

He that sat upon the throne said, Behold I make all things new.

And he said unto me, Write, for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega. I will give unto him that is athirst of the fountain of the water of life freely. (Rev. 21: 5, 6.)

### DENOMINATIONAL "HOOK-UP"

RIVERSIDE, CALIF.

For many years the Riverside Church has wished for evangelistic meetings to be held in our own city. Several times we have held a week or two of special services in our church but for some reason people outside our individual group will not attend. So this summer it was decided that we would use our tent, which we have owned for many years and used only twice.

The next question arising was, "Where should we pitch our tent?" Well, the good Lord helped us out then and we were offered a lot free of charge with necessary facilities near. We accepted this as an answer to prayer and began our meetings on Sunday night, July 11, and held through to July 25.

We were very fortunate in having two of our college boys home for the summer, and their contributions to the meetings were a great aid indeed. Duane Hurley helped two or three nights with his interesting chalk talks, and often with the music in solo and duet besides being in the choir, which latter, by the way, was a faithful standby. Wayne Rood was the song leader and you know how much a good song leader adds to the spirit and interest of a meeting. The sweet choruses were marked favorites of the audience and, we are sure, helped in a big way to lift us all to a higher spiritual plane. Not only in leading but in solo work Wayne was a decided success. We pray God's blessing on both of our boys as they go back to Salem and Alfred this summer.

The attendance at the tent was fair, varying from fifty to about one hundred. It should have been much better, for the messages brought by Pastor Loyal Hurley were good, soul-searching sermons. He strove to bring us to a clearer realization of our need of Jesus as our Savior from sin, from fear, from worry, from inferiority, from selfishness, and from every trend of our human minds and hearts that leaves us helpless in lifting our fellow men.

On the whole, those who were privileged to attend the meetings were inspired to better living and helped to understand themselves better, and the regret expressed by people outside our church that Pastor Hurley must close the meetings to go East, gives us courage that we could later hold tent meetings in this same district or in some other part of our city and receive and give more blessings.

CORRESPONDENT.

### 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*.

### MARRIAGES

AVERY-MAXSON.—Mr. Leslie A. Avery of New London, Conn., and Miss Josephine Maxson of Waterford, Conn., were united in marriage at the bride's home July 3, 1937, Rev. Albert N. Rogers officiating. The new home is at 1 Brainard St., New London, Conn.

BOND-HILL.—In Milton, Wis., March 25, 1937, Ian Herbert Bond, M.D., of Chicago, Ill., and Miss Pearl Hill, a teacher from West Virginia, were married by Rev. M. G. Stillman.

SAUNDERS-JACOBSON. — At the First Hopkinton Seventh Day Baptist church, August 7, 1937, Joseph Thomas Saunders of Westerly, R. I., and Miss Mildred Jacobson of Chase Hill, Hopkinton, R. I., were married by Rev. E. T. Harris.

### OBITUARY

DAVIS.—At her home in the community known as Upper Buckeye, near Salem, W. Va., July 28, 1937, Hannah Davis, in the seventy-seventh year of her age.

She was the youngest and last to survive of the family of Nathan G. and Mary Ann Davis Davis.

She has always lived in the Buckeye neighborhood. Hannah became a member of the Salem Seventh Day Baptist Church April 8, 1876. She is survived by a son, a daughter, nine grandchildren, and by an unusually large circle of other relatives and friends.

The funeral was conducted at the church of which she was a member, by her pastor assisted by Rev. W. E. Hancock. G. B. S.

# The Sabbath Recorder

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## FOR LABOR

O God, thou art thyself the Master Workman, skilled Creator. Hast thou not also revealed thyself to us in Jesus the carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

We sense thy presence in the labor movement, in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

We praise thee for those brave spirits who have led the way, who have dared to risk even their children's bread in organized endeavor to improve the lot of all, who for their unselfish devotion have been condemned as outcasts of society, suffered contumely, endured prison, sacrificed their lives as martyrs to the cause.

Help thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of the common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from contamination with the sin of selfish nationalism. Keep them from supporting national armaments under the false illusion of providing work or special privilege for themselves, while they betray the workers of the world for a mess of pottage.

Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from hate and violence, building into the co-operative commonwealth those spiritual values which alone can make it endure.

Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with thee, O God, the Father of us all.

(From Prayers for Self and Society by James Myers—Association Press.)

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**Conference** As announced last week, the  
**President's** editorial department will be  
**Address** used for the message of the  
Conference president, Rev. Herbert C. Van  
Horn, editor of the SABBATH RECORDER. The  
address follows:

## FORWARD WITH CHRIST

Always as Seventh Day Baptists have honestly faced critical situations and have fearlessly met the issues, there has been growth. That must be our attitude now. Mere whistling to keep up courage will not be enough; the covering of our heads in the fog of wishful thinking will prove no better than the mythical hiding of the ostrich's head in the desert sand.

I am not pessimistic about our situation, because I believe in the value and importance of the truth; I am optimistic because I believe in the power and goodness of God, and in the integrity of the risen Christ who said, "All power is given unto me in heaven and

in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway." But an optimism, if it be more than effervescent, if it is to be a real help in restoring morale among us and an encouragement to the accomplishment of God-given tasks, must be such as to cause us fearlessly and consistently to analyze the problems confronting us and to place proper valuation upon the nature of our troubles and perplexities.

Because of the gravity of our difficulties, and because of the need of all the high forces of our religious experience, I have chosen as the theme of the Conference "Victorious Living," which I believe is our right of expectation and within the possibility of achievement. I believe it to be our privilege and duty to live victoriously. Even before this choice of themes was made, I had suggested as our motto or slogan for the year, "Forward With Christ," with the emphasis on the preposition "with." Only as we move on with Christ in our tasks and to our tasks—loyal to the great Commission to carry the gospel message to all the world—can we have "victorious living," either personally or as a people.

## OUR PROBLEM ANALYZED FINANCIAL

Not because I think it comes first or is most important do I begin with the financial question. But it is important and so involved in the whole of our problem, it should have patient thought and careful attention. Our whole denominational program is wrapped up in the Denominational Budget. It represents us individually, as churches, and as a whole denomination in the great task of Seventh Day Baptist people. In so far as we fail here we are not only failing to project our frontal approach to the world's need, but are nullifying much of our local church effort, and are putting the negation to much of our personal religious and spiritual ambition.

So we view with increasing concern the yearly failure to raise the budget and the consequent curtailment in work accomplished by our societies and boards, the hands and feet and directing agencies of the denomination. That so much is accomplished as is shown by yearly reports is due to well sustained returns

from wise investments of funds left in trust by men and women of other days. While these returns are matters of gratification, it should yield us little satisfaction to contemplate that the giving of the dead to the Lord's work amounts to more than the present giving to his cause on the part of the living. Nor should it give any comfort to learn that the combined giving of the Protestant churches of America was thirty per cent less last year than in 1934. Does it indicate that we no longer take seriously the injunction of the risen Christ to evangelize the world? That we are satisfied that our local church shall be maintained for the culture of the few children we are bringing into the world; for the personal satisfaction gained from a few brief minutes on the Sabbath when we can worship where others like-minded assemble, according to the traditions of our fathers? Does it mean we look upon our churches merely as ethical clubs for social uplift? And in the light of this that our Conference is a sort of mutual admiration society and opportunity for a pleasant vacation? If so, woe be us. If so, we have indeed lost our dynamic, our light is being hidden under the rubbish basket of selfish gratifications, and our candle will soon be taken from us. Thinking only of ourselves and of maintaining ourselves we shall lose ourselves, even as Christ declared, "He that seeketh his own life shall lose it." A wiser president by far than the present one said years ago in a Conference, that "a people that looks only in upon itself is a people looking into a bottomless pit," and I may venture to add, and the smoke of lost hope alone arises to stifle and smother us.

Does the situation indicate that the Unified Budget system has broken down? That we must go back to the *laissez-faire* method of raising funds for boards and other denominational purposes, with the highly expensive item of frequent visits from representatives of our many and varied interests? Does half raising the budget indicate we must cut our work in two at home and abroad? That we shall close the publishing house, cease printing the RECORDER and the circulation of tracts, give over our Sabbath school work, and abandon our efforts in behalf of young people and other allied interests? I say to you, the success of these things is all involved in the budget. Or, does the failure to realize the budget by so wide a margin support a possible inference that our people have lost confidence

in their leaders, in the societies and boards? If so, what remedies should be discovered and applied? Removal of the boards to other areas? Election of different personnel on the boards? Or, the revamping and consolidating of the entire set up? I have been speaking in terms of societies and boards. Perhaps the Conference machinery is at fault. Our denominational government is democratic; our independence to think and to act leans over backward at times. Our Conference consists of a very loose bundle of churches with little power delegated and no authority. "So little is accomplished," some folks are thinking and a few are saying, "certainly not enough really to justify our mounting overhead." The cost of bringing the Commission together twice a year is large in spite of careful and studied effort to keep expenses down to the minimum. Does that which is accomplished, however loyal and hardworking the members, justify the time and expense? There is a real question here, and an amendment to the Conference By-laws, offered at Boulder last year, will be brought before the Conference during this session.

## SEVENTH DAY BAPTIST BUILDING

Then there is the Seventh Day Baptist Building with a large indebtedness, temporarily, at least, carried by the Tract Board for past taxes, a burden imposed upon the board by this Conference, a building only partially in use and consequently looked upon by some with disfavor. What of this problem? Shall the building be rented or sold or what? There are some who were opposed to building in the first place, it appears; some think it mislocated; some think it is now a "white elephant." I mention this not merely as one of our problems in itself that must be solved, but rather as a part of the question—Why is not the budget better supported? Is the matter of this building souring on us? Do we question the judgment of ourselves and others who have builded? If we need this building and can use it, we certainly should not shy from our just share of governmental regulation and protection. Seventh Day Baptists have long looked with great satisfaction upon their loyalty to the best interests of local, state, and federal jurisdiction. In some way, we must place right values in this situation, and think and see our way through. And we must be very careful to be sure in whatever we do that we are right about it.

## SIMPLIFICATION AND UNIFICATION

This may be the place as well as anywhere for your president to say that he believes it highly desirable that such simplification and unification of denominational machinery be made as shall result in all of our work centering in one locality. Naturally such a center is Plainfield. Our work should at least by strong representation center in the building just under discussion. Here should, in reality, be our denominational headquarters. As incidental to that, we should squarely face the necessity of paying taxes and make adequate provision for doing so. The best way may be in the building up of an adequate endowment fund already well started for maintenance of the building. The Tract Board should no longer be embarrassed by the burden, imposed by General Conference, of responsibility of caring for the taxes. Funds, this year, have been diverted for this purpose from other work of the board—funds equivalent to more than received from the United Budget. A good servant should not be penalized by making him pay the expenses of a project for which he is responsible only by the act of a body like the General Conference.

## SOME OTHER INTERESTS INVOLVED

Then there are our missionary interests. For this interest the largest single percentage of the budget goes. But the thing that has given me most concern during the years is that at Conference we become fairly well informed and more or less enthusiastic about keeping workers on the field, or of sending them back, and then go home and apparently forget all about it—forget that it takes money for travel and field support. A concrete example may not be out of good taste in the proposed return of Doctor Thorngate, so greatly needed in China. That interest and enthusiasm have been apparent in at least the last two Conferences, markedly so at Boulder. That he is likely to go, finally, this fall, is not due to any manifest interest on the part of our churches, reflected in enlarged support of the budget, but is due solely to the interest and generous gift of one particular person in America. Brethren, these things ought not so to be.

In this program will be found time to present and discuss the above and other problems of vital interest; the interests of youth, of education, of women's work, of religious education, employment, Sabbath keeping,

stewardship, the SABBATH RECORDER, the need of a missionary-evangelist for full time work. These interests will be presented in the programs of the societies, boards, and committees.

## CONFERENCE DELEGATES

Incident to the matter illustrated by the Doctor Thorngate reference, I would like to call attention to what seems to be a weakness in our church procedure with reference to representation in Conference. As before intimated our Conference is a delegated, representative body made up of a quota representation, each church being entitled to representation of two delegates at large and one for every twenty-five or major fraction thereof of members. I believe these delegates should be more carefully chosen than is usually done. The pastor is rightly and quite naturally named, especially if money to send him is provided or can be secured, and then it is not unusually voted that he be empowered to name as delegates such members as may be present. Now that may not be bad of itself, but so far as the church and future results are concerned it leaves much to be desired. Too often the church so appointing does not look upon any action by vote taken by its representatives at Conference as anything more than personal actions of the individual, and easily dismisses any sense of obligation for such action as Conference may take because of the influence and vote of its delegates; Conference with no authority has, of course, no come-back. Vital matters, demanding decisive action, not infrequently are dealt with by Conference, hopeful that the churches whose votes have made such action possible will react favorably, and loyally support the measure, only to have hope thwarted and a luke-warm support forthcoming because the churches have failed to realize that through their representatives the General Conference is "us"; its actions are *our* actions.

What shall be the remedy? I would humbly suggest that churches feel a larger responsibility in their selection and instruction of their delegates. Why not at an early date select the delegates and in a meeting of the church called for such a purpose discuss some of the questions which are likely to be brought before Conference? Let such action be taken by the local church that its delegates shall know what their constituency expects, and act accordingly. Actions of Conference of which the church would not approve and sup-

port would in this way be largely avoided, and procedure taken which the church would support. Or, if overruled, as a Christian church, loyalty to the cause would be its watchword, and willing support be its line of duty.

Should it be objected that the churches never know what is to come up it may be replied—"there are always measures," either definitely already committed for consideration, or very likely to be up—as for example, the question concerning the Seventh Day Baptist Building is on the Conference slate, by its own vote, for 1938. Churches that refuse or neglect to declare themselves on this or other referred question might well take a cue from the marriage ritual, and "forever after hold their peace."

## A SEVENTH DAY BAPTIST COUNCIL

In 1890, a Seventh Day Baptist Council was approved by Conference and held in Chicago, at which pastors and lay leaders from practically all our churches spent a week or more in earnest discussion and plans for pushing the truth of the Sabbath and other denominational interests. Out of that came the present form of our "Exposé," a kind of renewed or revised statement of belief. It is that "Exposé" on which a revision and restatement committee of this Conference has been working for the past two years, and will probably make definite report at this session.

The careful reading of the report of the 1890 Council fails to discover anything startling or novel. It was an earnest and prayerful effort at a fresh evaluation of resources, message, and program. The lay leaders for the most part and some of the pastors paid their own expenses and took adequate time to wrestle through problems as perplexing as any we face today. A survey of the work of our people in the following decades shows that it was the high tide of our apparent influence and power. In that period we carried forward our highest missionary enterprises, with home missionaries and evangelists at full time, and missionary pastors part time. Membership grew and new churches were organized. New missionaries were found and sent abroad. Young men offered themselves for the ministry. Our schools began to expand, and the zeal of our people waxed larger and more effective. During this time Sabbath promotion had its high day. The Tract Society was successfully active in the publication and distri-

bution of books, pamphlets, tracts, papers, and other literature. At least two tract depositories with active supervision were maintained, one in Wisconsin and one in Canada. Stimulating books and stirring articles came from the pens of various leaders. The *Sabbath of Christ* succeeded the *Evangel and Sabbath Outlook* and had probably the widest circulation among the leaders of other denominations of all the periodicals we ever published; especially did it go out to thousands of Baptists ministers. The SABBATH RECORDER reached its maximum circulation and perhaps its largest weekly volume of matter pertaining to our general and special interests. Our strongest leaders of the present, lay and ministerial, were then either laying the foundations of their faith and receiving their early training, or were just entering a full life work. Of such leadership is the present, fast disappearing generation.

Were these results the effect of that council, under the power of the Holy Spirit, or did the council result from, and these things become a part of, some general on-reaching, uplifting movement? Both may, in part, be true. Opinions may differ, but it is my own conviction that the growth of those years and their activities were in no small degree the results of that council, due consideration being given to the spirit and influence of the times.

Let no one think there were no problems, such as we face, confronting our spiritual fathers then. They did have problems, and they were economic, social, political, spiritual, and theological. It was the time of heresy hunting and "higher criticism"; it was a time of political plunder and graft in high places; it was a time of hardship and economic depression. Dust storms and drought in our western fields drove people from their farms and caused many to wonder if the favor of God had been withdrawn. Yes, they were hard times as deeply felt, though perhaps not so widely felt, as those that have afflicted us during the past six or seven years. The speaker, a home missionary at the early beginning of the second decade of our consideration, a missionary-pastor, solicited barrels of clothing among friends "back home" and drove his bucking broncos over western grasshopper-stripped fields, to distribute these god-sends among proud but needy families. But I am saying—during those years new churches

were being established, others strengthened, evangelistic and Sabbath promotion campaigns were being carried on, and our whole outlook brought encouragement to our folks to give and to do. These are facts within the memory and experience of many still living and working, and not a glorification of the past. God knows there was too little for that.

In view of such a survey and of a rethinking of our mission, your president is led to believe some action is needed among us that will encourage similar results. Would a council be feasible? Would the calling of it be justified? I believe leaders are today to be found among our churches who would be willing to devote a week or ten days to such a meeting and pay their own expenses. I believe our churches, in the main, would be willing to send their pastors with expenses paid. It would be asking a great deal, and consecration would be necessary. It will be no holiday occasion, but will entail some of the hardest work we have ever done, as those who have had experience on the Commission during the years can well testify.

I, therefore, recommend that this Conference submit this proposition of a council at not too distant a date to a special committee named by the Nominating Committee, or to the Commission, to report not later than the Conference of 1938.

I believe this recommendation is pertinent, and that such a council would well serve the cause of Christ—but in the same breath I want to submit that we need to do something more than improve machinery, that we need more than merely to find some method of more fruitful procedure. A Dr. E. M. Bound is quoted by Dr. Vicker I. Masters of the *Western Recorder* in a way apropos of the matter under consideration. He says: "The word 'method' is not found in the Bible. But the Concordance has 'man' 2,600 times, and 'men' 1,650 times. *Men* are God's methods. The church looks for better methods; God looks for better men. The Holy Spirit comes upon men, not methods. He does not anoint machinery but men." So while we may need to overhaul our machinery and improve our methods, even finding new ones, let us not in life, or in this Conference, overlook the source of power right at our hand, or fail to realize that our most imperative need is the endowment upon us of the Holy Spirit.

### Spiritual Revival Needed

Yes, our greatest need is spiritual. Eighteen years ago at the inception of our new "Forward Movement" emphasis was rightly placed upon this fact—Too much we have had to "serve tables," when we should have been ministering to spiritual needs. In spite of our difficulty and worry in raising sufficient money for the work, much has been accomplished which needs no special affirmation or enlargement. New leaders, fine young leaders, have arisen—laymen and ministers. New churches, new peoples seek for our fellowship, and a large and encouraging work abroad has been carried on. But there is more and better ahead for the people of God who will yield to taking the forward steps *with* Christ. Not till we have made the great surrender of self and of our all will the spiritual revival come, a revival so greatly needed. Dr. H. P. L. Sheppard is right when he says in a recent *Christian Century Pulpit*, "One thing is so certain that to declare it is a mere commonplace. Our world requires redemption before it can expect recovery. Every morning when I pick up my paper it seems to me plain that we are in gospel days again. It seems as if in almost every country our Lord is going up to Jerusalem once more to be crucified afresh. It is plainly not more practical politics we need, but more practical religion. Indeed, I believe it is the *decisive hour* for Christianity." Dean Weigle of Yale has recently declared that we are upon the threshold of a great revival of Christian faith. "The world," he says, "is beginning to sense its moral need and spiritual hunger." He looks not for a noisy or cataclysmic overturning, but something quiet and as "persuasive as leaven and as powerful as the rays of the sun." It will call for repentance—a change of mind, a change in heart and will; indeed, a call to become a changed person. What the world needs is changed persons."

As good and fine and regular as we pride ourselves to be Seventh Day Baptists, we need to be changed more than we are—we need a full surrender to God who is still waiting to see what he can do with a completely changed man, even as in the days of Dwight L. Moody. May not this Conference be the time and place for a great moving of our hearts and a reconsecration of our lives. Let us all here dedicate ourselves to the coming up "to the help of the Lord against the

mighty." For us it may be the decisive hour. It is true of us as of Presbyterians whom Doctor Foulkes, the newly elected moderator a few weeks ago, addressed as follows:

The fundamental problem before the 149th General Assembly is an issue which makes all petty controversies look sickly and pale. It is the head-on collision between religion and irreligion; a life and death struggle between Christian and pagan culture. The battlefield on which the Christian faith must win its laurels around the world today is not largely in contest with the old religions of the East, although these must still be reckoned with, but the pagan philosophy and practice of a mechanized materialistic world. The Christian Church will have to grapple with current economic and social issues without any doubt. It will have to interpret afresh the New Testament doctrine of the kingdom of God as the divine plan for the social order of humanity. At the same time, it will have to maintain an unbroken loyalty to the redemptive gospel of Jesus Christ, which has its climax in the cross and resurrection.

With a hope of something like this in my heart and with such needs in my mind I have tried to serve this Conference through the year, and to prepare for this program. We need not review the work among the churches, the number visited or the number of letters and words of encouragement sent out to pastors and churches. At best it has been all too little.

In the program to be carried out in these next six days I have endeavored to emphasize the ideals and goals underlying and undergirding the earnest efforts of our Religious Life Committee during the year, and to make preparation for the realization among us of what Georgia Harkness in the "Discovery of God" as reviewed in the *Christian Century* says, and with which again I find myself in complete accord: "The world needs most today, a revival of religion. A man cannot live without faith in something, and neither the state, the economic order, the family, nor the school is giving sure footing to the human spirit. Religion alone suffices." That we may rediscover God for ourselves, and discover him to others; that we may recapture the radiance of a glorious faith, and realize a restoration of the joy of salvation, together with the joy of Sabbath keeping under the blessing of God—that these things may in a sense be more keenly realized, this program has been prayed into being and is hopefully presented. From the first and throughout we have prayed that we might be carried on a high spiritual

level — and many others have so prayed — prayed that the trivial and less important considerations might be submerged; that we might here effect a tarrying until the Holy Spirit should overwhelm us (do we dare pray thus?); and that from here as from Pentecost of old, we might "go everywhere preaching the gospel," witnessing for Christ and the Sabbath in life and word and deed, till the beauty of Jesus might be seen in us.

To that end, vespers, devotional periods, prayers, reports, addresses, and sermons of this Conference will be directed. Voices long unheard—of men who have been unable to be in Conferences will be heard; voices mighty in prayer and message will be heard again; new voices will be heard and faces of new workers among us will be seen—men who know the Lord and have been touched with holy fire. Under these ministrations the gospel for lost sinners and sinners saved by grace will be proclaimed and, please God, our eyes shall behold sinners converted unto God and men reclaimed, rejoicing in the restored joy of salvation, and we shall experience again the emotion of the Psalmist declaring, "then shall I teach transgressors thy ways and sinners shall be converted unto thee."

### CONCLUSION

Our Methodist brethren have been celebrating the anniversary of "Aldersgate Street," the spiritual birthplace of John Wesley. Referring to this, a folder of their Commission on Evangelism says that that day in the life of John Wesley meant more to England than all her victories under Pitt. Quote:

I wonder if our modern social movements are not failing for lack of this very experience. Don't say "No" too quickly, thinking of something Professor \_\_\_\_\_ said in his latest volume. Eighteenth-century Oxford was rather definitely opposed to John Wesley, and history has proved that Oxford was wrong.

John Wesley was both well educated and earnest before Aldersgate Street; but he was a failure, in those days, none the less. It was Aldersgate Street which made him a figure in history. Leckey says that day had more social significance for England than all her victories under Pitt. France had no Aldersgate Street, experience, or leadership. Her approach to reform was by way of intellectual pride, social wrath, and blood. Green agrees with Leckey, saying Aldersgate Street was the difference. I wonder if this history has significance for us?

The Gnosticism of the second century was intellectually proud, self-sufficient, and wrong. The Socinianism of the sixteenth century and of the eighteenth was the same. It is just possible our

age of magnified human movements and of mini-fied Christ is making a very old mistake. Maybe the shortest road into a better world is less agitation and more humble-hearted faith in Jesus Christ.

Well may we, too, think on these things.

As we enter upon this Conference, the virtual close of a Conference year and the beginning of another, and more as we go forth to our homes, our schools, churches, offices, fields—let us remember Christ's assurance—"All power in heaven and in earth is given unto me—go ye, therefore, I am with you always." He was their shepherd, their friend, and he said, "Go," and added, "I have all power and am with you always." They had confidence in him and went out and turned the world upside down. But in going as he commanded he was with them—even when some went to their scourgings and stonings, to the sword and to the flames. Later he was with those upon whom we look with veneration as our more immediate Seventh Day Baptist forbears—to prison and execution. But remember that was not their business. Their business was to go and give to men the knowledge of their Lord and Master and Savior, Jesus Christ.

As a well known southern Methodist leader well says: "If they had not obeyed their Master, the Church would have been a failure; indeed, there would have been no Church; indeed, we would not be sitting in our churches today." So my friends of the one hundred thirty-fifth anniversary of this General Conference, my fellow Christians and fellow laborers of the churches, my fellow sinners, saved by grace, the call to us today is the same as it was on the day of the Master's ascension. It will continue to be the same till he comes again in glory. Following in the footsteps of the apostles, the Church will again have apostolic results. Let us go, therefore, or send and support the message everywhere, and then will be added to the Lord daily many that are being saved. "And now unto the King, eternal, immortal, invisible, the only wise God, be glory, majesty, dominion, and power now and forever." Amen.

#### NOTICE OF ANNUAL MEETING OF SABBATH SCHOOL BOARD

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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*.

### MISSIONS

#### REPORT OF GRACE SCHOOL FOR GIRLS

May 31, 1936-June 1, 1937

BY MISS LUCRETIA CHU

(From the Annual Report of the Board of Managers)

It is a large undertaking for me to make a yearly report. I feel as if we have not accomplished much during this year.

One of our junior 3 girls was married during the winter vacation and two were unable to carry on. Therefore only fifteen girls are graduating this June with twenty in sixth grade and twenty-six from kindergarten. The Girls' School staff was practically the same as last year for the first term. We had seventeen full time and four part time teachers, seventeen of whom are Christians. Since our kindergarten has grown this term, we have one of our own graduates as assistant in that department. Our Parents' Day program was held on May 23. We were glad to have the chance of meeting most of the parents. The Misses Burdick and Chapin joined us in serving refreshments for the crowd. The children were especially happy.

With the heavy taxes we are short \$1,000 this term. Even so, there has been no tax on the new building. One of the old graduates has offered to loan us the amount, as to him whom we serve.

There are a few changes in the city school this term. The number of pupils remains the same as last term, thirty-two. Two teachers carried on the work. For various reasons one of the two was advised to study as a nurse at our Liuho hospital. This term the other teacher was married. As she is much needed in her home, we are now having one of the 1935 graduates as a substitute. We hope to have more pupils in the coming year. The expenses for the twelve months were \$549.32 and the receipts from tuition \$333, the deficit being made up from the boarding school funds.

We have had two revival meetings during the year. About fifty girls made a start on the Christian way. We are grateful to some Bethel teachers and girls for coming over to hold joint devotional meetings each night after the Sabbath. We hope to have many more Christian pupils as well as Christian teachers.

The number of students enrolled was: junior high school—fall term '76, spring term '70; primary—fall term '78, spring term '79; kindergarten—fall term '49, spring term '60; total—fall 303; spring 309.

Financial Report of Grace School for Girls  
By Miss Julia Yen

Receipts	
	Shanghai Currency
Balance June 1, 1936 .....	\$ 8,387.47
Junior high department .....	3,810.22
Higher primary .....	2,457.51
Lower primary department .....	2,997.40
Kindergarten .....	1,942.60
Interest .....	234.05
Music .....	269.70
Scholarships (gifts from U. S.).....	235.67
Loan .....	900.00
Boarding department .....	4,928.67
Book room .....	218.26
Incidental .....	282.66
Jessie Carpenter Fund .....	1,100.16
City school .....	333.00
Total .....	<u>\$28,097.37</u>

Expenditures	
Junior high department .....	\$ 4,845.49
High primary department .....	3,044.36
Lower primary department .....	3,490.58
Kindergarten .....	2,105.41
City school .....	549.32
Music .....	263.25
Boarding department .....	4,644.45
Light and water .....	653.54
Return to bank and interest .....	906.89
Book room .....	103.44
New building .....	6,743.09
Balance May 31, 1937 .....	747.55
Total .....	<u>\$28,097.37</u>

#### NEW CALLS FROM INDIA, AFRICA, AND EUROPE

(From the Annual Report of the Board of Managers)

During the last few months correspondence from Sabbath-keeping churches and groups in South India, South Africa, and Portugal has been turned over to this board with the im-

plied suggestion that the board investigate and, if possible, give help where needed.

At the time of the last annual report the board was carrying on correspondence with the congregations in South India and had learned that Rev. A. Asirvatham and his churches were Seventh Day Baptists in faith and practice and desired to be recognized as such. It was also learned that the pastor needed help in carrying on the work. Correspondence revealed that Rev. W. W. Fletcher, Sydney, Australia, had visited these churches in South India and was more or less familiar with them and their needs. Brother Fletcher is the leader of a group of churches in Australia practically in harmony with Seventh Day Baptist churches, and it was learned that he and his churches were willing to sponsor the work in South India. The Missionary Board was short of funds. On this account and for other reasons it seemed wise, after corresponding with Brethren Fletcher and Asirvatham, that Brother Fletcher and his churches should take over the work in South India and this plan was put into operation. The Missionary Board, through its corresponding secretary, will endeavor to keep in touch with Brethren Fletcher and Asirvatham and cultivate the fellowship which has grown up out of this arrangement.

Correspondence with Rev. H. S. Likotha, Pretoria, South Africa, was turned over to the Missionary Board by the last General Conference. From this correspondence it appears that Brother Likotha is leader of churches and groups numbering several hundred which are in accord with Seventh Day Baptist beliefs and practices. In due time the secretary of this board wrote to Pastor Likotha and after three or four months the letter was returned unclaimed. The letter indicated that Pastor Likotha had changed his address. A second letter was sent, but no reply has been received to date. Further efforts will be made to get in touch with these Sabbath keepers.

Letters from a minister in Lisbon, Portugal, by the name of Alberto Mendez, were turned over to the Missionary Board by Elder L. Richard Conradi with the suggestion that the board cultivate the fellowship of Brother Mendez and his church and give such help as might be needed. Brother Mendez's letters reveal that he is pastor of a church numbering about one hundred, that for a long time he

has been seeking Seventh Day Baptists, and that from his point of view "they are the nearest to the truth." Early in the year the secretary began correspondence with Brother Mendez. His letters are written in Spanish and Professor W. E. Hancock of Salem, W. Va., kindly aided by translating them. The fact that Brother Mendez's letters are in Spanish has retarded the correspondence; but the present indications are that Lisbon could be made the headquarters for a successful work, not alone in Lisbon, but among the Spanish-speaking peoples.

### TREASURER'S MONTHLY STATEMENT

July 1, 1937, to August 1, 1937

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

#### GENERAL FUND

Dr.

Memorial Board income, additional for quarter ending 5-31-37 .....	92.62
Debt Fund Savings Account .....	750.00
Julie E. H. Flansburg (foreign missions) .....	2.00
Semi-annual meeting of northern Wisconsin and Minnesota churches .....	4.38
Mrs. Grace Barber, Portville, N. Y. ....	5.00
Julia M. B. Ambler (China) .....	5.00
Permanent Fund income .....	249.10
Dodge Center Ladies' Society .....	10.00
Denominational Budget for July .....	410.08
Mrs. G. E. Richardson, London, England .....	29.76
New Auburn .....	5.68
Boulder .....	3.00
Second Alfred .....	5.00
Riverside .....	3.00
Stonefort (Germany) .....	2.00
Cash on hand July 1, 1937 .....	2,199.18
	<u>\$3,775.80</u>

Cr.

Washington Trust Co. (payments account loan) \$	750.00
Interest .....	108.01
Transfer to Debt Fund savings account to be applied on reduction of debt, as follows:	
1/2% interest on \$4,500 note to 10-12-37 ..	\$5.81
1% interest on 3,250 note to 10-22-37 ..	7.48
	13.29
Ralph H. Coon, salary and travel expense .....	62.92
Bibles sent to the American Tropics .....	12.90
William L. Burdick, July salary .....	112.50
William L. Burdick, house and office rent, clerk, supplies and travel expenses .....	113.51
G. D. Hargis, July salary, rent, travel expense, native workers and children's allowance .....	182.50
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native worker ..	8.00
E. R. Lewis, salary, work on Southwestern Field and travel expenses .....	186.67
V. A. Wilson .....	33.33
W. L. Davis .....	22.92
R. W. Wing .....	41.67
A. L. Davis .....	10.00
Kay Bee .....	12.50
C. A. Beebe .....	16.67
L. R. Conradi .....	41.67
Treasurer's expense .....	20.00
China payments for July, as follows:	
H. E. Davis, salary and children .....	\$112.50
Principal Boys' School .....	33.33
Boys' School .....	16.67
Incidentals .....	25.00
Susie M. Burdick .....	30.00
Rosa W. Palmborg .....	41.67

Grace I. Crandall .....	41.67
Anna M. West .....	41.67
Anna M. West (travel expense) .....	29.30
	371.81
Cash on hand August 1, 1937 .....	1,654.93
	<u>\$3,775.80</u>

## WOMAN'S WORK

### WOMAN'S PROGRAM FOR SEPTEMBER, 1937

BY MRS. T. J. VAN HORN

"Gather up the fragments, that nothing be lost."—*Jesus Christ.*

Hymn—"Break Thou the Bread of Life."

Scripture—John 6: 5-14.

#### "FRAGMENTS"

A sunset sky; a pleasant mountain slope; a great company of people. How these men have hung upon the magic words of the young Teacher, forgetful of the passage of time or even the need of food, until the day was done. Surely, "Never man spake like this man." Indeed, the day had been "a feast of good things" for mind and heart and soul.

Then the compassionate Master, however weary he may have been with the strain of the day, made a supreme draught upon his divine power and fed the hungry multitude with the bread and fishes, touched and multiplied by his gentle hands.

And each disciple—who served—was invited to fill his own basket from the abundance.

There will be many women at society today who have just returned from the great spiritual feast at Shiloh. Cannot each one bring some "fragment" to the meeting to share with all who are present, "that nothing be lost"?

Dear Lord, we do love thee. We do long to serve thee. We thank thee that thou hast fed us with the "Bread of Life." May we never bring that look of disappointment to thy tender eyes that prompted thee to say, "Ye seek me for the loaves and fishes." We want the precious gift of eternal life that thou dost offer to those who truly believe. Help us to earnestly strive to distribute to others the life-giving gospel. Amen.

Prayer by each member present.

### MISSION STUDY

Again we find that the subject for mission study, though always arranged at least three years in advance of the study, has become front page news. The disturbance today in Jerusalem is far better understood after reading some of the books recommended for the study of "The Moslem World"—the subject for 1937-38. Light is thrown on many present day situations. To an astounding degree the obscure past becomes more vibrant and the people of the Bible seem more clearly to take their places in history making. Even the mountains, the desert, and the streams contribute naturally and inevitably to the experiences of their people.

The study of "The Moslem World," undertaken half-heartedly and hesitantly has become to me a real pleasure, and has resulted in genuine interest. More difficult than ever has been the selection of books this year for mission study—for they are all so excellent. One regrets leaving any out of the reading list.

#### BOOKS SUGGESTED FOR MISSION STUDY "THE MOSLEM WORLD"

(Culled from the list presented by Missionary Education Movement and Central Committee on the United Study of Foreign Missions.)

##### Adults

*What Is This Moslem World?* by Charles R. Watson. Cloth, \$1.00; Paper, 60 cents.

*Mecca and Beyond*, by Edward M. and Rose W. Dodd. Cloth, \$1.00; Paper, 50 cents.

*Young Islam on Trek*, by Basil Mathews. 25 cents.

*Moslem Editors Say*, compiled by Herrick B. Young. Price, ??.

*The Christian Approach to Moslems*, T. H. P. Sailer. (A course of study for adult groups.) 25 cents.

##### Young People

*The Young Moslem Looks at Life*, by Murray T. Titus. Cloth, \$1.00; Paper, 60 cents.

*Tales From Moslem Lands*, edited by William W. Reid. 50 cents.

##### Junior and Primary

*The Story of Musa* (An interesting story book, for any reading). Paper, 25 cents.

*Nusa: Son of Egypt* (Containing programs based on "The Story of Nusa." Story in back of book is not as attractively arranged as in separate book). Price, 25 cents.

##### Beginners

*Esa, a Little Boy of Nazareth*, by E. Mildred Nevill and Elsie Anna Wood. To Boards, 25 cents.

##### Supplemental Material

*Around the World Drawings* (Primary) Arabian. 12 to color by Etta Corbett Carson. 15 cents per set. \$1.50 per dozen sets.

*Life in Moslem Lands* (picture sheet). 10 cents. (For all groups.)

*Cut-out Sheet of Moslem Types*, sketched by Maude A. Bradley. (Designed to be colored, cut out, and pasted on any large outline map of Moslem lands.)

*World Friendship Pictures* (primary and beginners). Set No. 1, Moslem Children.

*Maps for all study groups.* Wall map of the Moslem World. 30 x 46 inches. 60 cents. Small size, for individual use, per doz., 25 cents.

#### Plays:

*An Afternoon in Arabia*, by Mrs. L. P. Dame  
*Fatima's Pilgrimage*, by Elizabeth S. McCauley.

Between the two principal books—"What Is This Moslem World" and "Mecca and Beyond"—there is little choice. I have placed my personal preference at the head of the list. With either one of these books a most valuable "side partner" is "Young Moslem on Trek." Though not necessary to read the whole book, a good portion of it will prove most helpful from the human and historical standpoint so well understood and ably presented by the author, Basil Mathews. Very enlightening, as revealing the mind and thought of the Moslem himself, is "Moslem Editors Say," a selection of excerpts from the Moslem Press of Iran, Palestine, Turkey, and Egypt.

A leader in a mission study group, or a chairman of a missionary committee, will find valuable suggestions in the booklet by T. H. P. Sailer.

Though few in number, these books give quite a complete picture of the past of these ancient peoples and the situation at the present. They claim our interest.

Paramount in our thought—in mission study—are always our own long-established centers of work. Above everything is our contact with them, our interest and our prayers for our dear friends, and the work they are doing. Whatever course of study we undertake year by year, it should contribute to a better understanding of peoples, situations, and work of our missions at home and abroad, and a fuller co-operation and support of them.

BESSIE T. HUBBARD.

August 5, 1937.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first time I have ever written to you. I am ten years old but I will be eleven the twenty-fifth of this month. I will be in the sixth grade when I go back to school in the fall. I'm glad; I like school but vacation

seems to go fast this year. The lowest mark I got in final examination was ninety per cent.

I spent part of my vacation in the Adirondack Mountains with my sister and brother-in-law, who is a minister in a Seventh Day Baptist mission in Schenectady, N. Y. He had a tent so he went to a public camp site. When he got settled he invited me up there for a week.

We went on a fishing trip and I fell in the lake and got all wet. We caught about forty fish all together, but we kept only twenty-three. Most of them were sunfish.

The ranger told us there was a leaky row-boat up there, but we didn't look far enough to find it. Later my brother-in-law, Warren is his name, went up to that lake with some other boys and found it. He went out in the middle of the lake and caught a pound-and-a-half bass.

We had to hike up to the lake. It was three miles one way. On the way we met a big snake. He was about three feet long. We found out it was a spotted adder. It took all of us to kill him, because he would not let us pass him. I got two orange salamanders and lost both of them. When I wasn't looking they sneaked away.

Warren is an expert swimmer and he taught me to swim, all except one lesson. I learned that much in about an hour and a half. After I got out of the water Warren said, "I never saw anyone learn so quickly."

I had a very good time even if it did rain every day. Sunday p.m. was when I went in swimming and then the sun shone for only about five hours.

The last day I was there was Friday, and I went home Sabbath morning. Friday, Warren had to go to a convention so my sister and I went with him. We had a good time there and when we came back the sun was shining, for a change. On the way back my friend, a rich doctor's son, was riding an expensive saddle horse. The horse was hit by a car. It killed the horse and my friend is in a hospital.

My eight-year-old sister went to camp at our sister's after I left. I don't think she or I either ever had such a good time.

My mother has a cat that is five or six years old. He will not play much any more but he is a good hunter and a nice house cat. The other night when we were having Christian Endeavor at church he came to church too, only he wasn't invited. He came in,

jumped up on a table, and stuck his head in a bouquet of flowers that Pastor Wing had picked.

I think it is about time to stop, because if I write any more the printing press that prints the RECORDER will wear out.

Your new RECORDER friend,  
Delbert Bullock.

Berlin, N. Y.

Dear Delbert:

Yours was such a nice long letter that I couldn't get it all in last week and didn't want to divide it. Besides, as you mailed it to Plainfield, it was a little late in reaching me. If you send your letters to my home, Andover, N. Y., I will receive them much sooner. So please send your next letters, and I hope you will write often, to Mrs. Walter L. Greene, Andover, N. Y.

I do not wonder vacation seems to go fast with you since you have been having such an enjoyable camping experience. When we were living in Brookfield I once spent three weeks at Beaver River in the Adirondacks and I too found it very pleasant. It was early in the fall, however, and the nights were so cold we had to have a fire, but the days were delightful.

One of our neighbors at Brookfield had a large tiger cat that took it into his head to come to Christian Endeavor, just as your mother's cat did. He climbed up and put his fore paws on Pastor Greene's shoulders and purred so loud that he disturbed the meeting.

I am proud indeed of a RECORDER boy who can make such a fine record in school. I can plainly see why you enjoy your school work.

Affectionately yours,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am thirteen years old and will be in the ninth grade next year. I live a little over eight miles south of North Loup. My grandfather and grandmother live in the sand hills. Yesterday was my sister's birthday and so we came to see Grandpa and Grandma. The sixteenth will be my brother's birthday.

My cousin, Audrey Babcock, is six weeks younger than I. My birthday is the eleventh of November and hers is the twenty-ninth of December.

Your RECORDER friend,  
Dorothy Brannon.

North Loup, Neb.

Dear Mrs. Greene:

Yesterday I went home with my cousin from church and stayed all night. This morning we had a picnic breakfast at Babcock Island and then came to my grandma's and grandpa's in the sand hills. I am thirteen years old and in the ninth grade.

I have a dog and a cat for pets. We also have two colts and six calves.

I wrote to you once before. I have two sisters and two brothers.

Your RECORDER friend,  
Audrey Babcock.

North Loup, Neb.,  
August 1, 1937.

Dear Dorothy and Audrey:

I am writing you a partnership letter to save space, as our page is almost full.

You two girls must have wonderful times together since you are almost twins, and no doubt some of the best times are spent up in the sand hills with Grandpa and Grandma.

I am glad you are both so far ahead in school and am hoping you will succeed in getting the best kind of an education, the wish I have for all my RECORDER children. Of course it means a good deal of work, but all worth while things are earned by earnest effort.

I think dogs and cats are the best kind of pets, don't you, Audrey? Of course you have pets, too, do you not, Dorothy? Best of all you both are blessed with brothers and sisters.

Your affectionate friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am writing now, as I haven't written for a long time. I enjoy reading the Children's Page.

Madeline and Dan are at Block Island. They have been there for two weeks. They are coming home Sunday if it is a good day.

My little brother Harold began to walk when he was ten months old. He is a year old today.

I have one pet hen of my own. Grandpa gave it to me last summer, when I was at Block Island.

Well, it is ten minutes past ten; I will close now and go to bed.

Yours truly,  
Abbie Cathrine Crandall.

Wyoming, R. I.,  
August 14, 1937.

Dear Abbie:

I was pleased to hear from you once more, for it is quite a time since I have heard from you. Since I have already over filled our page I must leave my answer until next week.

Lovingly yours,  
Mizpah S. Greene.

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### 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.

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### 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.

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### DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

The concert presented at the Seventh Day Baptist church Tuesday night by the six Bond sisters was attended by a large gathering of music lovers who were well repaid for their attendance by a well balanced and finely rendered concert. Two special numbers were an arrangement of Mother Goose rhymes, made by one of the group, and two seventeenth century choral numbers. A request number that was well received was a Negro spiritual, "Listen to the Lambs," by Dett.

Three of the sisters are in professional music: Virginia (Mrs. J. R. Spicer), who is director of women's glee clubs at Alfred University, N. Y.; Elizabeth (Mrs. Everett Percy), who is instructor in piano at Salem College, W. Va.; and Wilna, who teaches in an Ohio high school. The remainder of the group are in private life and studying: Mary (Mrs. Donald Lewis) of Plainfield, N. J.; and Nellie and Ahvagene of Alfred, N. Y.

Their father is Dean A. J. C. Bond of Alfred University, well known to members of the Great Neck Church, having visited there and occupied the pulpit on several occasions. Members of the family are camping in Rhode Island.—From *New London, Conn., Day*.

ALFRED, N. Y.

The blessing of the bells in the Carillon, following the traditional custom of the Low Countries of Europe, always observed while the bells are resting on the ground before being lifted to their place in the tower, was observed last Friday evening. There was a large attendance and the program was given by Rector J. Gilbert Spencer of Hornell. (The following excerpts are taken from the address of President Norwood.)

These bells were cast by three of the greatest bell founders of the world: Hemony, Dumery, and Van den Gheyn, all of whom were citizens of the Low Countries. The newest of the bells date back some hundred and fifty years to the last decades of the eighteenth century. The oldest were cast in 1674, or two hundred and sixty-three years ago. They never constituted one carillon before, but were painstakingly gathered from many communities, one here, a few there, by the Belgium firm of bell-founders headed by Monsieur Michaux. They came from Belgium, Holland, Luxemburg, and Flanders. They were retuned together and thoroughly tested, "expertized" the Belgians call it, by Jef Denyn, one of the world's best known carillonneurs and bell experts, founder and head of the National Belgian Carillon School. The carillon will be installed here in this temporary tower by Mr. H. S. Wesson, a graduate of that school and the representative in the United States of Michaux's firm.

Our bells are unique in this country. There are some forty carillons here in all, most of which have been installed since 1920. One of these forty is a modern Belgian product. The Alfred carillon is the only ancient carillon in the United States. Many experts believe that the old bells are superior to any products of the modern foundries.

These bells, my friends, have been brought to Alfred University as a "living memorial to the

living Davises"—President Emeritus Boothe Colwell Davis and Mrs. Estelle Hoffman Davis.

What this carillon means to us now and what it will mean in the decades to come is hard to express. The bells are four thousand miles from their place of origin and long time use. A new country claims them, with its strange peoples, new surroundings, different ideas, manners, and customs. But in spite of this unusual environment, they will soon represent us. They are, as I have said, a memorial, and they are more. They will soon become the musical voice of the traditions and cultural heritage of Alfred University, that heritage which has gradually accumulated around that name for a century plus one year. Nay more, they will become the symbol for the culture not only of the university but for that of the local community, and indeed of all this area of southern and southwestern New York. Moreover, their uniqueness makes them a fine link between the cultures of the old world and the new, a pledge also of international understanding and good will.

—Alfred Sun, Aug. 19.

VERONA, N. Y.

The monthly church night service was held in the church parlors on the evening of August 7. Following the supper, Floyd Sholtz acted as toastmaster; and after prayer, and a violin solo by Alva Warner, three papers were read as follows: "Why I Am a Seventh Day Baptist," "Problems in Sabbath Keeping," and "Problems in the Rural Church." Mr. Jose Rodriguez of Costa Rica, Central America, who is attending summer school in Syracuse University and was a week-end guest of Alfred Davis, sang three numbers in his native Spanish tongue. Pastor Davis spoke briefly in closing the program.

The Daily Vacation Bible School closed Friday, after a successful three-weeks' session, with a public demonstration at the New London church hall Friday evening. There was a registration of fifty-five and six teachers, with Mrs. George Davis as supervisor.

On the evening of August 14, the Ladies' Benevolent Society sponsored a social held in the church parlors. At the close of a musical program interspersed with readings, cream and cake were served. Eighteen dollars was realized.

CORRESPONDENT.

GARWIN, IOWA

The quarterly meeting of the Seventh Day Baptist churches of Iowa was held at Garwin, August 7, 1937. About fifty delegates and members attended. After the opening service a sermon was preached by Rev. Loyal F. Hurley, of Riverside, Calif., on the theme, "Do

You Know You Are Saved?" Communion service was in charge of Pastor Hurley and Pastor Kay Bee of Welton.

After dinner, which was served on the church lawn, business meeting followed at two o'clock, called to order by Mrs. Lottie Babcock, moderator. It was voted to continue the quarterly meetings, and Pastor Kay Bee was elected moderator for the next meeting, which will be held at Welton, in November. It was voted to invite the Rock Island people to attend that meeting. Votes of appreciation were given to Rev. Loyal Hurley for his services during the meeting, and the Garwin Church for its hospitality.

The afternoon program consisted of a song service, Scripture and prayer, and a sermon by Pastor Kay Bee of the Welton Church, on the theme, "Fishers of Men." A vocal solo and a duet also added to the enjoyment of the service.

CORRESPONDENT.

BEREA, W. VA.

The Berea Church and community Vacation School was held at the Seventh Day Baptist Church July 5-23, with Miss Ada Keith of Cincinnati as supervisor, assisted by the following teachers: Pastor and Mrs. C. A. Beebe, Misses Conza Meathrell, Velma Hodge, and Alberta Brissey. Misses Darinda Hodge and Freda Meathrell were in charge of music. The attendance was smaller than usual, due to epidemics of measles and chicken-pox, but the work done was of as high quality as usual. Miss Keith has supervised the school regularly since 1931. Many of our people will meet her at Conference. One of the noteworthy features of the school was the award of a Bible to Mildred Whitehair in recognition of a perfect attendance record for ten years.

The boys' camp of the Southeastern Association was held at the Berea church basement August 1-8, in charge of Pastor and Mrs. Beebe, Russell Jett, and Miss Alberta Brissey; the girls' camp was held August 8-15, with Mr. and Mrs. Thurman Brissey, Misses Ada Keith, Freda and Julia Meathrell, and Juanita Stutler in charge. Ten boys and seventeen girls were in attendance. The program consisted of morning worship, classes in the Old Testament, vesper services planned by the camp young people, and much time given to wholesome recreation.

Our church is feeling a keen loss in the removal of Mrs. Viola Hodge, two daughters,

and son-in-law, for reasons of health, to Denver, Colo. Mrs. Hodge has served as deaconess and as cradle roll superintendent; Velma (Mrs. Carlton Powell) has been an able and consecrated teacher in Sabbath school and Vacation Bible School, and C. E. President; Darinda has served faithfully as C. E. secretary and pianist for the church. Our love and prayers go with them, and may our loss be Denver's gain. Among others who will leave us for the school year will be our church treasurer, Miss Conza Meathrell, and our Junior superintendent, Miss Alberta Brissey.

We had Pastor Trevah Sutton of Dunellen, N. J., with us for our quarterly meeting in July, and Pastor Lester Osborn of Nortonville, Kan., on Sabbath eve, August 20. We enjoyed helpful sermons from both.

CORRESPONDENT.

WHITE CLOUD, MICH.

We feel that we have many things for which to be thankful.

On Sabbath, July 24, Pastor Severance baptized eight of our children and young people. The next week, July 30-August 1, we were busy and happy attending the splendid sessions of the association, and visiting with old friends and making new ones.

Last Sabbath, August 7, was another very happy day when ten new members were received into the church. Two of these had been baptized some time previously.

We are praying that we may so live that the Father will continue to bless us, and that this church may be used to spread the gospel and bring lost souls into the kingdom. Pray for us.

CORRESPONDENT.

LITTLE GENESEE, N. Y.

A camp for young people was sponsored by the Western Association again this year. It was held at Sharon Center, Pa., which is near Shinglehouse. The boys had the first week, July 18-25, and the girls the second week, July 25-August 1. Rev. and Mrs. Harley Sutton led the boys, assisted by William Depew, one of the boys in camp, and the girls were led by Lina Drake from Shinglehouse, and Elizabeth Ormsby from Alfred Station.

There were eight boys enrolled, who were from Nile and Little Genesee. The program was fashioned somewhat after the Boy Scout camp program. As all but one of the boys are Boy Scouts, tests were passed in Scout



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.

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## 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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