the year there have been state and national conferences, synods, and assemblies, that have heard our appeal for support, have recognized its urgency, and have voted an outright gift, or have by resolution urgently requested the individual churches to take an annual offering for our cause. For signs like these we thank God and take courage.

There are other signs on the horizon which have increased our courage and strengthened our faith. From China where our society has been at work for more than a century comes the cheering report that the number of whole Bibles distributed in 1935 surpassed all previous records. From our agency in Brazil and from Syria and Palestine and Egypt, and from Bulgaria come like reports, for in all these countries the 1935 distribution of entire Bibles has achieved an all-time record. In Siam there occurred last year such a demonstration of the Divine Power inherent in the printed Word as has not often been witnessed before. In a great section of the country where Gospels had been distributed, hundreds of people with no teacher other than the Holy Spirit speaking through the printed page were led into the way of salvation, until whole villages have accepted Jesus Christ as their Lord and Savior.

During 1935, enough new translations have been made that the Bible in whole or in part is now available in 972 different languages and dialects. Among the older translations that have been revised during the last year, there is one to which belongs the distinction of having been a truly international project. The revised New Testament and Psalms to be used in Ponape, the largest of the Caroline Islands, was translated by Germans, printed in England, financed by Americans, distributed by Japanese, and used by Ponasians.

Achievements in the home field last year have been no less thrilling than those in foreign lands have been. Notwithstanding the many solemn assurances that economic and industrial conditions had once more returned to pre-depression days, the Bible Society received more requests for free Scriptures than in any former peace-time year.

It is very significant that year by year as the economic situation became more serious, as the number of those on relief increased, as money became more scarce and the volume of sales in all lines of merchandise decreased, the demand for the Bible increased. Multitudes of people, who during prosperous years forgot that there was such a book as the Bible, remembered it when their days became dark and they felt their need of its light. When their lot became hard they yearned for its comfort. When their outlook became more and more discouraging they felt their need of

its confidence, and when despair fell upon them, they turned to it for hope.

In supplying this group our principal problem was confined to dollars and cents. Their hunger for the Word was so genuine that many out of their meagre earnings paid at least part of the cost involved. If our main objective had merely been the distribution of volumes we might easily have exhausted our total resources by indiscriminate giving and still have failed to meet the demand for "free Bibles" that came to us from hordes of people seemingly motivated by no higher desire than that of getting something for nothing.

The responsibility this situation placed upon the Bible Society was a most exacting one. Fortunately and with but few exceptions the army of leaders under whom the great number of federal, state, and local relief projects were developed gave us their wholehearted co-operation. Take for example the CCC camps; an unrestricted offer of free New Testaments doubtless would have yielded one half million requests. When, however, the gift was conditioned upon the young men enrolling in a class for actual study, 65,000 copies were sufficient to meet the need. Since the organization of the OCC camps the society has furnished more than 150,000 Testaments and several thousand Bibles.

From the adult education projects under the FERA comes the report that illiterate people who enrolled, when asked why they wanted to learn to read, gave as their chief reason their desire to be able to read the Bible.

Without a doubt the outstanding achievement of the year has been the Commemoration of the Four Hundredth Anniversary of the Printing of the English Bible. While it is humanly impossible to place even an approximate appraisal on the good accomplished, we do know that millions of pamphlets and leaflets were distributed urging those who possessed the printed Word to renew their acquaintance with its precepts and seek a deeper, richer personal spiritual experience. In all this literature those who did not have a Bible of their own were entreated to procure a copy and admonished to read and heed its blessed message. It furthermore prayerfully laid upon the heart of every Christian a personal responsibility to help find the Bibleless homes in his own community and then assist in supplying those homes with a copy of the printed Word.

During this commemoration period the pulpit, platform, radio, and press, with convincing eloquence told millions of people that the only hope for our sinsick world today is found in Christ and that the Bible is the only Book whose divine message has sufficient power to lift whole nations from the depth of greed and hate and their unholy love of power to the high level of the fatherhood of God and the brotherhood of man.

If the moral life of our nation is to be rehabilitated, it must be built upon the foundation of the Bible, and before this can take place on a nation-wide or community-wide scale this miracle of regeneration and spiritual rebirth must first be accomplished in the heart of the individual.

If faith in the eternal verities is to be revived in our day, if a personal religious experience is to become once more the greatest reality of life, if the great task divinely placed in our hands is to translate the Scriptures into the thoughts and lives and actions of those among whom we live, it behooves us as ministers of the gospel to crystallize the results of every movement that has for its objective a wider distribution of, and a deeper searching into, the blessed Word of God. For, rest assured, that if the Bible continues to be neglected by the great mass of people who today find no beauty in its literature, no guidance in its teaching, no saving power in its message, it will largely be because we who profess to be his disciples have made such a failure of translating in our daily lives the mind and Spirit of Jesus Christ.

I think Paul had some such situation in mind when he wrote to the Corinthians: "You are manifestly declared to be epistles of Christ . . . Written not in ink, but with the Spirit of the Living God."

The concern of the American Bible Society is not to achieve a huge distribution of volumes. Our supreme concern is that the "living epistles not written in ink" but translated in the lives of men and women through whose daily conduct is manifested the glory, the saving power, and sustaining grace of the living God shall be everywhere increased until his kingdom shall come and his "will shall be done on earth as it is done in heaven."

To this our common task the Bible Society pledges itself anew, and in return confidently hopes for the continuation of your prayers and financial support.

WOMAN'S WORK

Faith is not—believing hard. 'Tis the venture which the soul makes on life and the world.

WORSHIP PROGRAM

Song—Love Divine.

Scripture—John 2: 36.

Sentence prayers, by group.

"God so Loved the World." John 3: 16-21.

It is impossible to know Christ without knowing and coming to have faith in God. Christ is indeed the clear and luminous revelation of love. It, therefore, is a part of the very ABC of radiant religion to learn as an axiom that *God is love*. Yet we cannot enter fully into the love of God in Christ until faith and hope have been matured by the discipline of profound experience.

Only by continued and intimate contact with love can we be able to comprehend its significance. When faith has been quickened and hope renewed by the processes of spiritual development, there dawns upon us a sense of those hitherto unrealized possibilities that lie before us throughout eternity in loving and being loved by God, in Christ. It is a new world that we see—a world in which love is the beginning and the ending of all things. Words cannot do justice to this discovery. We must experience for ourselves.

Prayer:

Our Father, we know that thou lovest us, and we know that without thy love we would surely die. Our hearts have hungered for thee with a great hunger and our souls have thirsted for thee.

We thank thee because thou hast shown thyself to us in Christ. We believe in him. We believe thou hast sent him. Heavenly Father, through him thou dost reveal thy love, and through him we devote our love to thee. Grant, we pray, that hereafter we may live with thee in such perfect devotion that thy Spirit may continually dwell in us, and our spirits in thine, through him who is thy Son. Amen.—*Selected from Fellowship of Prayer.*

Song—In Heavenly Love Abiding.

COMMITTEE.

MEETING OF WOMAN'S BOARD

The Woman's Board met Sunday, September 13, 1936, at the home of Mrs. Oris O. Stutler, Salem, W. Va., the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. O. B. Bond, Mrs. G. H. Trainer, Mrs. C. H. Siedhoff, Mrs. S. O. Bond, Mrs. Oris O. Stutler.

Mrs. Loofboro read Philippians 2: 1-11. Prayers were offered by members.

The minutes of the August meeting were read.

The treasurer gave the following report, which was accepted.

Frances E. Davis (Mrs. Okey W.), Treasurer, In account with the
Woman's Executive Board of the
Seventh Day Baptist General Conference

Receipts

Balance August 9, 1936	\$91.68
Harold R. Crandall, Denominational	
Budget	3.68
	<u>\$95.36</u>

Disbursements

Mrs. E. D. Van Horn, expenses of associational correspondent	\$ 2.50
Balance	92.86
	<u>\$95.36</u>

Salem, W. Va.,
September 13, 1936.

The following bills were presented and ordered paid: \$6.85 to Fox Printing Company, for Woman's Board reports to General Conference. \$3.99 to the Recorder Press for books on the study of Africa.

Correspondence was read from Mrs. W. L. Davis, Fouke, Ark.

Mrs. Loofboro, Mrs. Shaw, and Mrs. S. O. Bond gave interesting reports of the women's meetings at General Conference.

Mrs. O. B. Bond felt that she was not physically able to carry on the work of contributing editor to the SABBATH RECORDER and Mrs. Trainer was appointed to fill the vacancy temporarily.

Voted that the president appoint a committee to plan for the essay contest for the coming year.

Mrs. Shaw and Mrs. Siedhoff were appointed to plan the worship programs for the coming year.

Voted that \$5 be sent to each of the associational correspondents for traveling expenses.

The minutes were read and accepted.

Adjourned to meet with Mrs. O. B. Bond the second Sunday in October.

MRS. E. F. LOOFBORO,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

PROGRAMS FOR MISSION STUDY

Women of the denomination, please note the following:

Anyone wishing to follow the mission study course, as planned by the Federation of Foreign Missions, can obtain programs by writing to the SABBATH RECORDER, for "A Course on Africa, for Adults," by T. H. P. Sailer, twenty-five cents. The program is based primarily on the book, "Out of Africa," by Emory Ross.

These programs are so arranged that any denomination can use and fit in the work of their own denomination, in a very interesting manner.

CONTRIBUTING EDITOR.

CONFERENCE MUSIC

REPORTED BY WAYNE ROOD

It was the hearty co-operation of everyone that made the music of the 1936 Conference so inspirational. Director Harold R. Stillman of Pueblo, Colo., was faced at the beginning with an extremely short rehearsal period for the choir. Because many of the visiting singers were not to arrive until shortly before Conference sessions began, Mr. Stillman relied upon the combined choirs of the Boulder and Denver churches to be a nucleus for the Conference choir. Through the co-operation of these groups, Mr. Stillman was able to produce a splendid musical organization.

Mr. Stillman, who is in charge of the public school music in Pueblo, was not only responsible for the fine and large Conference choir, but for the many special numbers. In addition to the anthem rendered at every evening service by the choir, there were special musical numbers. Every Conference session was featured by some such presentation.

Three quartets added greatly to the variety of music. The male quartet from Milton, the Bond sisters' quartet from Alfred, and the

mixed quartet from Salem, all participated. Richard Babcock, Charles North, Roger Johnson, and David North formed the Milton College group; Nellie, Virginia (Spicer), Wilna, and Ahvagene Bond made up the Alfred group; while Duane Hurley, Ruth Sarah Davis, Ruby Cunningham, and Wayne Rood represented Salem. Numerous solos added to the interesting and beautiful musical program.

The music of the entire week built itself up to a grand climax on Sabbath and Sunday. To all who took part in the Conference music, and especially to Mr. Stillman for his capable and efficient direction, the Conference expresses its deep appreciation.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

The service of ordaining a man to the gospel ministry is an impressive and serious matter. One upon whom the ordination is conferred has doubtless come to the hour after serious thought, preparation, and consecration. No little responsibility rests upon the council called to examine the candidate and to pass judgment upon his fitness. It seems well at such a time that the examiner and other questioners be aware that their responsibility is to search out the belief of the candidate rather than to express their own doctrinal views. Courtesy alone would seem to permit members of a council to go no further than that. The examination of Brother Albert N. Rogers, three years pastor of the Waterford, Conn., Church, (see extended report elsewhere) was conducted on a high plane.

The afternoon service of consecration, from the opening devotional period conducted by Rev. J. C. Archer, a Yale professor, to the prayer and benediction by Rev. Mr. Rogers, was of high order. Mr. Rogers' paper containing statements of experience and doctrinal beliefs was carefully prepared and well read. The inspiring sermon by Dr. James L. Skaggs, a pastor of Mr. Rogers and his wife while they were Milton students; the charges to candidate and church and welcome to the ministry, by pastors Harold R. Crandall, Hurley S. Warren, and Everett T. Harris, respectively, were thoughtful, dignified, and impressive. The whole day's program, presided over by Rev. William L. Burdick, secretary of the Missionary Board,

was comprehensive, reverent, and worshipful. At least two ministers beside our own, friends of the candidate, participated in the service of "laying on of hands" as the prayer was offered by the secretary of the American Sabbath Tract Society. The anthem of the day in which Mr. and Mrs. Rogers shared with their well trained voices was a worthy contribution to the worship.

The ordination of sincere, gifted, well trained young men to ministerial leadership gives courage to an up-looking, on-moving people. Ability and training with mind-clearing experiences that time alone may afford are all needed for leadership in the great kingdom tasks. For our day and task may our Lord lead us all.

REV. CLAYTON A. BURDICK, D. D.

Clayton Adelbert, youngest of thirteen children of Rev. Russell G. and Adeline (Campbell) Burdick, was born at Utica, Wis., February 1, 1858. He departed this life on September 17, 1936, at the age of 78 years.

On October 1, 1884, Clayton A. Burdick and Miss Harriet E. Crandall of Chicago, were united in marriage. To this union were born four daughters: Miss Frances Burdick of Aztec, N. M.; Mrs. Grace Elaine Bergin of Bloomfield, N. M.; Mrs. Ruth Dilks, deceased; and Mrs. Rachel Bassett of Alfred, N. Y. Mrs. Burdick passed away in 1910, after a long illness. In October, 1921, Doctor Burdick was united in marriage with Miss Emma S. Langworthy of Westerly, R. I., who, with three daughters and four grandchildren, survives him.

Doctor Burdick was a student at Albion Academy, Albion, Wis., from which he was graduated in 1878. For a number of years he taught in public schools in Minnesota and Wisconsin. In his youth he was converted and was baptized by Rev. John L. Huffman, uniting with the Seventh Day Baptist Church at Utica, Wis., where his father had been pastor. He studied law, expecting to make that profession his life work. In 1884, he was called upon to supply his home church as pastor. Having a call to the pastorate of the church at West Edmeston, N. Y., in 1885, he was ordained by the Utica Church before leaving for his new field of labor. After serving at West Edmeston four years he accepted the call to the Second Brookfield Church, where he remained ten years. In July, 1899,

Doctor Burdick became pastor of the First Hopkinton Church at Ashaway, R. I., where he served until February 1, 1904, when he began his last and longest pastorate with the Pawcatuck Church at Westerly, continuing until June, 1930, a period of more than twenty-six years. Upon his retirement the church elected him pastor *emeritus*.

During his pastorate of the church at Westerly Doctor Burdick officiated at more than 950 funerals, performed 635 marriages, and preached more than 4,150 sermons. About three-fourths of the membership of the Pawcatuck Church at the time of his retirement had been received during his pastorate. He was always in demand to supply the pulpits of churches in nearby communities. For more than fourteen years he regularly supplied the Third Baptist Church of North Stonington.

Doctor Burdick was a member of the Board of Managers of the Seventh Day Baptist Missionary Society the thirty-seven years of his residence in Rhode Island. For fourteen years he was the honored president of the society. In 1932, he resigned from the presidency and was made president *emeritus*. His sound judgment and his kindly spirit made him a valuable member of the board.

His was a family of ministers. His father was Rev. Russell G. Burdick, his brother Rev. George W. Burdick. He had three uncles in the ministry: Rev. Alexander Campbell, who was the first pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, which was organized in 1840; Rev. Zuriel Campbell, and Rev. Orson Campbell. Four of his nephews entered the ministry: Rev. George B. Shaw, Salem, W. Va.; Rev. Edwin Shaw, Milton, Wis.; Rev. Willard D. Burdick, Rockville, R. I.; and Rev. Orson Stillman, Eugene, Ore.

In 1916 he was given the honorary degree of Doctor of Divinity by Alfred University. This was a well merited honor because of his eloquence and power as a public speaker and his success, through untiring efforts, as a pastor. He was broad in his outlook and in his service. He belonged to the community. No man who ever lived in Westerly and vicinity was more universally loved and respected than Doctor Burdick.

Farewell services were held at his late home, 33 Elm Street, Westerly, on Sabbath afternoon. By arrangement made years ago by Doctor Burdick, his nephew Rev. George B. Shaw of Salem, W. Va., spoke. He told, in-

timately and feelingly, of the long and useful life of his uncle. Pastor Harold R. Crandall read the Scripture chosen and offered prayer. Miss Mildred K. Taylor and Mrs. Jessie C. Ferguson sang a favorite hymn, "Abide With Me." Interment was in River Bend Cemetery, where Doctor Shaw read "Crossing the Bar" and the committal service, and Pastor Crandall gave the benediction. H. R. C.

YOUNG PEOPLE'S WORK

THE YOUNG CITIZEN AND LEISURE TIME

(A Conference paper)

BY EDYTHE CLARE BERRY

We all hear a great deal said about leisure time and how it should be spent. Years ago there was not so much said about leisure time, because people didn't have so much of it then. But today, with all our modern conveniences due to scientific inventions and discoveries, people have more time to do the things that they like to do, or the things which they are not compelled to do.

Webster defines the word "leisure" as "freedom from labor, occupation, or employment." Some of us have a great deal of time in which we are not employed, or time in which we are free from labor; and some of us have very, very little of such time.

Surprising as it may seem, there are many, many people who do not know how to use this extra time. There is the class of people who waste their time in idleness and do what we call "kill time."

In Proverbs 6:6 to 12, we read: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man." So we see that the reward of the sluggard or the idler is poverty.

Then we have the class of people who do not spend their time in idleness, but they seek only to satisfy their own selfish desires which will bring pleasure and enjoyment to them for the moment.

Paul says in 1 Corinthians 10: 31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then, if we are Christians, we cannot do the things which will satisfy our own personal desires, unless they are in harmony with what God would have us do. We know that everything that is good and true is related to God. And if we have the love of God in our hearts toward humanity, we are going to use some of our time in helping humanity to be happier—by helping them physically, or best of all by teaching them to know and love the Lord Jesus Christ.

Another topic which should be mentioned in connection with leisure time is the creating of hobbies and the cultivation of our talents. All of us have certain things in which we are especially interested. We call these hobbies. Many of our hobbies are what they are because of the talents we possess. Some people show special interest in nature, science, or astronomy; some are interested in literature or poetry; while others enjoy art and music. It has been proved that a very profitable way to spend our leisure time is in cultivating and developing these interests and talents which we possess. We will thereby not only be building up our own character, but we will be helping others to enjoy life more fully.

We have all heard of the old saying, "There is a time for work and a time for play," but perhaps we had not realized that there were verses in the Bible which spoke of this same thing. In Ecclesiastes 3: 1-9 we read: "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh, a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace." If we keep in harmony with God, he will show us what we ought to do and when we should do it.

We have all, no doubt, heard of the great missionary Hudson Taylor. The story is told

of Mr. Taylor's having to make a long trip occasionally from a certain town to another. The journey had to be made by stage coach, and really was a very tiresome trip. He was unable to read or study because of the jolting of the stage coach. At one time some one asked him if he didn't dread to waste so much time in taking that long and tedious journey so often. They were much surprised when he replied that he didn't even have time to accomplish all he planned to. He spent the time in silent prayer for each individual, each missionary. No, indeed, the time he spent taking that journey was not wasted.

We likewise can use moments like these in prayer. We can pray at all times, even while working, and we will be using our time in the very best way possible.

A LETTER FROM DENVER

Young People's Board,

DEAR PRESIDENT:

As the result of the Conference held in Boulder, August 18-23, the Denver Seventh Day Baptists re-organized their Christian Endeavor with sixteen members. Within one week we added a new member, who is unchurched but of our faith, and have twenty or more prospects.

We attended a rally of Christian Endeavorers of the entire city and came home with the banner of the highest percentage — eighty-eight and one-fourth — of the entire city.

Then the following night, September 22, 1936, we entertained the outside churches of other faiths at a taffy pull in the social room. There were seventy present including seventeen of our own members.

Mr. Howard, a new member of our church, is our sponsor, and he is an excellent guide, giving us a lot of new ideas to work upon. This coming Tuesday night, September 29, we are having a combined business meeting and service with our subject of re-organization. We were told that an outside church is bringing a car load of young people to this meeting; we find that the churches of other faiths are glad and willing to help us to gain other young people who are unchurched, to attend Christian Endeavor, by having interesting meetings and good time socials.

We are asking for aid from the churches of our own denomination for new ideas for services, socials, and ideas for increasing membership, and will appreciate everything that is sent to us.

We are sure if you could see the inspiration our young people have, that you surely would know that we have benefited from the contact of other Seventh Day Baptist young people. We know now that there are others who are striving to do and carry on the work of our Savior, and that gives us strength to carry on.

You'll be hearing from us a lot, for that is a part of our organization, to let others know that we are active.

Sincerely yours,

GRAYCE BURDICK,

Corresponding Secretary for S. D. B.
Christian Endeavor.

40 Kalamath St.,
Denver, Colo.,
September 29, 1936.

GOOD WORDS FROM COLORADO

MY DEAR FOLKS:

It may not be out of place for me to say a little more to you now. I know you are interested in the work of God. Four years ago last summer, when we were stopping a little time with our daughter and family in Roseburg, Ore., a Seventh Day Adventist brother there told us of a man and wife living in Marshfield, Ore., ninety-one miles from Roseburg, who he said were Seventh Day Baptists. We had neither time nor money then for making further investigations.

Two years ago the past summer, when in Oregon for what we thought only a few weeks, we drove over to Marshfield and called a few minutes on this Mr. L. S. Ball. We found him to be a very interesting man. He is an oculist and jeweler, who is making a success of his business in that city, although closing his business at sunset every Friday night and not opening it again till after the Sabbath. They had never lived where there were Seventh Day Baptists. They had lived among Seventh Day Adventists after accepting the Sabbath. He had been for a long time the superintendent of their Sabbath school, and his wife had been their organist and superintendent of the primary department of their Sabbath school. But they had

previously been Baptists, and could never accept all the doctrines of the Seventh Day Adventists. The Adventists allowed them to worship with them, and accepted their leadership with them in these ways for a long time. They told them frankly they were Seventh Day Baptists.

During the past summer we spent a Sabbath very pleasantly with this family, holding a service in their home. They have a married daughter living in Marshfield, who also observes the Sabbath. Her name is Mrs. Marjorie Logsdon. She had long wished to be baptized, but would not unite with any of the churches of the city. The last Sunday we were in Roseburg this summer, I was to baptize two young ladies of our congregation there. Mrs. Logsdon and her husband and Mr. and Mrs. Ball drove the ninety-one miles to Roseburg in order for her to be baptized. I baptized these three in the South Umpqua River. I have not known many willing to drive that distance in order to follow their Lord in this blessed ordinance. Inasmuch as there is no Seventh Day Baptist church near them, Mr. and Mrs. Ball and Mrs. Logsdon are now members of the Boulder, Colo., Seventh Day Baptist Church. Though absent from the church, their fellowship with it will do both them and the church good.

Upon our arrival in Boulder in July, we found that Pastor Coon and family were away, engaged in missionary work in other parts of Colorado for the month of July. Without our knowledge or consent it had been announced in the daily paper here that I would preach in our church here the second Sabbath in July. Of course I responded to the call. The next Sabbath was a joint meeting of the Denver and Boulder churches in Denver. The fourth Sabbath in July I was asked to preach again in our Boulder church. I did so and baptized two young people from Denver who united with our Denver Church.

Then, pretty soon, came the General Conference here. That was an occasion of spiritual refreshing to all of us. It was much more largely attended than we had dared hope. The business sessions were much better attended than they often are in the East, where the Conference is in the midst of our larger churches. Although in the shadow of the mighty Rockies, people put off their sight-seeing stunts till after the close

of the Conference. This may have been in answer to the prayers of the Boulder Church and its pastor. The sessions of the Conference as a whole were of a high spiritual character. Some of the scholarly and well prepared essays and addresses were woefully lacking in the exhibition of an unction from on high. We missed the missionary zeal and earnest hope and expectation of many former Conferences. There was so little reported by way of baptisms and converts to the Sabbath and organizing of new churches in our mission fields that it looked as though the passion for lost souls was dead. But we will magnify the good things of the Conference and hope for a still better one next year.

Let us get all the blessings possible from the history of the past, but not become so engrossed with hunting for these things that we shall forget to do anything today that will be worth remembering two hundred years from now. It is better to make history than it is to write it.

I am writing this from Boulder, Colo., but our address now for two or three months will be Saffordville, Box 35, Kansas.

D. BURDETT COON.

September 25, 1936.

YOUNG PEOPLE'S CAMP OF WESTERN ASSOCIATION

The Western Association Young People's Camp held its third session at Assembly Park at Shinglehouse, Pa., August 16 to 23, 1936. As in previous years, the camp was open to both girls and boys, and a larger number registered, there being nine boys and eighteen girls enrolled. As Pastor and Mrs. Bottoms who have supervised the camp in previous years, were absent in Alabama, Mr. and Mrs. Clifford A. Beebe of Hebron had charge. The directors were Miss Lina Drake of Shinglehouse and Charles H. Bottoms of Nile. Miss Lottie Snyder of Hebron assisted with the cooking.

The camp program in the morning was about as follows: morning dip; morning devotions; breakfast; quiet hour; class in the Gospel of Mark, by Mr. Beebe; class in the study of the Sabbath, by Mrs. Beebe; nature study, by Miss Drake; and swimming instruction, by Mr. Bottoms. Afternoons, following a class in Bible dramatization by Mrs. Beebe, were given over to swimming, soft ball, and

other recreational activities. An evening devotional service followed the supper hour.

On Thursday night the young people of the camp put on a public program of stunts, preceding the devotional service. On Sabbath day, all-day services were held at the park auditorium. The young people assembled for a Sabbath school class taught by Deacon Hal Drake; and the Hebron churches, and Nile and Richburg, united in the morning services, when Mark Sanford preached a good sermon based upon the incident of Moses at the burning bush. In the afternoon, the camp young people put on dramatizations of the stories of Ruth and Naomi, the Ten Virgins, and the Good Samaritan. The girls from Alfred furnished special music; several of the campers brought musical instruments, which added much to the camp programs.

Plans are on foot for securing a permanent site for the Western Association Camp, but nothing definite has as yet been accomplished.

CLIFFORD A. BEEBE.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR JUANITA:

I am so glad you enjoyed your Bible school camp experience this summer and I hope that you will be able to go every summer. It is a fine place, not only to have the best kind of fun, but to learn many helpful and valuable things. Did you not find it so?

How times does fly! In your letter you were planning for the opening of school in Wellsville, and now you are just beginning your second month there. Do you feel a little strange in a new school, or are you already beginning to feel quite at home? I hope you are enjoying your new experiences, making many good friends, and finding your school work to your liking and just hard enough to make it interesting. In your next letter I hope you will tell us all about it.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

How are you? I am in the third grade now and am eight years old. I like school very much and I like to write letters very much, too.

I like to read the letters that children write to you.

My brother and I have a pet turtle. His name is Brutus.

I visited my cousins, Genevieve and Donald Polan, in Alfred this summer. One day we went for a ride and they showed me where you lived.

Your friend,
MARILYN SHOLTZ.

Sherril, N. Y.,

DEAR MARILYN:

Do you know, the other day I was looking over some 1935 SABBATH RECORDERS, and there was a letter from you written May 17, of that year, when you were six years old and in the first grade? In it you spoke of taking music lessons. I'm hoping you have made the same good advancement in your music that you have in your school lessons. I am so glad you like to write letters, for I like to receive them, and of course I am pleased that you like school, for you are pretty sure to do well in anything you enjoy doing.

Let me see, Paul must be about six years old by this time. Is he, too, going to school this year and does he like it?

I wish I had been out on the porch when you went by the house this summer. I should certainly have coaxed "you all" to make me a call.

I know you must have great fun with your turtle. My brother and I also had a pet turtle when we were small, but we called him Peter, as I remember.

Your true friend,
MIZPAH S. GREENE.

OUR HORSES - JERRY

II

BY MISS LOIS R. FAY

I am sure you will like to hear about Jerry, for Jerry loved the children. He always put his face down to them, looking kindly when they came near. He was somewhat of a child himself, for when we first knew him, a fat iron gray, his owner, a neighbor of ours, called him "Baby." Not only did he love children, but the little calves, which at times occupied the stall next to his, he used to like to watch, and if one escaped into his stall, he would let it lie down for a nap there unhurt.

Jerry was born in a fire station in the city of Worcester, Mass., and became a great pet among the firemen, in those days before auto

trucks were perfected. As the men came and went to the station, they kept bringing him little treats, and his fondness for apples, candy, and all sorts of nice things lasted as long as he lived. As he grew up he did not have to work very hard, for he was too fat and heavy to run to a fire quickly, and when the firemen found he would never be swift and slender, he came out into the country to live near us, a big, fat, handsome horse, but a "Baby," and liking the babies.

As he passed our house often we learned to know him quite well and to admire his good looks. He came from a good family, the Percherons, and he showed his good ancestry, with the added charm of a heavy white mane and tail, handsomely waved with a permanency that needed no artificial coaxing. His good looks earned him the duty of helping another horse draw, on sight-seeing trips, a four-seated mountain wagon full of girls and women on summer vacations at the nearby boarding house. But after a few years his slow gait became unbearable, among the motor vehicles, and he lived around in different places as a team horse, before he came to us as "Jerry."

Jerry worked well for us. He drew many heavy loads of hay and wood, over rough, stony land and in deep, drifted snow, without company or help of any other horse. Two years we hired another horse to help him draw the heavy sprayer that sprayed the apple trees, but we found Jerry was strong enough to do it all alone.

It is wonderful how some animals have almost as fine a spirit of devotion and sacrifice as is possible for human beings, working on year after year for the benefit of others, without companionship of his own horse friends, as Jerry did. Knowing him, we were shown the great good human beings might do, if the love of God were given free course in their lives.

Jerry always had his Sabbath rest, but we never could take nice rides, using the best harness, with him, for he was always so hungry, if we turned him toward the side of the road to let a car pass, he would immediately stand still to eat leaves, and even a cut with the whip did not make him move quickly. And if we stopped to make a call, he would make great lunches off of people's shrubbery, lawns, or flower beds, pulling, if tied, till he could eat something.

One time he pulled along beside a wall and ran one wheel up on the wall, tipping the buggy over with a great crash, for it was loaded with milk bottles, mostly empty. Fortunately no harm resulted except a few broken bottles. As he was so fat and good-natured, whipping or yanking made no progress towards cure, so we bought a Model T Ford and kept Jerry around the farm.

You can imagine our surprise one winter day when this ever-hungry, fat horse would not eat his dinner, nor his supper, nor his breakfast next morning, nor his next dinner. No sign of pain or other alarming symptoms; just wouldn't eat, and would only drink a touch of water. This went on a week, and all he ate was an occasional piece of candy, half an apple or carrot, a small piece of bread or cake, a sniff of bran mash—what was the matter with Jerry, he wouldn't eat!

We told our neighbors who knew about horses; they would come and look at him, offer him something different, and smile—he was so fat, it could not hurt him a few days. But a week; well, try two weeks and if he doesn't eat call the horse doctor.

Two weeks passed and we called the doctor. He did not smile, he laughed! Such a fat, healthy looking horse, sick and needing a doctor! Well, if it is two weeks without food maybe a little tonic might do him good, but he hadn't lost flesh enough to hurt him any. So Jerry took a tonic. In the meantime he began to eat things from the family table—carrots, turnips, etc., if seasoned as folks ate them, just a little taste each day, a piece of pie or cake or candy. Then a little horse feed cooked and seasoned as folks cook cereals; and after three weeks, in which Jerry reduced a hundred or more pounds—and was still fat—his appetite returned to normal; but he never was quite so over-normal as he was before, for he was now an old horse, having been with us over fifteen years.

In the fall of 1935, we were advised to send Jerry away, he was so slow; but we loved him and could not say good-by to him that way. So he drew another ten cords of wood for us, bravely wading deep drifts of snow. And as bravely he shouldered the spring work. That his spirit departed and his heart stopped in his sleep comforted us for our loss, when we found he was gone.

Princeton, Mass.

OUR PULPIT

S.O.S.S.
Send! Or Send! Sermons!
Calling all Preachers.
Calling all Preachers.
This Department needs YOUR
Help.

THE THIRD CHAPTER OF SECOND CORINTHIANS

BY L. F. TRUBEY

While it is well known that perfect unity can only be expected through the Spirit (Ephesians 4: 3), yet we are divinely exhorted to walk in the light of God's advancing truth. The writer has had long experience as a Bible teacher. It is well known to him that there is not as much unanimity of understanding of the message taught in this chapter as is conducive to the best interests of the cause of Christianity. We shall only aim to give a brief analysis of each verse, leaving plenty of room for the reader to think as he reads.

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" This is the first verse. From the teachings of this verse, some had questioned the character of Paul's work, and those immediately associated with him.

Verse 2. In this verse Paul points to his former converts, saying, "Ye are our epistle written in our hearts, known and read of all men." The Corinthian Church to which Paul was addressing his message was sufficient evidence of his heart work.

Verse 3. Paul here gives his reason for pointing to them as evidence of the spiritual character of his work. The verse reads, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Through Paul's ministering, these people had been made living epistles of Christ, and in the following inspired words he explains how it was done. It was not accomplished with writings on the tables of stone, the Ten Commandments, but with the Spirit of the living God writing

what was on tables of stone upon the fleshy tables of the heart. His work was not an outward work, but an inward work. A professor of religion may preach the law on tables of stone, but this is a failure unless the law is written on the fleshy tables of the heart by the Spirit of the living God.

Verse 4. "And such trust have we through Christ to God-ward." Paul had unwavering confidence in spiritual work.

Verse 5. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." In this verse God is given all the glory for what had been accomplished in that Corinthian Church through the Apostle Paul.

Verse 6. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." This verse declares without doubt that God had made Paul and his fellow workers able ministers of the New Testament, the new covenant (Hebrews 8: 10), which means the writing of the Ten Commandments on fleshy tables of the heart by the Spirit of the living God. All the law written on tables of stone can do is to kill, but thank the Lord if that same law through the spirit is written in the heart it gives life. In these first six verses of this chapter Paul settles the character of the work he has been, and is doing. His work is not a letter work, but a spirit work.

Verse 7. This verse says, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." The divine instrument for the ministration of death is the Ten Commandments on tables of stone. Read, "The wages of sin is death," Romans 6: 23, and 1 John 3: 4 which says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Again we read, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." This must now be clear that the ministration of death comes to all sinners through the law of the Ten Commandments. The question might now arise, how could the "ministration of death" be glorious? Answer—The first, and all important step to a Christian life is

an acknowledgment and confession of sin. To make thorough work of confession it must be known what God considers sin, and that is known by the law of God as cited above. "The law of the Lord is perfect converting the soul," Psalm 19: 7. What a glorious thing it is to the earnest seeker after God to be able to definitely locate and determine his sins, and that is just what the Ten Commandments do on tables of stone. Now let us thank the Lord that we know what the "ministration of death" is, and also its glory. This glory of the "ministration of death" will still be better understood as we proceed in this chapter study, but whatever this glory, it was to be done away.

The eighth verse says: "How shall not the ministration of the spirit be rather glorious?" Whatever the ministration of the spirit is, it is more glorious than the ministration of death. Surely we must conclude by this part of the chapter that the ministration of the spirit does away with the ministration of death. We now have the spirit, and death at war, and these verses declare that the spirit does away with death, just what the law told the sinner was his natural fate because of its transgression.

Verse 9. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Here the ministration of condemnation is called glory, and the ministration of righteousness is called greater glory. It must now be very clear that the law on tables of stone is death, and the law on fleshly tables of the heart is life. It must be conceded that that instrument that can perfectly point out sin, must also be a guide to perfect righteousness. The letter kills, but the spirit gives life. Whatever condemns the sinner by his deeds, may if fulfilled justify the righteous through the spirit.

Verse 10. "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Yes the second glory, life through the spirit, the law written on fleshly tables of the heart, fulfilled so far outshone the glory of condemnation, death, that it was entirely lost to vision. What a happy state, passing from death to life.

Verse 11. "For if that which is done away was glorious, much more that which remaineth is glorious." Death is done away by

life. Of course the glory of life is so much brighter than the glory of death, that the glory of condemnation is as if it never had shone.

Verse 12. "Seeing then that we have such hope, we use great plainness of speech." Through this divine teaching of assurance from death to life by the Spirit of God, hope is established, and ere this chapter closes Paul will use great plainness of speech.

Verse 13. "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished." Death is that which is abolished and had the children of Israel looked to the end of that which was abolished, they would have all been doomed to eternal death, which is the fate of a willful transgressor of the law of God. Moses, after being in the holy mount of God, was so clothed with the glory of God that it was necessary to veil his face that Israel should not be cut off in their sins.

Verse 14. "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." A man in Christ Jesus, then, can look Moses square in the face unveiled and still live, but a condemned man could not and live. The foundation of the glory of Moses' countenance was the law written on the heart by the Spirit of the living God, a righteous condition that always condemns the transgressor. All of God's commandments are righteousness (Psalm 119: 172), and thus cannot fail to identify the sinner.

Verse 15. "But even unto this day, when Moses is read, the veil is upon their heart."

Verse 16. "Nevertheless when it shall turn to the Lord, the veil shall be taken away." Moses was never a Savior, but a leader to a Savior. Those who cannot see beyond Moses are still in darkness, the veil being upon their hearts. People who count themselves as the only real chosen of God as did ancient Israel, and then look to some human as their example, still have the veil of condemnation upon their hearts. The only means of deliverance from condemnation is to give the heart to the Lord. We may try to live the law of God without giving our hearts to the Lord, but that is a form of Godliness, (2 Timothy 3: 1-5) that still leaves us under condemnation, and death.

Verse 17. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Yes, liberty from death through the ministration of the law on tables of the heart. There is no way or means for doing away or abolishing the death of the sinner except through the Spirit of the Lord. The new birth sets me entirely free from the sinner's death, and I am as if I had never sinned, and of course I have liberty. The Spirit of the Lord does not do away, or abolish, the Ten Commandments, but destroys the death of the transgressor, and as followers of our Redeemer how glad we should be.

Verse 18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." When this change comes from glory to glory, death to life by the Spirit of the Lord, we then without any need of a veil behold the glory of the Lord as in a glass. When we can see the law of God through the spirit in the life as we can see it in Jesus our Savior, then will we see it as righteousness, and not condemnation. Beholding the glory of the Lord as in a glass, is to see it all radiant. We who have the law written on our hearts will radiate righteousness, for we are free from the law of sin and death. Free from the law on tables of stone—oh, happy condition! Free from it as the administrator of death, but in harmony with it as the summation of righteousness. I have only meant in what I have said to provoke thought on the part of the reader. It shall be my prayer that what has been written may claim your serious attention, and as a result we may behold as in a glass anew the glory of the Lord.

Largo, Fla.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Rev. Claude Hill of Farina, Ill., has accepted the call to become pastor of the North Loup Seventh Day Baptist Church and has sent word that he will be here to fill the pulpit on November 7.

Mr. Hill needs no introduction to North Loup people, as he has lived here much of his life. Since his entry into the ministry he has become one of the leading men in the denomination and his ability is well known. Although he had received calls from a number

of churches, and his own congregation at Farina circulated a petition asking him to remain, Mr. Hill decided to accept the call from the North Loup Church, which is looking forward to his arrival.

Headed by the decorated car containing the king and queen of "Pop Corn Days," the parade of floats last Thursday was one of the interesting features of the day.

First prize for beauty went to the S. D. B. Church float, which represented the Angel of Peace. Second prize went to the M. E. Church float, representing Jacob's dream.

For cleverness the No Lo Club's float entitled, "The Political Pot Boils," won first and Olean School, portraying scenes before and after irrigation, placed second.

The No Lo float attracted much attention. Ladies of the club represented all presidential candidates, and the donkey and elephant were prominent figures. H. H. Clement, driver of the car, was tagged as Farley. The pot (containing dry ice) sent up a cloud of steam. Placards and planks were clever.

—North Loup Loyalist.

MILTON, WIS.

Milton College is opening its doors this fall with over a forty per cent increase in enrollment. The advance indications are that it will be the largest enrollment in the history of the school. The dormitory was long ago filled to capacity and the girls are having to find rooms outside. Students are coming from as far east as New York and New Jersey and as far west as British Columbia, and from scattered parts of the United States.

Many new courses have been added to the curriculum, including art instruction under Miss Wilhelmina Botsford, a course in secretarial training, classes in international problems, far-eastern history, far-east problems, and a racial seminar.

Still another feature is the vocational guidance service, an important part of which will be the giving of interest and aptitudes tests for those who desire.

The college placement bureau which began functioning last May is rapidly becoming more thoroughly organized.

Milton college has embarked upon a program of nation-wide advertising, which promises much for the future of the school. Through its recently organized international institute, Milton's efforts are assuming international scope. A part of the activity of the

institute will be to bring a larger number of foreign students to study at Milton.

—Milton News.

NORTONVILLE, KAN.

TRY OUR WELCOME

Channels of Blessing

"The Overflowing Life" will be Pastor Osborn's theme for his fourth anniversary sermon next Sabbath morning. Jesus Christ graded Christian life into three progressive steps; a tiny spring, life in its beginning; a well, life abundantly; and a river, life overflowing. He expects the influence of each Christian to be a channel through whom he can bless others.

"Make me a channel of blessing today,
Make me a channel of blessing I pray,
My life possessing, my service blessing,
Lord, make me a channel of blessing today."

"What I Believe About God"

The first statement in the *Expose of Faith and Practice* will be discussed at the prayer meeting Friday night. What do you believe about God? Is the statement in the *Expose* too broad, is it adequate? Would you suggest a change, and if so, what?

—Nortonville News.

GENTRY, ARK.

The Gentry Church has been greatly blessed in the past month by baptisms, confessions, Sabbath converts, and additions.

On August first we had the happy privilege of baptizing two: Miss Ruth Vorder Breugge of Memphis, Tenn., a great-granddaughter of Elder C. W. Threlkeld, and grand-daughter of Mrs. Ruth Pope Threlkeld; and Miss Mabel Bruce of Kansas City, Mo., whose parents were members of the Gentry Church in other years.

CORRESPONDENT.

LITTLE ROCK, ARK.

The trustees of the Anti-Saloon League of Arkansas met here yesterday in the office of J. H. Glass, state superintendent, and called on the legislature to re-enact statewide prohibition, to become effective July 1, but to retain local option.

The board declared:

The Supreme Court of the United States has declared that the liquor traffic has no natural or inherent rights, and, as it is inherently evil, the people have the right, at any time, to abolish it as an enemy of society.

As our last legislature, without a mandate from the people, has given the liquor traffic a privileged position, we argue that the next legislature should reverse the position by enacting a statewide law making the sale of all intoxicants illegal.

Then, that the people may have the opportunity to settle the question, we advise that a fair local option law be enacted so that, in a thoroughly fair way, the privilege of making and selling any and all kinds of intoxicating beverages may be decided by local units affected, and so that the burden of securing the license may be upon the people who desire to sell.

—Sept. 25. (N.C.J.C.).

ALFRED, N. Y.

A. Burdet Crofoot, A. U. 1921, has become a part-time member of the university faculty for the current academic year. He will assist Professor Burditt in the publicity work and assist Professor Spicer with freshman English sections for the engineers.

Mr. Crofoot's wide experience and varied contacts should make him especially proficient in the new field which he is now entering. We welcome him and his fine family to Alfred.

The Alfred School of Agriculture opened Monday with an increased enrollment, which now reaches eighty-eight, with several more to report later. Of this number sixty-eight are freshmen. The increased enrollment is in a measure due to increased facilities.

A gift of an electric orthophonic Victrola and a number of fine records has been presented to the university for the use of the Music Appreciation Class, by Mrs. Lyda Cartwright of Hornell.

President J. Nelson Norwood attended the inauguration of President William Alfred Eddy of Hobart College and William Smith College at Geneva.

Miss Wilna Bond, who has been organist and choir director of the Christ Episcopal Church in Hornell, for a number of weeks, has been released from that position and has accepted a position as teacher of music in the grades and high school and short hand and typing in the high school at Perrysville, Ohio. She left for her new position Sunday.

The music in Christ Church is to be taken over by two sisters, Mrs. Virginia Spicer as choir director, and Miss Ahvagene Bond as organist.

Pastor A. C. Ehret, Dean A. J. C. Bond and Elmo Randolph were in Elmira to attend a New York State Bible School district meeting Tuesday.—*Alfred Sun*.

BROOKFIELD, N. Y.

Late Wednesday afternoon (September 16) this section suffered much damage during a severe thunder storm, when the wind reached hurricane velocity. Trees were uprooted and stripped of big limbs, many silos were blown down, and roofs of buildings damaged. Electric light and power wires were broken, creating a great hazard. Fortunately, there was no loss of life, nor destruction of buildings by wind or fire.

The Junior Christian Endeavor society of the Seventh Day Baptist Church held their business meeting and social at the home of the superintendent Sunday afternoon. The group enjoyed a delicious luncheon, which was preceded by a devotional period and followed by an educational feature. Games were then enjoyed. Two juniors are graduating into the Senior Christian Endeavor society, and farewell speeches of appreciation were given by all the juniors.

—*Brookfield Courier*.

DE RUYTER, N. Y.

Labor Day was the date selected, this year, for the annual church picnic. The place, Tioughnioga Lake, through the kindness of Miss Leola Phillips in granting the use of her cottage. More than fifty people of all ages were in attendance and enjoyed to the full various games, rowing, swimming, and the bounteous picnic lunch.

The regular services of the church are well attended and full of interest. At the Friday evening prayer meetings Pastor Mills uses one of Dr. Ralph W. Sockman's recent books. A chapter is read or summarized, each week, and then discussed. Those who attend regularly are earnestly longing for more to come and share these helpful and inspiring messages.

The church is still suffering from a recent loss in the departure of three active and earnest young people. One is beginning a course in Salem College. The other two, newly-weds, whom the church had showered with good wishes and material gifts, have journeyed by automobile to a new home in California. These vacant places are not easy to fill. However, others are carrying on and trying to rejoice in the thought of blessings the absent ones may bestow in new fields.

Through the efforts of the Christian Endeavor society, De Ruyter was offered an unusual musical treat. On the evening of

September 19, the five Bond sisters of Alfred gave a concert at the church. These talented young artists rendered vocal and instrumental numbers in a manner that gave evidence of thorough training. The audience showed real appreciation and eagerness to hear them again.

CORRESPONDENT.

WATERFORD, CONN.

Albert N. Rogers, pastor of the Seventh Day Baptist Church, was ordained to the ministry at a ceremony held yesterday afternoon at the Seventh Day Baptist church on the Great Neck road, attended by a large gathering of friends and members of the church.

A council of delegates from the Eastern Association of Seventh Day Baptist churches was called to order at 10 a. m. Following prayer by Deacon Charles E. Gardner Rev. William L. Burdick, secretary of the Seventh Day Baptist Missionary Society, was selected as moderator, and Morton R. Swinney clerk of council. Pastor Rogers was examined by the council and read his statement of belief. He was then questioned by the council, which voted the examination satisfactory and to proceed with the ordination ceremony.

Luncheon was served to about forty of the invited guests at noon by the women of the church, under the leadership of Mrs. H. B. Maxson.

The afternoon program opened at 2 o'clock with Rev. William Burdick, who was presiding, introducing Rev. J. C. Archer of the Yale Divinity School, who brought greetings of the school and conducted a devotional service.

Following the singing of the hymn, "Come Holy Spirit," by the choir the ordination sermon was delivered by Rev. James L. Skaggs of New York, and the charge to the candidate was made by Rev. Harold L. Crandall of Westerly.

The hymn, "God of the Prophets," was sung and the charge to the church was delivered by Rev. Hurley S. Warren of Plainfield, N. J.

The consecrating prayer was offered by Rev. H. C. Van Horn, editor of the *SABBATH RECORDER*, and president of the denomination's General Conference.

Rev. Mr. Rogers was welcomed into the ministry by Rev. Everett T. Harris of Ashaway, R. I., and following the hymn, "O Master, Let Me Walk With Thee," the bene-

diction was given by Mr. Rogers. Delegates were present from New York, New Jersey, Rhode Island, and Connecticut, and also pastors from the vicinity.

Pastor Rogers completed his third year in the Great Neck parish this week. He was graduated from Yale Divinity School this last June. He is also a graduate of Milton College, Wis., and the Utica School of Commerce, N. Y. In addition to his ministry in Waterford he is taking up part time work in music and young people's activities at the First Baptist Church of New London.

Mr. and Mrs. Albert L. Rogers of Brookfield, N. Y., parents of Rev. Mr. Rogers, were present at the ceremonies.

—*The Day, New London, Conn.*

ROCKVILLE, R. I.

The Rockville Seventh Day Baptist Church, founded in 1835, was the scene of its first wedding ceremony yesterday afternoon when Miss Lucie Adelle Irish, daughter of Mr. and Mrs. George C. Irish of Rockville, was wed to Clinton Lakey Armstrong, son of Mr. and Mrs. Earl D. Armstrong of Providence.

The single ring Episcopal service was performed by Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, Westerly. The bride was given in marriage by her father.

The bride wore her great-grandmother's wedding gown, which was also worn by the bride's mother at the time of her wedding. The gown is of brown striped taffeta, with a fichu of white. She wore white lace mitts, and carried an old fashioned bouquet.

—*Westerly Sun.*

PLAINFIELD, N. J.

Since Conference and vacation time our church is taking up its activities in the various branches of its work. Thirteen of our members attended Conference, and eight attended the ordination services for Pastor Albert N. Rogers of Waterford, Conn.

There was an unusually large attendance at Sabbath school on Rally Day, September 26. An enjoyable program was presented, including promotion exercises for the primary and junior departments.

An "After Vacation" supper at the church, October 4, was served to eighty people.

Many have enjoyed reading the missionary books from the circulating library of the Woman's Society.

Plans are being made for our church to join in the National Preaching Mission from November 27 to December 6. We are anticipating with pleasure having Rev. Everett T. Harris of Ashaway to assist our pastor. Pastor Warren is planning to help Pastor Harris in the Ashaway Church with similar meetings.

We are very sorry to lose Mr. and Mrs. A. Burdet Crofoot and family from our midst. They have been good workers in our church and society and will be greatly missed. Mr. Crofoot has accepted a position in Alfred University. CORRESPONDENT.

FIVE HUNDRED NEW CALENDAR SCHEMES

Some five hundred new reform calendar schemes have been offered as an improvement over our present calendar. It would be amusing, if it were not so serious, to put into practice some of these schemes. As a matter of fact, hardly any of these schemes are an improvement over our present calendar. Nearly every one of them introduces blank-days into the weekly cycle, into the month and the year, at broken intervals, thus destroying the unbroken weekly cycle which has survived every revision of calendar reform in past centuries.

If the reform calendar advocates seriously contemplate the improvement of our present calendar, and hope to succeed, they must abandon any scheme which wrecks the time-honored weekly cycle and abolishes the significance and objectives of original national holidays and church holy days.

As soon as the church people discover that Sunday, no longer falls on the original resurrection day, and that the Sabbath of the fourth commandment wanders through the entire series of days in the weekly cycle, robbing the original Sabbath of its sacredness, there will be stirred up such an opposition to the blank-day calendar schemes that the enforcement will become well nigh impossible.

The present plan of the reform calendar advocates is to soft pedal the blank-day scheme to avoid opposition from the church people. They stress the advantages, but are silent about the havoc the blank-day would effect in the reckonings and observance of sacred days among the various systems of religion in the

world. Uniformity and harmony cannot be brought about by scrambling all sacred days and religious observances, and adopting an entirely different system of chronological reckonings.

The state may adopt any system of calendar reform it pleases, to conduct its own business, so can any business corporation; but when the state attempts to prescribe a system of sacred days for all people of every faith, and to penalize those who fail to conform, it is embarking on a dangerous road that is bound to lead ultimately to religious persecution and unequal treatment before the bar of justice. The church people who still hold conscientious convictions relative to sacred days, are not likely to acquiesce and submit silently to having their necks placed in a legal halter by the League of Nations or any government which contemplates the revision of our present calendar, if a blank-day scheme is to be forced upon their religion. A live-militant religion will not allow its sacred days to be blanked without a vigorous protest.

—*From Liberty.*

A STORY OF A SHEPHERD BOY

BY PEARL HALLADAY

Quite a long time ago there was a little shepherd boy who lived in Scotland. He used to care for his father's sheep out on the hills, many miles away from home. Every weekend some of the family would go out to this far pasture with food and clean clothes for this little boy, but sometimes he saw no one all the long days through.

One summer a minister went to Scotland to spend his vacation and while roaming over the hills met this little boy. He went quite often to see this little shepherd boy and one day he told the boy that in a few days more he would leave Scotland for his home in America. The little lad felt very sorry and told the minister how lonely he would be and how much he would miss him.

"Do you get very lonely," asked the minister. "Do the days seem very long?"

"Yes," said the shepherd boy, "but the nights are sometimes harder than the days, when I wake up and cannot go to sleep again for a long time."

Then this missionary minister (for that was what he was) told this little shepherd boy all about Jesus the Good Shepherd and taught him the Twenty-third Psalm. And he said

to the shepherd boy, "When you get very lonely you just take hold of your right thumb, like this (and the minister showed him how) and you say to yourself, The Lord is *my* shepherd, and when you say the word *my* just squeeze your thumb hard and as you repeat the rest of this beautiful Psalm remember that Jesus is near to you, that Jesus loves you and cares for you just as you care for your father's sheep."

The minister came back to his home in America and was here for over a year, when he was called to Scotland again on business. While there he thought he would go and see his friend, the shepherd boy. He walked over the hills and found the sheep wandering at will, but no shepherd. After a little while he found the place where the little shepherd was lying. He thought the shepherd boy was asleep, but when he touched him to awaken him, he knew that the little shepherd boy would never wake up to take care of the sheep again. He had gone home to the Beautiful Land to be with Jesus.

And as the minister stood looking down at the little boy, he saw that the boy was holding fast to his right thumb and he knew that the little shepherd boy had been saying to himself, "The Lord is my shepherd."

Sometimes we are asked to give money to missions so that the missionaries can go and tell people who do not know about Jesus and how much he loves them and how he came to this world to teach us how to live. How glad we should be to help all we can so that others may know about Jesus, the Good Shepherd.

And can we not remember to pray for those who do not know about our Savior and to pray for the missionaries, too, that God will bless them and keep them well and strong and give them wisdom to work for him?

Now shall we bow our heads in prayer?

Lord Jesus, we are so glad we know about your wonderful love for us. We thank you and ask that we may love you more. Help us to be unselfish and remember to give all that we can so that missionaries may be sent and kept where they can tell other people how much you love us all and want us to live as brothers and sisters and be kind and true to each other. Bless us in our homes and help us to do our very best every day so that others will know we love you, and we pray they may love you too. Amen.

Stevens Point, Wis.

JESUS OF NAZARETH PASSED THAT WAY

Bartimeus is led out, and takes his seat at the usual place, still crying out for money. All at once he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" . . . "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifts up his voice, "Jesus, thou Son of David, have mercy upon me!" I don't know who it was—perhaps, it was Peter—who said to the man, "Hush! keep still!" He thought the Lord was going up to Jerusalem to be crowned king, and he would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when he was here! He would hush every harp in heaven to hear a sinner pray; no music delights him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me." His prayer reached the ear of the Son of God, as prayer always will, and his footsteps were arrested. He told them to bring the man. "Bartimeus," they said, "be of good cheer, arise, he calleth thee," and he never called anyone but he had something good in store for him. Oh, sinner! remember that tonight. They led the blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive my sight." "You shall have it," the Lord said; and straightway his eyes were opened.—D. L. Moody.

OBITUARY

ATKINS.—Levi Elroy, son of the late Horace and Lucy Babcock Atkins, was born in Dane County, Wis., November 24, 1848, and died at his farm home in the town of New Chester, Adams County, Wis., July 14, 1936.

He early was converted, and later became a charter member of the Rock House Prairie Seventh Day Baptist Church, which was later called the Grand Marsh Church, serving as one of its trustees for many years, and doing anything he could do in advancing the cause of Christ.

April 27, 1871, he was united in marriage to Miss Sara Bell, and to them were born nine children, of whom seven, with their widowed mother, survive. He was laid to rest in the New Chester cemetery. C. M. A.

BOOTH.—Elno J., son of Benjamin and Mary Green Booth, was born in Nortonville, Kan., 1878, and died at Walworth, Wis., August 22, 1936.

As a child and young man he lived with his parents at Hammond, La., where he was baptized and joined the Seventh Day Baptist Church, of which he remained a member till his death.

In 1902, he was married to Madame Crumb of Walworth, where for twenty years they resided, and where he conducted a jewelry business. In recent years they have lived in Chicago. He is survived by his widow, one son, Bert B. of Detroit, and a sister, Mrs. Merrill Campbell, Hammond, La.

Funeral services were conducted by Pastor Donald V. Gray, and burial was had in the Walworth cemetery. —Contributed.

BURDICK.—Rev. Clayton A. Burdick, D.D., born February 1, 1858, died September 17, 1936. (A more extended obituary elsewhere in this issue.)

NEWTON.—Emily Priscilla Newton was born in Sampson County, N. C., in 1850, and died August 17, 1936.

Early in life she became a member of a Missionary Baptist Church. About 1884 or 1885, she united with the Seventh Day Baptists, and lived consistent with that faith the remainder of her life. She was gentle and cheerful and loved by all her acquaintances. The last several years she was in the Woman's Confederate Home, Fayetteville, N. C.

She is survived by four nephews, three nieces and a number of more distant relatives, among whom is Dr. L. D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga. Funeral services were conducted by Dr. Joel S. Snyder, pastor of the First Baptist Church of Fayetteville, and burial was in Cross Creek cemetery. I. T. N.

WILLIAMS.—At her home in Clarksburg, W. Va., August 21, 1936, occurred the death of Mrs. Perry C. Williams.

Rosa B. Randolph was the daughter of Lloyd F. and Elizabeth Davis Randolph and was born at Salem, W. Va., November 3, 1861. On November 21, 1886, she was married to Perry C. Williams. The home for some time was in or near Salem, but for the last thirty-five years it has been in Clarksburg.

Mrs. Williams is survived by her husband, four sons, and two brothers. She was an unselfish and devoted wife and mother, a devout Christian, and a loyal member of the Salem Seventh Day Baptist Church since May 3, 1874.

In the absence of her pastor, the funeral was conducted by Rev. J. Marion Smith, pastor of the First Baptist Church of Clarksburg. G. B. S.

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.

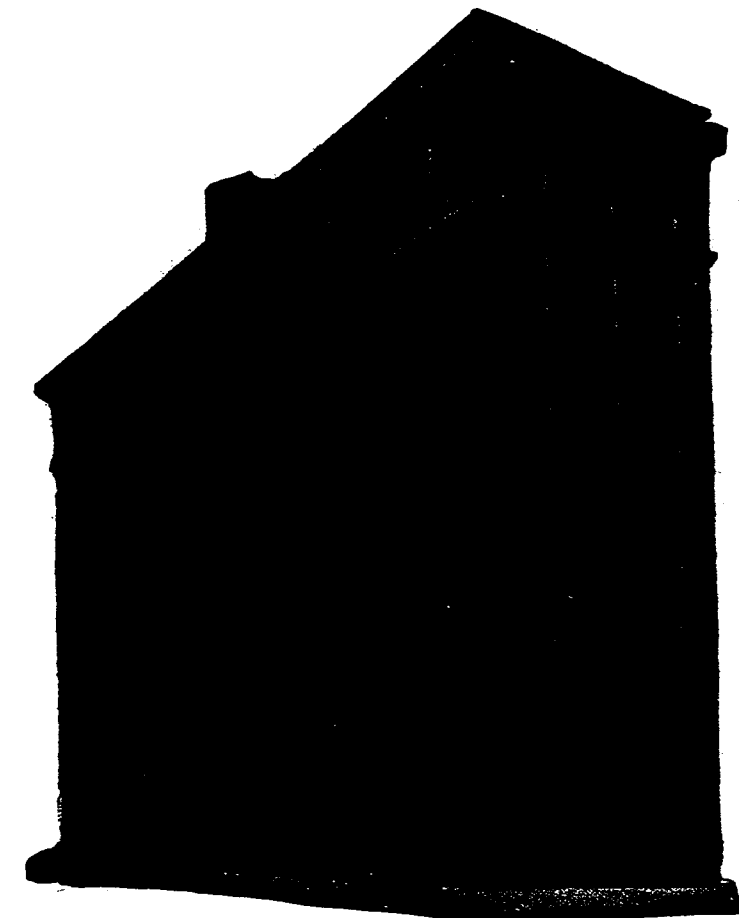
WANTED.—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good home and wages in Seventh Day Baptist community. Steady work to right person. Luther S. Davis, Star Route, Bridgeton, N. J. 31.

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