

advancement, and five merit badges were earned. A class in denominational history based on, "A Young People's History of the Seventh Day Baptist Denomination," by Everett Harris, was conducted by Pastor Harley Sutton. This course was both interesting and profitable. The articles in the RECORDER entitled, "A Matter of Loyalties," were used as a basis for discussion of the Sabbath and our loyalty to it. The boys wrote short papers on their impressions of camp, and in most of the papers mention was made of determination to be loyal to the Sabbath and that camp experience will help them to live better.

H. S.

## MARRIAGES

**BOEHLER-HUEY.**—August 7, 1937, at Edinburg, Texas, at the home of the bride's parents, Miss Florence Huey to James Robert Boehler, son of Elaine Prentice Boehler, by Rev. R. E. Porterfield. Their home to be Edinburg.

**BROOKS-RANDOLPH.**—Frederick Brooks and Ruth Fitz Randolph, both of Rochester, N. Y., were united in marriage August 7, 1937, at the home of the bride's parents, Mr. and Mrs. Curtis F. Randolph, Alfred, N. Y. The ceremony was performed by Dr. Boothe C. Davis, assisted by Pastor Clyde Ehret.

**DAVIS-EACHES.**—On June 12, 1937, at the Lutheran Church of Atonement, Wyomissing, Pa., Albert Winston Davis of Philadelphia, Pa., son of Theodore G. Davis and grandson of the late Rev. D. H. and Sara Davis, of Shanghai, China; and Katherine Louise Eaches, daughter of Mr. and Mrs. H. F. Eaches of Wyomissing, were united in marriage by her pastor, Rev. Mr. Wucter.

**POWELL-HODGE.**—On Sabbath morning, August 14, 1937, Luther Carlton Powell of Auburn, W. Va., and Miss Velma Irene Hodge of Berea, W. Va., were united in marriage at the Seventh Day Baptist parsonage at Berea, by the bride's pastor, Elder C. A. Beebe. They will make their home in Denver, Colo.

## OBITUARY

**CRANDALL.**—Minnie Elvira, daughter of Silas and Harriet Crandall, died August 9, 1937, at Yakima, Wash., at the age of 76 years, 10 months, 19 days.

She was born in Milton Junction, Wis., and was a member of the Milton Junction Seventh Day Baptist Church till her death. She with two brothers moved to Yakima, Wash., in 1908, where the younger brother, Herbert, died in 1926. The other brother, Elmer, survives; also two sisters, Mrs. Emogene Moir of Toledo, Ore., and

Mrs. Jessie Gray of Cowiche, Wash., besides nephews, nieces, and cousins.

Rev. Mr. Hutton preached the funeral sermon, August 11. E. C.

**KAGARISE.**—Jean Marilyn Kagarise, daughter of Sherman R. and Julia B. Kagarise, was born at Salemville, Pa., July 19, 1921, and died at Nason Hospital in Roaring Spring, Pa., Friday, August 6, 1937. Death was attributed to rheumatic fever.

Jean had always lived in Salemville and attended the consolidated school at New Enterprise. She was always interested in the better things of life—things good and uplifting. She became a member of the Salemville Seventh Day Baptist Church at the age of fourteen.

Those surviving are the mother and father, two sisters, and two grandfathers, William F. Kagarise of Altoona, Pa., and Rev. R. R. Thorngate of Oneida, N. Y.

Funeral services were conducted by Marion C. Van Horn, assisted by Rev. Frank King of New Enterprise, pastor of the German Seventh Day Baptist Church. Burial was in the Salemville cemetery. M. C. V. H.

**VINCENT.**—Ellen Ada Vincent, daughter of Jane O. Crandall and Samuel A. Champlin, was born in the town of Alfred, N. Y., August 16, 1863, and died at her home in the village of Alfred Station, N. Y., August 1, 1937.

She was baptized in early girlhood and united with the First Alfred Seventh Day Baptist Church, where she maintained her membership throughout life. She was an active Christian, regularly attending church services and using her talents in the work of the Master.

In 1881, she was married to Clayton F. Greene. To this union was born one child, Calla, now Mrs. Harry Cook of Alfred, N. Y. Two years after Mr. Greene's death, in 1887, she was again married to Charles M. Vincent. Mr. Vincent died February 23, 1925. E. D. V. H.

**WOODMANSEE.**—Emogene Austin Woodmansee, widow of Orrin G. Woodmansee, was born at Rockville, R. I., July 17, 1860, and died in the Westerly Hospital August 8, 1937. Her parents were James and Elizabeth Hopkins Austin.

Mrs. Woodmansee lived in Rockville nearly all of her life. She experienced religion during a great revival conducted by Rev. Charles M. Lewis in the Rockville church, and was baptized by Rev. James R. Irish and united with the church October 11, 1873. For over sixty-three years she was interested in the worship and activities of the church.

She is survived by two daughters, Miss Elva Woodmansee and Mrs. Ada Edwards of Rockville; and two sons, Lloyd Woodmansee of Bradford and Howard C. Woodmansee of Rockville, and two grandchildren.

Funeral services were held in the Avery Funeral Home in Hope Valley August 11, conducted by her pastor, Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial in the Rockville cemetery. W. D. B.

# The Sabbath Recorder

VOL. 123

SEPTEMBER 6, 1937

No. 10

## THE SACRAMENT OF WORK

Upon thy bended knees, thank God for work—  
Work—once man's penance, now his high reward!  
For work to do, and strength to do the work,  
We thank thee, Lord!

Since outcast Adam toiled to make a home,  
The primal curse a blessing has become;  
Man in his toil finds recompense for loss;  
A workless world had known nor Christ nor cross.

Some toil for love, and some for simple greed;  
Some reap a harvest past their utmost need;  
More, in their less find truer happiness,  
And all, in work, relief from bitterness.

Upon thy bended knees, thank God for work!  
In workless days all ills and evils lurk.  
For work to do, and strength to do the work,  
We thank thee, Lord!

—John Oxenham.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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Vol. 123, No. 10

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less expressly renewed.

**General Conference Of 1937** The Seventh Day Baptist General Conference of 1937, which has long been anticipated by both the people of the entertaining churches of Shiloh and Marlboro and also by the visitors and delegates, is over; but the reverberations of these splendid meetings will continue for months to come. Those attending were uplifted and gained inspiration that will be carried to their home churches. Reports will be made and the Master's work will be encouraged and pushed forward by many of those attending. The SABBATH RECORDER, as usual, will publish reports of the Conference, but—quite unusual—these reports will not be from the pen of the editor. As you all know, Editor Van Horn was the president of Conference this year, and his duties as president made it impossible for him to write reports. Therefore he has enlisted the help of three others—Mrs. Van Horn, Pastor Trevah R. Sutton, and Rev. Hurley S. Warren to bring the Conference to you, through the editorial columns. The first article, "Tuesday and Wednesday of Conference," follows. It was written by Mrs. H. C. Van Horn. L. B. L.

**Tuesday and Wednesday Of Conference** Promptly at ten o'clock Tuesday morning, August 24, the one hundred twenty-fifth session of the Seventh Day Baptist General Conference was opened by the united singing of the hymn, "Faith is the Victory," under the leadership of Dean Alfred E. Whitford of Alfred, N. Y., director of Conference music.

At the close of the hymn, President Herbert C. Van Horn called Conference to order and offered a brief invocation. Elder E. A. Witter offered the opening prayer. He expressed thanksgiving for past leadership and prayed for future guidance in the spread of the gospel.

Addresses of welcome and inspiration were given by the pastors of the Shiloh and Marlboro entertaining churches. Many preparations have been made, houses and other buildings painted, lawns "have had their hair cut," etc. This is historic ground; for two hundred years there has been a Shiloh Church; for more than that number of years Seventh Day Baptists have worshiped here. There are no physical mountains whose beauty may be enjoyed, but there are spiritual mountains to be rediscovered and scaled, until "we plant our feet on higher ground." We expect a blessing from our guests, but more from God and the Holy Spirit. We expect an outpouring of the Divine Spirit and the turning of hearts to him. Pastor Emmett H. Bottoms of Nile, N. Y., responded, expressing the expectation that all our physical wants will be supplied and the hope that through the presence and power of the Spirit in our midst we may pass on the torch, alight and burning, to the next generation.

The Conference choir sang "Appear thou light Divine," after which President Van Horn presented his message, "Forward With Christ." This address, calling Seventh Day Baptists to a serious consideration of their problems and pointing to some possible helps in their solution, has already appeared in these columns.

At 2 p. m., after congregational singing of the hymns, "O Worship the King" and "In the Cross of Christ I Glory," Pastor Trevah R. Sutton conducted a devotional service in which he considered the theme of the Conference, "Victorious Living." Victorious living depends upon spiritual re-birth which he showed by such Scripture as John 3: 1-7, "Ye

must be born again"; Titus 3: 5-7, "according to his mercy he saved us"; 1 Peter 1: 22, 23, "begotten of the incorruptible"; John 15: 5, "the vine and the branches." The congregation sang "Open my eyes that I may see."

## WEDNESDAY

Wednesday was Missionary Society day, when President Willard D. Burdick of the society was presiding officer. The opening worship was conducted by Rev. Ralph H. Coon who read Mark 5: 1-20. The demons of the Scripture story are typical of sin which bows down in the presence of Christ. Today, like those days of old, men want Jesus to go away. Our task is to make sure that Jesus is present and that souls are brought face to face with him. Pastor Coon offered prayer, interceding especially for our missionaries and native Christians in China.

President Willard D. Burdick followed with an address in which he emphasized especially the present needs of the China, Jamaica, German, and home fields. Treasurer Karl G. Stillman made some statements concerning the treasurer's financial report and made an appeal for greater zeal and devotion to our denominational program.

Secretary W. L. Burdick called attention to his report as corresponding secretary and emphasized the fact that if Dr. George Thorngate returns to China and remains there more than two years, our contributions must be increased sufficiently to support him. He made a strong appeal for interest in Christian work. It is hoped that more of the material of these addresses will later appear in the RECORDER.

The Wednesday afternoon session began with prayer offered by Rev. Edward M. Holston. The first address was given by Rev. Verney A. Wilson on the subject of the "Need of Work at Home." There are Seventh Day Baptist churches in twenty-one states and the District of Columbia. There are eight states in which there is only one church, and groups of Sabbath keepers exist in states where there is no organization. There is need of work among our churches which are weak in numbers and on our far-flung spiritual frontiers.

The Conference was blest with the presence of Miss Anna West, who briefly discussed the probable places of retreat of the most of our missionary family in China and said that H. Eugene Davis and Dr. Grace

Crandall are probably still in Shanghai. The theme of her address which followed was "China to the Front." The old China was anti-foreign, and opposed Christianity; the new China seeks its aid. The great leaders in the movement to save China are many of them either Christian or motivated by Christian ideals. Miss West was at her best and stirred the hearts of her hearers as she spoke of the new movements among the Chinese and of the "sacrificial living and the sacrificial giving of many."

The program of the Missionary Board closed with a strong sermon by Rev. Alva L. Davis from the text, "For ye serve the Lord Christ." Christ has been placed first upon a list of great men, but that is not his position; he is *above all*. His gospel is a gospel of deliverance from sin, but that is not all. When Jesus says, "Come," he also says, "Go." Sacrificial service is the law of the New Testament. All such service will bear fruitage in the kingdom of God. Watch for this sermon in a succeeding number of the RECORDER and read it for your own inspiration and uplift.

The Conference president has planned for evangelist sermons to be delivered every evening except one of the Conference. The first of these messages was given by Rev. Walter E. Hancock on Tuesday night from the theme, "The Manhood of God, and the Godhood of Man." The texts used were John 1: 14 and 12: "The Word was made flesh, and dwelt among us." "But as many as received him, to them gave he power to become the sons of God." Under the "Manhood of God," he discussed the incarnation—first, as a historical fact; second, as a doctrine; third, as a philosophy of life; and fourth, in the experience of humanity. The second part of the sermon was treated under two heads of (1) Religion Functioning in the Individual, and (2) Religion Functioning in Society. The religion of Christ does not function except as love and service become incarnate in mankind. The world worth living for is not what we find around us, but what we make within us. We should be more concerned with bringing heaven into this world than sending men into another world.

This sermon was most thoughtful and thought provoking and worthy of the large audience to which it was addressed.

On Wednesday night the sermon was brought by Rev. Burchard Loofbourrow from

the text, "Ye must be born again" (John 3: 3). Jesus came to establish a kingdom which all may enter if they comply with the condition stated in this text. Many who call themselves Christian have not complied with this condition. Many seek to enter some other way. Why will we not accept and comply with the condition as laid down by Jesus, the Master? A deep interest was manifest in these stirring sermons.

The sermons of these two nights were each preceded by a vesper service conducted by Dean Alfred E. Whitford and Rev. Eli F. Looftoro on Tuesday night, and Rev. Albert N. Rogers on Wednesday night. Dean Whitford opened each service with the hymn, "Day is dying in the west," sung by choir and congregation. Mr. Looftoro quoted passages from John's gospel and from the first epistle of John. "Our objective is to be messengers, our purpose to bring about reconciliation with God and man." Mr. Rogers read the account of Elijah and his experience under the juniper tree. Such a condition is tragic when it becomes chronic. No one is the "only prophet of Jehovah." The initial genius of Christianity is not solitary, but communal. There is a place for diversity of opinion at the altar of Christian worship.

The vesper services were enriched by congregational singing of fine old hymns, by the use of solo and quartet, and by such anthems as "The Holy City," Adams; "Sing Alleluia Forth," Buck; "O Shepherd of Israel," Morrison; "The Lord's Prayer," Malotte.

Other special musical numbers among which may be mentioned the singing of a large male chorus added much to the spiritual quality of the meetings. Secretary William L. Burdick voiced the sentiment of many when he said, "I thank God for sacred music."

**NOTICE OF ANNUAL MEETING OF SABBATH SCHOOL BOARD**

The annual corporate meeting of the Sabbath School Board will be held at the Gothic, in Alfred, N. Y., on Wednesday, September 8, 1937, at 2.30 p.m. All delegates in attendance at the sessions of the General Conference at Shiloh are entitled to a vote in person or by proxy.

J. F. RANDOLPH, *President*,  
R. W. BURDICK, *Secretary*.

**TRACT BOARD MINUTES**

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, Aug. 8, 1937, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, and Business Manager L. Harrison North. Visitors: Miss Carol Davis and Trevah R. Sutton.

The board was led in prayer by Rev. Hurley S. Warren. The report of Corresponding Secretary Herbert C. Van Horn was read and adopted as follows, including its recommendation:

July 18, your corresponding secretary attended the regular quarterly meeting of the Missionary Board at Westerly, R. I., and on July 31 visited the Irvington Seventh Day Baptist Church and spoke on SABBATH RECORDER and other denominational interests together with an encouraging gospel message.

Twenty-nine letters related to the interests of this board have been written, some accompanied by sample tracts to inquirers, and in one case with prices to an inquirer interested in the distribution of Sabbath and other gospel literature. Two dollars was received from this interested person to pay postage and expense of the literature received.

An edition of one thousand "Origin of Sunday as a Christian (?) Festival" by G. E. Fifield (reprint) as authorized by this board, came from the press July 19, 1937, and is ready for distribution.

A suggestion comes from one of our most alert pastors that we print pictures of historical interest for use of pastors and other teachers in classes, conferences, and camps. This is a good suggestion, and your secretary recommends that a committee be appointed to assemble a group of Seventh Day Baptist historical pictures that could be published in suitable size for use in Sabbath schools, youth groups, conferences, camps, etc., and ascertain the probable cost of the same in quantities adequate to meet likely demands.

Considerable time aside from office and RECORDER work has had to be found for pushing to completion plans for the meetings of the Commission and Conference.

Business Manager L. Harrison North reported a meeting of the Supervisory Committee with routine business transacted. The printing house has shown a profit for the past month and the prospects for August are good.

This is above average for these months which generally show comparatively little business. For the Budget Committee L. Harrison North presented as its report the following proposed budget for the coming year:

<i>Estimated Expenses</i> 1937-38	
Leader in Sabbath Promotion:	
Salary . . . . .	\$ 90.00
Expenses . . . . .	100.00
Young people's work . . . . .	150.00
"Sabbath Recorder" . . . . .	7,500.00
"Helping Hand" . . . . .	1,500.00
Share in "Year Book" . . . . .	100.00
Reports to Conference . . . . .	135.00
General printing and distribution of literature . . . . .	1,000.00
Corresponding secretary:	
Salary . . . . .	1,426.00
Traveling expenses and postage . . . . .	300.00
Recording secretary . . . . .	30.00
Treasurer's expenses:	
Clerical . . . . .	208.00
Auditing . . . . .	30.00
Stationery . . . . .	25.00
Surety bond . . . . .	25.00
Expenses of representatives to Conference, Commission, etc. . . . .	150.00
Life Annuity payments . . . . .	627.50
Special Annuity . . . . .	526.50
Interest on loans . . . . .	75.00
Payment account principal loans . . . . .	1,775.00
Incidentals . . . . .	150.00
Amortization of loan Plainfield Trust Co. for D. B. taxes 1934-35-36 . . . . .	2,000.00
Interest . . . . .	250.00
	<b>\$18,173.00</b>

<i>Anticipated Receipts</i> 1937-38	
Income:	
From invested funds, Tract Society . . . . .	\$ 4,500.00
Memorial Board . . . . .	2,850.00
"Sabbath Recorder" . . . . .	2,600.00
"Helping Hand" . . . . .	1,500.00
Sale books, tracts, etc. . . . .	50.00
Denominational Budget for general work . . . . .	4,423.00
For taxes D. B. for amortization of loan for D. B. taxes, 1934-35-36 . . . . .	2,000.00
Interest . . . . .	250.00
	<b>\$18,173.00</b>

It was voted that the report be adopted as the budget for the year 1937-38.

The Supervisory Committee submitted the following suggested budget for maintenance of the Denominational Building for 1937-38, which was by vote adopted for transmittal to Conference:

Coal . . . . .	\$ 700.00
Electricity . . . . .	80.00
Janitor . . . . .	390.00
Water . . . . .	25.00
Removal of ashes . . . . .	15.00
Cleaning supplies . . . . .	25.00
Insurance:	
Building . . . . .	101.00
Furnishings . . . . .	17.00
Public Liability . . . . .	32.00
Maintenance and repairs . . . . .	100.00
Taxes (July 1, 1937, to June 30, 1938, being the portion allocated to the Denom. Bldg.) . . . . .	1,391.00
Total for current year . . . . .	<b>\$2,476.00</b>
Taxes on the Denom. Bldg. for six months from Jan. 1, 1937, to June 30, 1937, being the amount apportioned to the D. B. and which amount has not been provided for in any previous budget . . . . .	695.50
Interest on same . . . . .	36.50
Total . . . . .	<b>\$3,208.00</b>

DENOMINATIONAL BUILDING TAXES	
For payment on loan for D. B. taxes . . . . .	\$1,333.34
Interest on loans for D. B. taxes . . . . .	209.46
	<b>\$1,542.80</b>
Paid on account of principal . . . . .	\$ 888.90
Paid on account of interest . . . . .	139.64
	<b>—1,028.54</b>

Balance due on 1936-37 budget . . . . .	\$ 514.26
The interest above mentioned represented 2/3 of interest actually paid by Tract Society previous to August 16, 1936. During the year 1936-37 there was paid out for current interest on the tax note representing 1934-35-36 taxes (not in budget) . . . . .	\$ 221.44
Therefore there should be included in the Conference Budget for 1937-38 in addition to the above balance of \$514.26 . . . . .	147.63
Interest on loan for D. B. taxes . . . . .	147.63
Conference Budget 1937-38 . . . . .	<b>\$ 661.89</b>

A tract written by Dr. L. Richard Conradi in German and his own translation of it was presented by President Randolph with Doctor Conradi's request that it be printed by this board. Secretary Van Horn read a letter from Fletcher of Australia evincing his interest in the manuscript. President Randolph reported the opinion of Secretary William L. Burdick that the publication of the tract would be very desirable. The cost of printing five thousand copies was estimated to be about \$300.

After considerable discussion it was voted that an edition of five thousand copies of an English translation of Doctor Conradi's tract, *Biography of the Evangelist O. R. L. Crozier*, be authorized at an expense of about \$300.

Adjournment at 2:40 p.m.

CORLISS F. RANDOLPH,  
President,

COURTLAND V. DAVIS,  
Recording Secretary.

## MISSIONS

### PLANNING FOR THE FUTURE

(Conference address by Treasurer Karl G. Stillman)

In our business and our family life it is important to us to know whether or not our mode of living or the methods of management which we have followed have resulted in an increase in our worth. We should have the same interest in our denominational progress, and believing that a deep interest does exist in our society, it is a privilege for me to be able to report an increase in our net worth for the year just closed, which amounts to \$13,975.01. This is nearly ten per cent greater than our position a year ago. A striking feature of this gain is the reduction in our indebtedness from \$22,588.03 to \$19,841.21, or a decrease of \$2,746.82.

Of course we must pay interest to those banks or individuals who loan us the money represented by our indebtedness and these interest payments deprive some needy church or field of endeavor from financial support which would be available otherwise. This emphasizes the importance of paying off our debt as rapidly as possible. At our present rate of reduction, we should succeed in liquidating the total amount in about six years' time. However, in less than four years we have reduced our obligations by some \$16,000, so perhaps we can do as well or better during the next four years. To a large extent results will be determined by what we give to the Denominational Budget and by the size of any special gifts designated for debt reduction.

We have established an excellent credit position by meeting promptly our interest payments and installments on principal due. Originally we paid six per cent on our notes. Later it was reduced to five and one-half per cent, then five per cent, and now we are down to four and one-half per cent. The amount

saved through these successive reductions in interest rates is used to cut down the principal, so we are gaining in this way also.

Probably most of us have personal savings accounts and have watched the interest rate paid by our banks go down and down until perhaps two and one-half per cent is the average rate now being allowed. How do the investments of our society compare as to rate of income return? Our average for the year just closed amounts to 6.4 per cent, a record of which we are proud.

Reports are always reminders of past successes or failures, and are important largely because of the inspiration for future activities which they foster. What of our future? Are we going to stand still merely continuing our present activities or are we going to forge ahead to the commanding position our denomination should occupy in the religious world?

All successful enterprises are the results of careful planning and thorough execution of plans made. It is necessary to have vision, enthusiasm, and conservative imagination to make any progress. We are told that where there is no vision, people perish. This can be true of Seventh Day Baptists as well as of states or nations, if we fail to look ahead and plan our activities.

Is vision alone necessary? Can we now see enlarged hospital facilities in Liuho or elsewhere in China? Will our hopes for a self-supporting mission in Jamaica be realized if we see such an achievement in our minds' eye? Can we deliberately say we will begin again our work in British Guiana next year, or answer calls from Australia, from Portugal, or from Germany, and be assured that our vision of such progress will be realized in a definite and practical way?

It must be self-evident that vision is extremely important in the scheme of things, but if we have these wonderful plans and merely dream about them, of what value are they? In other words, if we sit back and do nothing about them, they are absolutely worthless when measured later by tangible results.

Therefore, as our denominational program in general is developed and definite plans adopted by this society in particular go into operation, we as Seventh Day Baptists must whole-heartedly support the projected work. Our Denominational Budget can be raised in full if we as a people wish this result achieved. It is well within our power and financial resources to bring this about. We have been

indifferent, lacking in enthusiasm, selfish, and all too frequently pessimistic. We must face about promptly, replacing pessimism with practical optimism, selfishness with generosity, and indifference with alertness and aggressive interest.

If I were to suggest a challenging program of enlarged missionary activities for the near future, I would name the following:

1. An evangelistic campaign for every church in the denomination during the next two years.
2. A plan for raising the Denominational Budget in full patterned after notably successful college alumni fund raising efforts.
3. Increased endowments for hospitals and schools fostered by the society.
4. Restoration of salary cuts instituted early in the depression years.
5. An old age pension plan for all society representatives calling for contributions from the society and from the representatives themselves.
6. Complete elimination of our indebtedness, now such a burden.

What can we do in a practical way to meet these added responsibilities? Risking repetition, let me reiterate suggestions made at the sessions of the Eastern Association this past June.

As I said then, is it not true that we have been selfish in the tangible expressions of our faith? Have we not been seeking benefits for ourselves alone, hoping in some way to find an easy solution to all our personal problems through this means, but ignoring our responsibilities to the church of our choice as well as to those individuals less fortunate than we? Have we been faithful and regular in our attendance at the stated services of our church? Have we willingly and energetically participated in its social activities when such participation has involved personal work on committees or as officers of auxiliary organizations? Have we contributed to the work of our church and denomination to the extent of our income? To all these questions, I feel the answer very definitely is no!

During the worst days of the depression, we were unable to contribute of our means to as great an extent as in other days, but now with the return of more prosperous times, all of us can and should be more liberal. When we pause to think, do we not realize that the world and all that is in it really belongs to

God; that our ownership of material things is at best only temporary, being limited by the length of our lives, and that actually we act as trustees of our Lord's money entrusted to our care? Is it not our responsibility, therefore, to make use of whatever means we may have at our disposal in such ways as would be pleasing to him? This is evident to us all, so let us give regularly and liberally to our home church and denomination as the nearest agency of God's work available to us.

In our denomination we find among our number persons pursuing widely different occupations. There are rural and urban churches; there are farmers, professional men, industrialists, and merchants; in fact we constitute a typical cross-section of the population of our country. We are slowly emerging from the depths of the depression and without doubt practically all of us are more prosperous than in the recent past. We tell of our faith, so let's all definitely prove its existence by supporting the work of the church to the extent of our resources. We must develop more ways of giving instead of planning excuses for not giving, which sound plausible. Tithing will help, yet in many cases even a tithe is not enough. It matters little what sort of plan we decide upon as long as we really give and give repeatedly.

How else can we establish our faith as a vital and vigorously living force? Is it not possible for us to engage in more active missionary work within our own boundaries? It is true we contribute to our denominational missionary efforts, but why not follow the example of the energetic pastor of our Berlin, N. Y., Church, Rev. L. A. Wing, and attempt similar works to those in which he has been eminently successful in Schenectady, N. Y.? Opportunities are on all sides if we will only grasp them. Reading the history of our early denominational development, one is compelled to be impressed with the fact that many of our churches of today owe their existence to local missionary efforts of individual church organizations.

Again, we should foster auxiliary organizations of the women of our churches, being sure to establish separate societies for those whose hours of employment interfere with attendance during the day. Men's clubs or societies should be encouraged and kept in existence, as well as young people's groups. All such efforts are worth while, tending as they do to produce a greater community of

ideas and to unite groups of individuals with similar ideals and beliefs through social contacts the source of which is the church.

Here in Shiloh, and elsewhere, Vacation Bible Schools are annual projects. Here again the stimulation of religious interest has far-reaching effects which become apparent in later years when former students definitely ally themselves with the churches sponsoring the earlier educational work.

Music has a definite place in the work of the church and choirs, men's choruses, quartets, and even orchestras open up fields of interest to persons perhaps not attracted by other endeavors. Church bulletins, published periodically, are certain to bind the members of a church more closely together.

The ideal church is one in which a great majority of its members are engaged in one or more of the activities mentioned. Our faith may be great and our convictions deep, yet it is not right for only a few in each church to engage in the work to be done. Let us so organize that a greater proportion of workers is developed, and in so doing we must not overlook the enthusiasm of younger people and their potential ability as workers.

The outstanding belief of Seventh Day Baptists is the importance of the Bible Sabbath. Many of us fail to observe this true Sabbath, at the same time admitting the authenticity of the day. Sometimes we are careless and at others we quiet our conscience by saying the day is unimportant in itself as long as we follow all other Christian teachings. Again we are prone to belittle our denomination by considering it so small in size as to be unimportant in the pattern of life we should choose to follow. Still another group feel they cannot keep the Sabbath and secure gainful employment.

There are far more opportunities now than ever before to keep the Sabbath without interfering with our daily work in any way. The five day week is nearly universal except in retail businesses, and even here the idea of limited hours of work prevails. Except in rare instances, Sabbath privileges can be obtained if sought sincerely. Every community offers Sabbath-keeping opportunities to doctors, dentists, lawyers, insurance solicitors, and in fact to all types of professional men and women. We should encourage our people to locate in communities served by our churches. A survey of business openings in

such localities should be given denominational publicity and support, and I believe the results so obtained would be surprisingly good.

Those of us who desert our cause, feeling we are such an unimportant religious group, are little better than cowards on a field of battle who fear hardships and discouragements and run away when the means to go ahead and win out are at hand and in usable condition. Let us all unite in advancing our common cause with renewed faith in our denominational existence and its future—a faith equal to that of our ancestors who admitted no discouragement, but steadily and persistently advanced the cause of Christ on earth, establishing and maintaining an ever increasing number of Seventh Day Baptist churches throughout the world.

May God help us as individuals, churches, associations, and as a denomination to equal and even better the achievements of our forefathers, for we can if we will!

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

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 12, 1937, at two o'clock.

CORLISS F. RANDOLPH,  
*President,*  
COURTLAND V. DAVIS,  
*Recording Secretary.*

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

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 12, 1937, at two-thirty o'clock.

CORLISS F. RANDOLPH,  
*President,*  
COURTLAND V. DAVIS,  
*Recording Secretary.*

## WOMAN'S WORK THOSE NINE OLD VERBS

BY O. M. NORLIE

Norwegian Lutheran Church in America

There are nine old verbs in the English language that are as up-to-date as they are old, and they are as bothersome as they are useful. They have been with us from the beginning of the English language, and they will no doubt stay with us to the end. These nine old verbs are: *be, can, do, have, may, must, ought, shall* and *will*.

They can stand alone and they can be used as helping verbs. Some of them are defective in parts, all of them are irregular in conjugation. Much confusion arises out of the proper use of *can* and *may*, *could* and *would*, *shall* and *will*, *should* and *would*. But the greatest confusion seems to arise when the solemn style is employed. This style, always used in prayer and often in poetry, is far remote from the living English language of today. It was somewhat in vogue three hundred years ago when the King James Version of the Bible was made. The Quakers, being in a good sense a peculiar people, decided to use this style in their daily conversation, but even they have ceased to do so. Yet it is the style of the King James Bible and nearly all other Bible translations into English, and those who pray and those who preach seem to have to use it. It leads into many errors of grammar. Good grammar is a sign of good breeding.

What is the solemn style? It is not a higher type of holiness or reverence. It is an old-fashioned and more difficult way of using the second personal pronoun and an archaic way of conjugating the verb in the second person singular and the third person singular. It should be discarded, but it isn't because the Bible translation is written in this style.

Grammar recognizes three persons, first, second, and third, and two numbers, singular and plural. In the singular the persons are: I (first); you (second), and he, she, or it (third); in the plural the first person is we, the second is you, and the third person is they. This is according to common usage. But according to the solemn style the second person in the singular is thou and in the plural is ye. Ye in King James is nominative, you is accusative or dative. Thus the Bible reads in Matthew 5: 46: "If ye love them which love you." King James Version never uses you in the

nominative or in the singular. You has taken the place of thou and ye in modern English.

Modern English grammars pay too little attention to the solemn style. There is little or no drill on it in the school room. Even the seminaries are quite silent about it. With so little formal instruction in the solemn style, the preacher and parishioner alike have only a vague idea of what is correct usage in solemn style. From coast to coast I have heard from the pulpit such mistakes as the following: Thou doth, thou hath, thou willeth; he dost, he hast, he mightest, he shalt. It surely is not necessary to keep on making such blunders. This article is written in the hope that those who read it will find both pleasure and profit in reviewing the solemn style in their grammars, dictionaries, and Bibles. As long as we use the solemn style, we should understand it and use it according to the rules. It is part of good breeding. These nine old verbs are not the only verbs incorrectly used in the solemn style, but they are a fair sampling and they can be painfully bothersome.

Here are a few samples of their occurrence in the King James Bible:

#### EXAMPLES OF THE SOLEMN STYLE IN THE SCRIPTURES THE NINE OLD VERBS

##### 1. Be

Thou art—Gen. 3: 9—Where art thou (Art occurs in Scripture 496 times).

Thou wast—Matt. 22: 69—Thou also wast with Jesus (63 times).

Thou wert—Rev. 3: 15—I would thou wert cold or hot (6 times).

##### 2. Can

Thou canst—Matt. 8: 2—Thou canst make me clean (51 times).

Thou couldst—Jer. 3: 5—As thou couldst (5 times).

##### 3. Do

Thou doest—Jas. 2: 19—Thou doest well (126 times).

Thou dost—Job 33: 13—Why dost thou strive against him? (56 times).

He doeth—John 3: 20—Everyone that doeth evil (95 times).

He doth—Matt. 17: 24—Doth not your Master pay tribute? (206 times).

Thou didst—1 Kings 2: 44—That thou didst to David (121 times).

Thou didest—Acts 7: 28—As thou didest the Egyptian (1 time).

##### 4. Have

Thou hast—Rev. 3: 11—Hold that fast which thou hast (1,081 times).

He hath—Matt. 13: 21—Yet he hath not root in himself (2,278 times).

Thou hadst—Gen. 30: 30—Little which thou hadst (21 times).

5. May

Thou mayest—Psalm 130: 4—That thou mayest be feared (116 times).

Thou mightest—Psalm 51: 4—Thou mightest be justified (19 times).

6. Must

Thou must—Deut. 31: 14—Thou must die (10 times).

7. Ought

Thou oughtest—1 Tim. 3: 15—How thou oughtest to behave (4 times).

8. Shall

Thou shalt—Ex. 20: 13—Thou shalt not kill (1,545 times).

Thou shouldest—John 11: 40—Thou shouldest see the glory of God (72 times).

9. Will

Thou wilt—John 5: 6—Wilt thou be made whole? (241 times).

He willeth—Rom. 9: 16—It is not of him that willeth (1 time).

Thou wouldest—1 Kings 1: 16—What wouldest thou? (38 times).

According to this count, based on Strong, these twenty-three forms occur 6,652 times in the King James Version of the English Bible.

The eighteen forms in the second person are used 4,051 times; the five forms in the third person, 2,601 times. Must is the same in all persons. It is used in the second person ten times. You has taken the place of thou in the singular and ye in the plural. Since you is really a plural word, it takes a plural verb when it is a subject, even when only one person is addressed. Thus: "You are right, John." We say: "I am, you are, he is; we are, you are, they are."

Some day, perhaps not too far off, we shall get a good Bible translation in the language of the English people of today. But until then, let all who read the Bible and all who preach and pray, and all who read and write poetry, get better acquainted with the solemn style, and especially with those nine old verbs: *be, can, do, have, may, must, ought, shall, and will.*—Adapted from the *Journal of the Am. Luth. Conf.*, May, 1937, by *Religious Digest*.

### NOTICE - ANNUAL MEETING OF EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held at Alfred, N. Y., at 2.00 p. m., on October 10, 1937.

L. R. POLAN, Secretary.

## YOUNG PEOPLE'S WORK

### CHRIST FOR THE CRISIS

BY DR. DANIEL A. POLING

(Continued)

(Presidential address before the Thirty-sixth Convention of the International Society of Christian Endeavor, meeting in Grand Rapids, Mich., Friday, July 9, 1937)

#### Peace

We shall continue to promote the program for world peace launched in Philadelphia two years ago. It is my earnest hope that this program may be vitalized and given aggressive leadership as a result of financial plans just now being inaugurated. With a comparatively small expenditure we can, I believe, capitalize the greatest peace opportunity offered any organization.

Our principle of unity as against uniformity is now generally recognized by peace organizations and advocates. The Emergency Peace Campaign has been and is a practical demonstration of this principle. Our purpose to have a part in uniting all organizations and all peace-makers of all shades and degrees in support of those measures that represent the full length of our common agreements is strengthened by recent developments. Surely, no organization in the world has a greater stake in peace than has Christian Endeavor.

I call to your attention tonight the Philadelphia platform. I challenge you to reaffirm it here and to give it the support that will carry it over the world. No presentation made on our world visitation received a more eager response, a more enthusiastic endorsement than this.

#### Temperance

Temperance education and legislation command our attention. The growing menace of liquor is a challenge to Christian citizens in every state of the union, in every city, and on every countryside. Repeal has been and increasingly is a tragic, a monstrous failure. Every promise made by its proponents has been broken, every hope of its friends has died. The rising tide of liquor consumption, law violation, drinking among men, women, and children, slaughter on the highways, juvenile delinquency, and a new approach to political corruption through new ventures in liquor control, are sweeping toward a social disaster.

So apparent is the acceleration of this movement that warning voices are raised in

the trade itself. Liquor manufacturers are fairly shouting in their advertisements that liquor is not a necessity and that it must not require money that should be spent for necessities. In certain state legislatures, liquor dealers' associations have urged the enactment of regulatory measures to mitigate the evils that grow more apparent day by day.

While there is a wide variance of opinion as to the total responsibility of drinking for serious and fatal highway accidents, there is general agreement that here liquor has a constantly increasing part. In 1936, nearly one million people were injured and more than thirty-six thousand were killed on the streets and roads of America. If the rate of increase for the first quarter of 1937 is continued, the total fatalities of 1937 will reach fifty thousand.

The open sale of alcoholic beverages has reached scandalous proportions. President Franklin D. Roosevelt in his first inaugural address said, and I quote, "The saloon must not return. By no possibility, at any time or under any conditions, at any place, or under any circumstances, shall that institution the saloon or its equivalent be allowed to return to American life." The President spoke in good faith; his words expressed his purpose, but there are now more than four hundred seventy-three thousand places of liquor sale in the United States—three hundred thousand more than in saloon days. In tens of thousands of these, minors of both sexes are served freely, while young women for the first time in modern American history are employed as barmaids. Again and again these places are inexcusably worse than the old saloon.

Once again Christian Endeavor, with all her resources, must engage in the struggle for a sober nation. A world largely mechanized cannot afford to mix alcohol and gasoline, and a democracy confronted by the economic and social ordeals that all but overwhelm us, dares not unsteady the hand and becloud the mind of her sovereign ruler with alcohol unrestrained and fed to private profit.

We call upon Christian Endeavor unions to emulate Michigan Christian endeavorers in advocating the passage of anti-liquor advertising bills. We call upon our young people everywhere to enlist in such activities as those of Allied Youth and to unite with all other agencies of like mind and purpose to promote

total abstinence by choice of the individual; prohibition in every unit, large and small, that may be captured by free votes of the people; and for the complete destruction of the liquor traffic for profit.

#### We Believe in America

In this and in similar activities, we shall advance the interests of fundamental Americanism — Americanism with its republican form of democratic government, as against totalitarianism of every sort and degree. Neither Communism nor Fascism has any place on this free soil. We believe in what we now possess and in the larger good we may achieve. Not by fear, but by faith, shall we go forward. Wrongs there are, and they must be righted; inequalities continue that must be removed. But all voices that are lifted to set one class against another or to exploit weakness for selfish political advantage should be answered by an aroused civic conscience, constant in its support of unselfish public servants, and always standing guard at the polls on election day.

Indifference is the only foe that can finally defeat American democracy—the indifference of the private citizen. Against this indifference the citizenship activities of Christian Endeavor will be directed through the next two years. Here let us be reminded by Justice Brandeis, that "experience should teach us to be most on guard to protect liberty when purposes of government are beneficent. Men born to freedom are naturally alert to repel invasion of their liberty by evil-minded persons, but the greatest dangers to liberty lurk in insidious encroachment by men of zeal, well-meaning but without understanding."

#### The Courts

This American freedom depends upon the maintenance of its safeguards. Freedom must be watchful, freedom must be zealous. Another has said, and well said, history proves that the greatest safeguard of freedom is the independent court. Let America treasure and hold inviolate this independence.

#### Genius of Christian Endeavor

Two things remain to be said: first, a re-emphasis on the genius of Christian Endeavor, and finally, our re-statement of the place of Christian Endeavor and of the church herself in the present world crisis.

The supreme business of Christian Endeavor is leading young people to Jesus Christ, bringing them into the life of the church, training them there for the service of Christ and his cause through all human relationships. Let the Grand Rapids convention re-affirm this faith and reorganize Christian Endeavor departments to carry forward its complete plan—evangelism, the Quiet Hour, the Tenth Legion, the study of the whole missionary enterprise. The entire program of Christian education should receive from us a fresh evaluation. Let us go out from this prophetic gathering to lead a hundred thousand of our youthful associates to Jesus Christ and to enroll as many in the Quiet Hour and the Tenth Legion.

Under the program prepared for us by the Reorganization Committee, we shall have departmental leadership that should give our movement hundreds of new junior and intermediate Christian Endeavor societies and that should revitalize every department of our program. For the first time, young men and young women—you, all of you, and all of your associates at home—are to be directly responsible for Christian Endeavor's forward march. Into your hands is to be given the opportunity of leadership, and with the opportunity comes the sacred obligation to achieve.

### The Nations

"Christ for the Crisis" is our motto and our convention theme. Already we have intimated a crisis in the state, in the social order, in the community, but consider some of the particulars of the crisis among the nations. Again civilization peels her thin veneer. Today Spain, where hundreds of our comrades suffer, is the proving ground of the latest torture devices of so-called Christian nations. A generation ago one power declared a single treaty to be a scrap of paper. Today few powers have not, within the lifetime of the government that assumed them, violated the most solemn international engagements. Europe may be likened to a hospital with the psychopathic ward threatening to take over the operating room. The checks and balances of democracy thrown off, revolution, counter-revolution, international banditry, and presently a general war, wait only on the mood and the word of a dictator.

My overseas visitation brought to me the disquieting conclusion that no country and

no race has escaped the inoculation of fear and distrust. Today over the world statesmen plan with bloody chess, war captains maneuver, and always youth marches. We would not lift our voices in blame tonight, for all have sinned.

### What of the Protestant Church?

But in the light of the facts that constitute the world crisis, what of the church? A denominational publication recently said editorially, "opposing the church today are forces too powerful and too united for a weak and a divided church." Well, if this is true, and if the world is as disturbed as I believe it to be, Protestant Christianity, far from being in position to conduct a successful offensive, may be presently unable to maintain her own positions.

A little more than a year ago, an outstanding missionary statesman of the Orient said to me, "the ultimatum of the Protestant Church is 'Unite or die!'" And he continued, "upon China the impression of Protestant Christianity is today too largely the impression of division and not of unity." Not only upon China, but upon the world generally, this is the impression made by Protestant Christianity. Out of it has grown an indifference upon the part of intellectuals and youth that has made of Calvary and Easter an argument rather than a passion and an apologetic rather than a trumpet. In the presence of this growing menace of sectarianism and schism, consider Christianity's great rival faiths.

(To be continued next week)

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My cousin, Muriel Sholtz, is helping me write this letter. This is my first letter.

Our Bible school finished Friday. Wednesday we had our picnic and Friday night we had our demonstration. My teacher was Bessie Teelin. There were four in my class. I was in the kindergarten class. I learned many new games and songs. I found a lot of new friends.

I am four years old. My birthday is November sixth. I am going to school this fall. I have a sister named Jean. My father's

name is Claude and my mother's name is Eula.

I had better say good-by now.

Your new friend,

TWILA VIE SHOLTZ.

Oneida, N. Y., R. D. No. 3

DEAR TWILA:

I am happy to add another of that nice bunch of cousins to my growing RECORDER family, and appreciate Muriel's kindness in helping you write this nice little letter. I hope you will write often.

I have been delighted to hear that so many of my RECORDER children have been attending Vacation Bible School this summer. What part of the program did you like best? Some of the Independence children liked the stories best, some enjoyed the singing most, while others liked to learn Bible verses. One little boy said, "I liked every bit of it the same." That's what I think about Vacation Bible school too. Do you?

Lovingly your friend,

MIZPAH S. GREENE.

DEAR ABBIE:

It surely was time I was receiving a letter from you. I was so glad to hear from you once more and to know that you are still enjoying the Children's Page.

Pastor Greene and I have just returned from the "Harvest Home" dinner on the Presbyterian church lawn; a chicken dinner. Pretty hot day for that kind of a dinner, I'm thinking.

Your baby brother must be strong and healthy to walk so early. I wish I could see the little darling for I love babies. Baby Joyce Ann has been here today and I have had great fun with her. She is a healthy, happy little girl. She will be eight months old September fifth. She does not try to walk yet.

Your loving friend,

MIZPAH S. GREENE.

### HOW THE OXEN SAVED MY FATHER

BY LOIS R. FAY

I think you children will like, on a hot August afternoon; to sit and read about something that happened on a very cold snowy day. Now your clothing may be moist with sweat and little beads of it on your nose and forehead; but the day I am telling about, you

would have hidden your face from the driving, cutting snow, and the piercing wind would have sent shivers through your nerves. You would have gathered 'round the warm fire as mother and four of us children did the day the oxen saved my father's life.

While we were cuddling around the warm stove and looking out of the window occasionally at the whirling storm, we saw two men running down the hill past the house. We wondered what they were out running in that storm for, and the cause was this.

Unbeknown to my mother and us children, my father had yoked the oxen to the sled and gone to the woods to keep the road open for getting out wood.

Did you ever see an ox yoke? One rarely sees oxen yoked in our town now. Last summer I saw two fine pair of oxen drawing hay, and one farmer I know keeps a pair, but it is a rare sight. The wooden yokes are sometimes seen hanging in barns, or sheds, waiting perhaps for a day when they will be used again.

The woods where my father went were about a half mile down in the valley, and the storm did not seem so fierce down there, so my father thought he would bring back some wood. He cut a tree to bring but the wind made it lodge on another tree, and as he worked alone to unlodge it, it fell on his leg breaking it and pinning him down in the snow. He lay there a few minutes, wondering if he were going to freeze to death all alone there in the woods in that cold storm, no one else knowing where he was.

His axe lay where he could just barely reach it, so he took it and chopped the tree that pinned him to the ground. As soon as he could get the broken leg away from that tree he shouted to the oxen that were standing several rods away.

My father's father always trained his own oxen. They always minded. If Father or Grandfather said "Gee," the oxen went to the right; and if they said "Haw," the oxen went to the left. They rarely used a whip on them.

Perhaps you have heard people speak of too much geeing and hawing. That saying came from the way oxen were driven, without bridle and reins to guide them.

So my father "geed" and "hawed" the oxen and sled around beside where he lay, calling "Whoa!" when they were where he wanted

them. Then he crawled on to the sled and guided them with his voice toward home. On the way he had to pass several houses, and he called to the people who lived there for help. By the time he reached home all the men in the neighborhood were ready to carry him into the house. The women came too, to help my mother. The kitchen was so full of people, with my father lying on boards in the middle of the floor, that we children climbed up on the back stairs and looked on with scared and frightened eyes, while the women made bandages.

Nowadays broken legs go to hospitals, but accidents were fewer then and people cared for them in their homes. The doctor and the dentist from the village set the bone, made a plaster cast, and bound up the leg in the bandages the women made. My father spent eight long weeks as an invalid in our front room, where he was carried that day.

I spent most of those eight weeks with my mother's father and mother in West Boylston, where I learned the multiplication table of two's, and to spell pencil and paper, which I have not forgotten yet. There was a great snow fall that winter, and when I came back home the neighbors had shoveled a path down to the ground so that my father could go to the barn with the crutch he used when well enough to walk and to tend the cows and the oxen that saved his life.

When he went down in the path the drifts were so high we lost sight of him soon, not even his head in sight as he went to the barn and he was a large, tall man. We felt very happy when at last my father laid aside his crutch and was an invalid no more. What if the oxen had not been in the habit of minding and my father had frozen to death before we found him! The lessons in obedience and good team-work we learned that winter have stood by us, as well as has the multiplication table.

### OUR PULPIT

#### THY GENTLENESS HATH MADE ME GREAT

PSALM 18: 35

BY NELLIE REIMERS KIMSHILL

Who among us would not be great? But we as Christians have learned that we cannot attain greatness by brute force. Also many

times people have disagreed with us concerning certain Biblical truths, and we knew that we were right, and then perhaps we won the argument, but some how, even then, we felt that we were not satisfied with that—some how we had lost out. Perhaps our argument had bruised and hurt the feelings of the one who disagreed with us.

Yes, we have learned a better way. There are examples in the Bible of men who were so gentle that they were great. "Meek as Moses" is a phrase used by many. Moses attained that gentleness, but not until he had spent forty years tending sheep. He was not *always* so. He was called to do a wonderful work—in fact the most wonderful work that any man can do—that of leading men and women out of bondage "into the glorious liberty of the children of God."

How unappreciative those people were, for whom Moses was giving his very life. When in any trouble they blamed him for bringing them out in the wilderness to die; yet with all this Moses loved those people.

Then one day God called his servant Moses up into the mount, that he might give to him his holy law, which we all love so much, even down to this very day. And while Moses was up there he had a glorious time with God learning of him how he could lead his people on to holiness, victory, and peace. When God had finished talking with him Moses started down the mountain side with that glorious law on the two tables of stone, and his whole being thrilled with the wonderful love of God, feeling no doubt as you and I do after a blessed season of communion with our dear heavenly Father.

But how did he find his people? Had they been fasting and praying and cleansing their hearts in preparation for receiving this blessed law? Ah, no! They had forgotten God entirely, and even their love for Moses must have been very small and weak. The twenty-third verse in the thirty-second chapter of Exodus shows us how little feeling they had for him, for their words seemed to sound very harsh and unkind—"for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him"; and to add my own thought I would say, "and neither do we care." When they put God aside, they also put aside all decency and modesty, just as the world is doing to-

### DENOMINATIONAL "HOOK-UP"

BROOKFIELD, N. Y.

The one hundredth anniversary of the building of the Baptist church in Brookfield was celebrated Saturday and Sunday, August 21 and 22. The original settlers of this township came from Stonington, Conn., and vicinity in the latter part of the eighteenth century. These were Baptists and Seventh Day Baptists, with a few Quakers. The Seventh Day Baptists in Beaver Valley erected a "meeting house" about four miles north of the present village of Brookfield, and the Baptists built their church edifice at Five Corners. Apparently both of these religious bodies outgrew their quarters, and they decided to jointly build, own, and occupy a larger church in the village of Brookfield. The new structure was completed in 1837, and has since been occupied by these two organizations, the Baptists using it for worship on Sundays, and the Seventh Day Baptists holding their services on Saturdays. The original rules governing the use of the building were recently published in the *Courier*. This arrangement, whereby two religious bodies have owned and harmoniously occupied the same church for so long a period, is said to have never been duplicated elsewhere.

The historical sketches by Professor William F. Langworthy and Dr. Edward E. Whitford were of particular interest, as many of their hearers were direct descendants of the original officials of the churches mentioned by them.—*Brookfield Courier*.

SHILOH, N. J.

In reporting the meetings of Conference held at Shiloh, the *Bridgeton Evening News* gave generous space on its front pages. These services will be reported in the editorial columns of the *RECORDER*, so we will give here only a few short excerpts from the *Evening News*, as printed on different days. L. B. L.

Services of historical nature, to commemorate the two hundredth anniversary of the Shiloh Seventh Day Baptist Church, were held on the Sabbath (August 21) as a part of the program of the General Conference of the denomination, which formally opens in the school auditorium at Shiloh, Tuesday morning.

The one hundred twenty-fifth session of the Seventh Day Baptist General Conference opened in the auditorium of the school at 10 o'clock this morning with Herbert C. Van Horn, president, presiding.

day, and they made themselves naked and danced and sang and worshiped gold rather than God. Nothing strange to this, for we are made to worship, and if we will not worship God, we then turn to something else that pleases our fancy and set our whole hearts upon it.

But what did Moses do after seeing all this terrible backsliding? I wonder if you and I could love anyone who would forget us so soon and show so little love for us. But Moses did; he felt exceedingly sorry for them, and beginning with the thirtieth verse of Exodus 23, we read these words: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—;" (Notice the dash there in your Bible, as if Moses just choked up and could say no more for a few minutes—he could not bear the thought of God not forgiving them) "and if not, blot me, I pray thee, out of thy book which thou hast written."

Was there any one except the Lord Jesus himself who ever loved a sinful people so much? There have been many people in this world who have given their lives for another. Many soldiers have done this and parents have died for their children. We have read of many such acts of bravery, but that was only this *physical* life. We know if we lay this life down we shall have it given back to us again by the Lord Jesus, and so this life doesn't amount to much compared with the *real* life to come. But Moses made a greater sacrifice than any of these brave ones of whom we have heard. He offered his *eternal* life; he said, "Lord if you won't forgive *their* sin, blot *me* out of your book"; or in other words, "if you can't save these people, then I don't want to be saved either; blot *me* out also." That was love—real, genuine love—and for a loveless people who cared very little for him. Yes, Moses was meek and he became great.

The most meek and gentle One who ever lived said these blessed words: "Blessed are the meek; for they shall inherit the earth." Matthew 5: 5.



After welcomes from Rev. Herbert L. Cottrell, of the Marlboro Church, and Rev. Leon M. Maltby of the Shiloh Church, President Van Horn gave the main address of the morning. The president, who is also editor of the **SABBATH RECORDER**, official publication of the denomination, used for his theme, "Forward With Christ."

The president's address carried a stirring message and a note of hope for those of faith and earnest endeavor.

Two Cumberland County folk had a place on the program of the General Conference of the Seventh Day Baptist Church at Shiloh. Rev. Graeme C. Smith, pastor of the Deerfield Presbyterian Church, told of "The Work of the West District of the Cumberland County Council of Christian Education," which is one of the most active in the county.

Mrs. Luther S. Davis, of the Shiloh-Roadstown road, spoke on "The Book in the School." Mrs. Davis has been active in developing the program for a period of Bible study for pupils of public school age and gave an account of this movement.

Today (Wednesday) is missionary day at the General Conference which is being held at Shiloh. This morning reports were heard after which there was a program by the Missionary Society.

The president, Rev. Willard D. Burdick, gave an address and said in part:

"To show and tell what great things Jesus has done for us are essential to successful home and foreign mission work. This is what Seventh Day Baptists have been doing in America since Stephen Mumford came to Newport, R. I., in 1664.

"The calls that are now coming to us for missionaries, literature and financial assistance are so numerous that we are unable to answer all of them. We must encourage in every possible way those who are calling from Holland, India, Australia, Africa, and South America.

"For ninety years we have had a mission in China and for eighty-seven years an organized church in Shanghai. The story of our work in China is thrilling and cheering.

"Whatever shall be the outcome of the Japanese-China trouble we are thankful that Seventh Day Baptists have had a part in Christian work in that great and needy country, and we hope and pray that nothing shall prevent our continuing and increasing our work in China."

Speaking of other fields the speaker said: "The Central European field, so splendidly started by Rev. L. Richard Conradi, is of great interest to us. Last year twenty-six churches were reported, nearly all of them in Germany."

Rev. William L. Burdick, corresponding secretary, spoke on "Our Works." Mr. Burdick said: "Funds have been provided for the reinforcement of the China mission. While the situation in China looks discouraging, it is evident that China will need missions and missionaries more than ever."

The morning prayer was voiced by Rev. Luther A. Wing, of Berlin, N. Y.

The Missionary Society program was continued at the afternoon meeting. Rev. Verney A. Wilson

spoke upon the "Need of Work at Home," during which he stated that he believed the strongest leaders should be placed in the smallest churches, because it is those churches that most need encouragement and help in their struggle to maintain their existence.

Miss Anna M. West gave an address concerning her labors in the mission field.

Miss West also told of a letter just received from Miss Susie Burdick, dated August 6, in which the worker still in the field wrote of the tension in Shanghai, and since that time the public press has reported that Miss Burdick, with others, had been sent to Manila.

The afternoon program concluded with a stirring missionary sermon by Rev. Alva L. Davis.

Because of the number of guests coming for the week-end sessions of the General Conference, it was necessary to hold two services this morning (Sabbath, August 28), one in the school auditorium and one at the church.

Rev. Leon M. Maltby, pastor of the church, conducted the service at the school. Both services followed the order of Sabbath morning worship. Rev. Willard D. Burdick, president of the Missionary Society, gave the sermon at the school and used as his theme, "The Invisible and Conquering Power of the Gospel of Jesus Christ."

The church service was in charge of Rev. Herbert L. Cottrell, of the Marlboro Church. The sermon was preached by Rev. Carroll L. Hill, of Milton, Wis., who used as his theme, "The Spirit's Throne Room."

#### MILTON, WIS.

Robert Rogers and Louis Wang, who sailed for Shanghai, China, on August 7, on the *Empress of Canada*, were due in Shanghai Monday. On that day they sent a radiogram to Mr. and Mrs. W. E. Rogers, Milton, saying: "Impossible to land in Shanghai. Will land in Hong Kong and await further instructions from Steve (Wang's brother)."

Hong Kong is eight hundred miles down the coast from Shanghai—*Milton News*.

#### MISSIONARIES RETURNING

This morning (September 1), Treasurer Stillman received a telegram from the Department of State, Washington, D. C., saying that H. Eugene Davis had asked through the Consular Department at Shanghai, that the Missionary Board send \$1,200 for the return of Doctor Palmberg, Miss Burdick, Miss Chapin, Miss Shaw and Marsha, who are at present in Manila. Treasurer Stillman forwarded the funds through the State Department this forenoon.

# The Sabbath Recorder

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## The Quiet Hour

BY JONATHAN M. DOW

Thank God for peace and rest, and light  
His presence brings,  
When all commotion of the day  
We leave behind, and turn away  
To quiet things.

Gladly and earnestly though we strive  
To do our part,  
To bear the burden and the heat  
Of noisy shop, or clamorous street,  
Or seething mart;

Yet, in a quiet hour with him  
Our hearts rejoice,  
Recalling how wind, quake, and flame  
Had ceased ere to Elijah came  
The still small voice.

And like Elijah from that mount  
Of answered prayer,  
So may we from this quiet place,  
Renewed in strength by God's own grace,  
Go forth and DARE!

*Watchman-Examiner.*

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