

planning, besides the individual preparation. These services came to a climax on Friday evening, taking the place of the regular weekly church prayer meeting. For this the girls and directors grouped themselves on opposite sides of the river and in a boat, for the leading of a Galilean consecration service—closing with a candle lighting service for the camp and congregation, marching back to the church, carrying lighted candles, and singing "Follow the Gleam."

At the baptismal service Sabbath morning two of the camp girls were baptized.

Night after the Sabbath at the C. E. time, the camp girls presented a play, "Simon's Wife's Mother."

Although the rain prevented the girls from having their sunrise breakfast and service, they did have their fox chase with variations, scavenger hunt, ice cream, water melon, corn feed, plenty of pranks, etc.

Camp closed August 7, all declaring they had had a very enjoyable time. We hope to see more next year.

Camp Correspondent.

YONAH MOUNTAIN (CLEVELAND, GA.)

Miss Bertha Arp, daughter of Mr. and Mrs. J. M. Arp, Route 3, Cleveland, Ga., was recently married to Mr. William Horton, of Shoal Creek, N. C. Mrs. Horton was one of the charter members of the Yonah Mountain Seventh Day Baptist Church, near Cleveland, Ga. Mr. and Mrs. Horton will make their home at Oak Park, N. C.

CORRESPONDENT.

The Yonah Mountain Church has applied for admittance to membership with the Seventh Day Baptist General Conference.

Col. J. B. Conyers has accepted a position as manager of the Augusta office of the Georgia State Employment Service, beginning service August 22, and will be located at 748 Green Street, Augusta, Ga. His daughter, Miss Madge, will enter Salem College this September.

The work of the church will be carried forward by Brother J. M. Arp, an able local member, for many years a licensed preacher of the Southern Baptist Church.

Editor.

"One of the best means of helping our religious progress is to determinedly follow all the light that God gives."

ANNUAL CORPORATE MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at the Gothic, in Alfred, N. Y., on Wednesday, September 14, 1938, at 2.30 p.m. All duly elected or appointed delegates who have attended the 1938 General Conference are entitled to vote in person or by proxy.

J. F. Randolph, President,

R. W. Burdick, Secretary.

A CORRECTION—IN OBITUARY

In the obituary of my sister, Mrs. Hulin, it was said we were members of the Farina Church. That was a mistake; it should have been of the old Villa Ridge Church, in Pulaski County, Ill., which became extinct about 1888.

MRS. G. H. DEELEY.

MARRIAGES

DAVIS-CUNNINGHAM.—In the evening of August 9, 1938, at the Seventh Day Baptist church, Salem, W. Va., Mr. Alfred Davis, of Verona, N. Y., and Miss Ruby Cunningham, of Salem, W. Va., were united in marriage by the groom's father, Rev. A. L. Davis, of Verona, assisted by Rev. James L. Skaggs of Salem. The new home will be 131 South Fitzhugh Street, Rochester, N. Y.

OBITUARY

HAYES.—Millard Filmore Hayes, son of Mahala Clemons and Asa Hayes, was born at Little Prairie, Wis., May 27, 1854, and died at his home near Albion, Wis., July 6, 1938, the last surviving member of his father's family. Practically all his life has been spent in Wisconsin. On December 28, 1881, he was married to Miss Hattie Fowler who survives him. To them were born three children: Bertha, Roy F., and Mrs. Frank Randall, all of Albion. These with three grandchildren and two great-grandchildren survive him.

Funeral services were conducted from his country home by L. O. Greene, pastor of the Seventh Day Baptist Church, and interment was made in the Evergreen Cemetery. L. O. G.

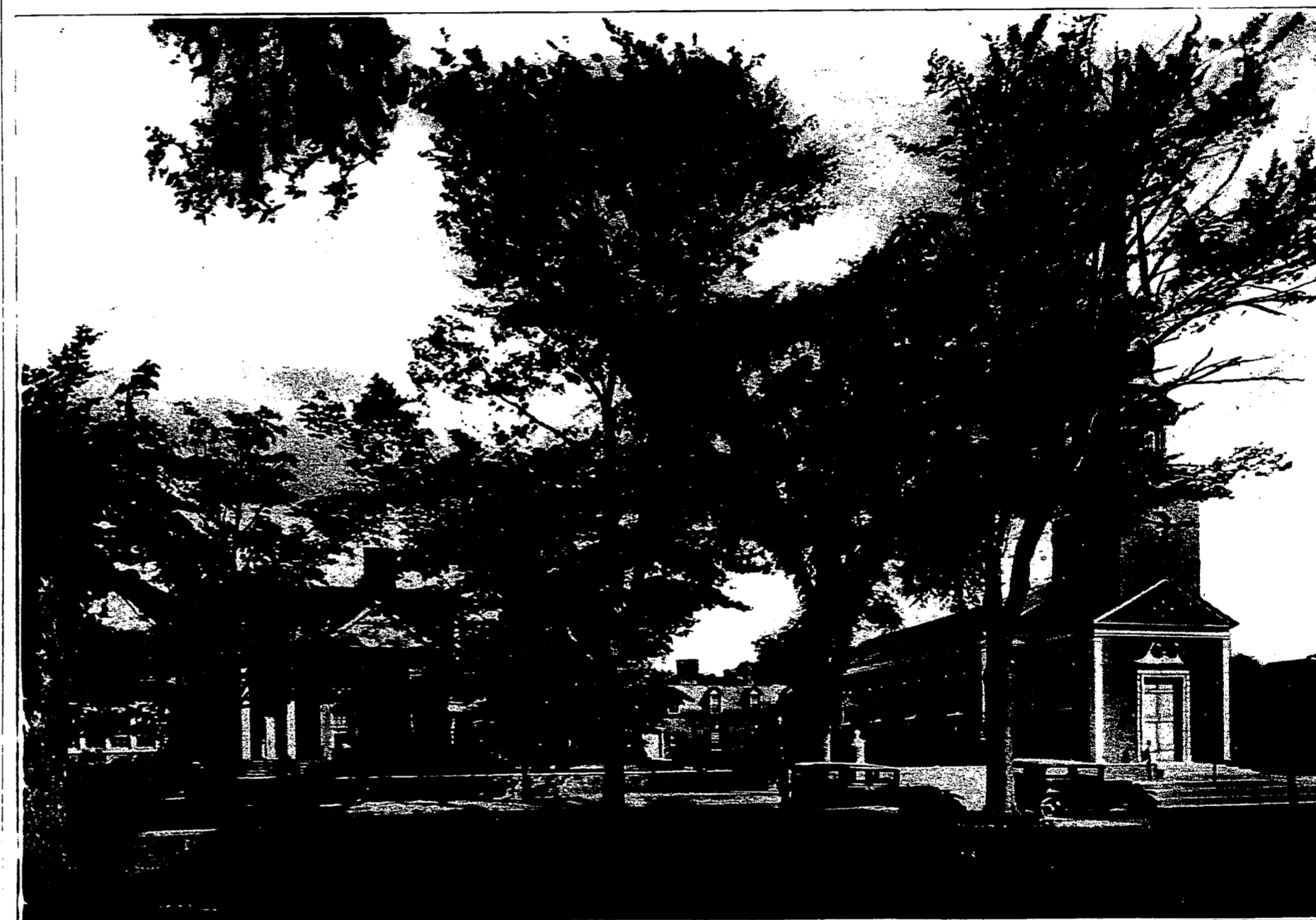
ROGERS.—Kathryn Bliss Rogers, of Milton, Wis., died August 3, 1938. A memorial service was held Sabbath afternoon, August 6, in the Milton church, conducted by Rev. Carroll L. Hill, assisted by Rev. Edwin Shaw of Milton, and Rev. Ira Schlagenhauf of Appleton, Wis. (A more extended obituary will be found elsewhere in this issue.)

The Sabbath Recorder

Vol. 125

SEPTEMBER 5, 1938

No. 10



FIRST-PARK BAPTIST CHURCH
(Fellowship Hall left center)
WHERE 1938 CONFERENCE WAS HELD.

Conference Number
No. 2

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 125, No. 10

Whole No. 4,788

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

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

Some Conference New(s) A new minister, Rev. Trevah R. Sutton, was accredited, and welcomed to the conference by President Courtland V. Davis.

A new Seventh Day Baptist Church, Yonah Mountain, Cleveland, Ga., was received into the General Conference and welcomed by the president. Secretary Herbert C. Van Horn represented the church and received the hand of fellowship.

A new missionary, Luther W. Crichlow, was presented by Secretary William L. Burdick, who announced that Mr. Crichlow had accepted the call of the board to Jamaica. He will sail about November first, to take over the work in the absence of the Hargises on furlough.

The new president of Conference, Rev. Erlo E. Sutton of Denver, Colo., was presented by retiring President Davis with words of feeling, and responded with fitting words, humbly accepting the commission to a year of hard service for the denomination. All honor to the old! all hail to the new!

Conference Briefs Conference goes to Milton in 1939. Rev. Erlo E. Sutton is president. Rev. Lester G. Osborn is recording secretary. Rev. Hurley S. Warren is corresponding secretary. Morton R. Swinney, Niantic, Conn., is the new treasurer of the Denominational Budget, while Mr. J. H. Coon continues Conference treasurer.

The offering Sabbath morning for the United Budget amounted to \$231.

The Credentials Committee reported delegates from 43 churches, numbering 246 registrations, with 75 registered visitors. It was felt that there were very many more in attendance one or more days from churches within a radius of five hundred miles who did not register. Probably more than a hundred from Shiloh and Marlboro were among these.

Quite radical change appears in the set-up of the Commission. Henceforth there will be but six members including the president of Conference, who will be chairman of the Commission. The members will be elected, two annually, and serve a term of three years, eligible to reelection but once; no representation by the boards as in recent years.

Commission: Members, term expiring 1939, Orville B. Bond, Paul H. Hummel; in 1940, Courtland V. Davis, Paul Burdick (Leonardsville, N. Y.); in 1941, John H. Austin, Erlo E. Sutton.

Conference vice-presidents: J. Nelson Norwood, Edward M. Holston, L. Harrison North.

Two important Conference committees were continued with the reelection of their former personnel at least largely: the Committee on Religious Life with Alva L. Davis, chairman and the Committee to Promote the Financial Program of the denomination with Rev. Harley H. Sutton, chairman.

Six perfect days for Conference were experienced. Sunshine and cool breezes blessed every day with scarcely a shadow and no undue heat.

More free lodgings were available than were needed. Eating places were found easily, and meals were reasonable and satisfactory. Many

favorable comments were made and no criticisms of inconvenience heard.

It was a praying Conference. Twice each day, whether in committees, in meeting, or in regular Conference sessions, at least fifteen minutes were taken for prayer and meditation. At regular sessions, each period, three men had been chosen to offer the prayers of and for the people. It was a blessed time, and the gracious influence and power of the Holy Spirit was experienced.

Rev. H. E. Davis said in the opening of the closing sermon: "What I say tonight does not matter; but what you and I do tomorrow does matter." His was a stirring sermon and the appeals following for consecration of ministers and people was responded to in a manner worthy of the "called of God," and promises well for the new Conference year.

The recommendation of the Council-Conference Committee on Social Problems was adopted. It contains a call to observe October 8 and 15 as special days of prayer by Seventh Day Baptists for missions and war stricken people, and for our country, its president, and people.

Conference Program The second formal meeting of the one hundred twenty-sixth annual session of General Conference was held on Wednesday night and was in charge of the Missionary Society, with President Harold R. Crandall presiding. Luther W. Crichlow read the Scriptures and offered prayer and the Conference choir rendered the anthem, "Finlandia" (humming chorus), by Sibelius. A solo was sung—"Open the Gates"—by Harold Kellogg of New Market, and a ladies' quartet number was given by the Bond sisters of Alfred, N. Y.

Mr. Crichlow's prayer follows:

"Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

"Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same."

This evening we ask for a new awareness of the mighty source of power that is ours for the tapping.

We invoke thy presence with us as we together consider plans and methods for the carrying on of thy work in this corner of the vineyard. We thank thee anew for past bless-

ings. We thank thee for the long line of stalwart, God-fearing men and women whose efforts and steadfastness have resulted in our being here. We thank thee for present blessings, for life and liberty, for homes and friends, for schools and churches, for joys and the chastening effect of sorrow, and we thank thee for future blessings.

Be with the Missionary Society as it is presenting its various interests to the people gathered here this evening. We know that we must "go" and "preach" the gospel, for he who would save his life shall lose it and he who would lose his life for your sake and the gospel's shall find it. The problems facing us as we seek to carry on the task of evangelization are great—how great only those who directly bear the burden know; but we are confident that in thy strength we shall be able to satisfactorily solve them. Be with, and direct those who shall present the interests, that they bring home to us afresh our responsibilities for the carrying on of thy work.

We ask thee to be with those who labor on foreign fields. Be with them and give them strength and wisdom to face the trials and perplexities of work with sweetness and sureness. Give them new courage when they are discouraged and new steadfastness when they would waver. Remember the China field, as the work there seems to be hopelessly crippled. Help us, with the true Christian spirit, to bless those who despitefully use us, to bless and curse not.

Remember those who labor on the home fields. Their tasks are no less great and their problems are no less vital. Help the work to progress as it should, for we believe that it must be carried on. We cannot quit; therefore give us the strength to go on. Bless all of those who must carry on the little details of humdrum routine for year after year, for only in the constant repetition of necessary duties are we able to live and to build up thy work.

Draw us nearer in the bonds of Christian fellowship. Help us to realize that world brotherhood means far more than we dare dream, that it costs more than we first thought we would care to pay. Keep us steadfast to those great principles for which we as Seventh Day Baptists and Christians stand. Keep us loyal to the example that thy Son set for us long years ago.

Bless us and forgive us our sins. We bless thy name, world without end, our great Creator. Amen.

President Crandall spoke briefly on the Mission of the Church.

Through the years the Christian Church has had a mission. That mission was given to it by our Lord and Savior himself when he said to go to all the world and preach the gospel to every creature. We know that these words were spoken nearly two thousand years ago and yet we realize that they were spoken not only for the apostles and followers of our Lord at the time, but that mission of the Church is

for the Church today as much as for that time, and will continue to be the commission of the Church all through the years. The gospel that church followers carry to all the world and teach, is the way of life. You recall that in the early history of the Church those who were followers of Christ were called, and that was the way of life—the new way of living; but more than the new way of living, a way of life which was to be eternal, everlasting life; and so that is the mission given by Christ to interpret him to the world, by word of mouth and our acts and daily lives. You remember with what zeal the early Church carried on that work, how they went from place to place preaching the Bible despite all obstacles. The obstacles became stepping-stones and their preaching became more successful by these obstacles. They zealously preached the gospel.

What would have happened had the Church on down through the years gone on with that same enthusiasm and zeal which the early Church had held? On the other hand, had the early Church taken the same attitude toward the Church of Jesus Christ that the average churches of today take, where would we be in these days and how far would the gospel of our Lord have progressed? They went out from their churches and preached this gospel that he gave to the apostles so many years ago.

We remember the work that was carried on as they branched out from the centers of all early beginning and went in the days of old preaching the gospel. We are proud of the names of those early missionaries who went away out west in New York State, in Pennsylvania, and West Virginia. The adventures which were there have not been equalled by those who have gone into the foreign lands, for they went out into dangers; they encountered difficulties; they were persecuted as the Church of Christ was in the early day. As an outgrowth of this they co-ordinated and carried on in a hearty manner, and have grown up in societies.

Methods of carrying on the work through the years may change but the gospel which men and women carry here and yonder remains the same. It remains the same good news, the good way of life everlasting. It is proclaiming Christ to the world. Christianity is not telling the world how bad it is, but it is telling the world how good it may become. It is not good news to hear how bad we are, but it is good news to hear how good we may become. It seems to me in proportion to population there must have been as much evil in the days of Jesus as there is today. There was unemployment and trouble with governments, even then. They had troubles in those days. Jesus was accused of setting up a revolution, but that was not his method of work. There is one power to make them right and that is the power of this gospel.

There is too much distinction made, it seems to me, between the ideas of foreign missions and home missions. Of course, we can't change those things that are in foreign lands and away from ours. The fact remains that the missions and Church are one. Every

church should be a missionary church and every member a missionary member, for Jesus bade his apostles to make disciples, and said "you shall be my witnesses," some in the home lands and some to the uttermost parts of the earth, and so that is the mission of our Seventh Day Baptist Church. That is the work that your organizations and your agency is carrying on for you. You preach the gospel where you are and send where you cannot go.

Karl Stillman, the treasurer of the board, gave an address on "Anonymous Missionaries." We know no name of any of the "seventy" sent out by the Master; we know the names of the apostles and a few others. But because countless unrecorded-by-name people were faithful in carrying the good news, the seeds were sown as they "went everywhere preaching the gospel." So we should carry on though many of us may never be known beyond our own limited circle. This address will appear in full in the Missions Department.

Rev. H. Eugene Davis of Shanghai spoke, in answer to questions asked by President Crandall, concerning matters of interest in China.

Question.—Tell us something of the work in Shanghai under war conditions—either regular or special work.

Answer.—Two weeks before we left Shanghai, we had a going-away party. They sang songs and played on their instruments. They are just now beginning to learn how to play. This was the burden of one of the things that was said: "Will you take to the churches in America our Christian greetings and tell them how much we appreciate what they have done in prayer and help during these trying times. They came from one who is well known to you. He is the principal of the Boys' School. For the missions, I would like to say "Thank you" for that magnificent call for the Emergency Fund for China. The church is different from what it was a year ago. Our programs are very much the same. We are having youth in the church. It is open seven days a week and on nearly every day there are three services. Eleanor Woo brought her little group of about forty, going into the church for prayer. We have the Presbyterian people going into the church from time to time for services. On Sabbath day the church is open all day long. On Sunday it is used by two groups.

Very close to our compound I think something like three hundred people are in camp. The head of the camp thought it would be wise for the Christian doctrine to be taught in the camp. There were three hundred children from these camps to Easter meetings.

Question.—We have read something about conversions in China. Tell us something about them.

Answer.—I feel very keenly that this is the greatest opportunity the American people have ever had in China. This is one reason why people

are being sent out into these camps. If you have an empty stomach and someone has a bowl of rice, that is real religion. That is being done in China at the present time. The second Sabbath before I left there, nine were baptized. Only two of them were children and seven adults. There is a possibility that two of them were rice Christians because we were feeding them. One of them was a sister of the girl who plays the piano and helps us. It was her older sister who has been against Christ all these years. She is not living on the mission compound and she is not getting any rice, but I never will forget the testimony that she gave the day before she was baptized. It has all been done by the Chinese. I think as I said in the beginning that the greatest opportunity of the Christian Church is just ahead, because not only have many of the foreign missionaries stayed by and helped, but men like the president of Shanghai University was warned three times that he must leave Shanghai. He said, "This is where God wants me to stay," and he gave his life. He gave his life as a representative of Jesus Christ. All of the children of China looked up to him. Our school had a small part in his funeral.

Question.—Do you think conversions in this time of distress are likely to be lasting?

Answer.—God only knows, I don't. Nowadays we are asking those who come into the church to have a real religious experience. That wasn't true five years ago or ten years ago. We are keen for contacts, but formerly we took them into the church much as we would a club. They joined the church because they were in school. They came in and went out of the church. No one who comes into the church now does so until he has a vital religious experience and knows something about God and is sure of him. When convinced of this, almost any Christian around the world who is growing in religious experience will share it with someone else. Religious experience shared will grow, and one not shared will never grow.

Question.—Do you believe that Chinese in regard to observance of the Sabbath are as conscientious as people in our country?

Answer.—We have difficulties in Shanghai in getting members of our church to keep the Sabbath. We have some loyal Sabbath keepers in our church and we have some loyal Sabbath keepers in the Liuho Church. The records are gone. We have the majority of the members of the churches in Shanghai, and they come to our services. The Boys' School was organized partly with the thought in mind of educating boys in English so that they could go into some business in Shanghai and earn money because of the English they know. Because of their English they can get a good job and they have some success. We have three boys in the foreign telegraph offices. You can go into the post office and see twenty boys and you can send a letter to us and just say "H. Eugene Davis, Shanghai," and it comes out where we are. Some of them are members of the church and some are not. Even during the war, when there were no students on the place, but mostly refugees, we didn't have a Sabbath that we didn't have from one hundred forty to four hundred people at service. They

stayed there in prayer during the hours of bombing.

Question.—Has it been especially difficult to impress the Sabbath in China because of sacred time?

Answer.—There is no sacred time in China. There are practically only three days in the year when it seems more or less obligatory to go to the temple. As far as Sunday is concerned, it is different because business is closed or on that day they have a better chance to go. But fewer of them go. We have a larger group in our church than in any of the others.

The closing address was given by Secretary William L. Burdick, whose words were a challenge to the loyalty of every Christian, every Seventh Day Baptist. He said in part:

There are many things I would like to say. The treasurer has given you a good deal regarding the work of the year, and Mr. Davis has presented to you some things regarding China. I might have told you more, and Treasurer Stillman and the secretary might spend a long time in telling you what that struggle has cost the board in time and money, the open doors, calls for needs, churches that are lagging—from Africa, India, and so on—and the distress that comes to mind and heart because we cannot answer those calls for lack of money and means.

It seems to me that my subject should be Loyalty to Missions. Loyalty to missions means the loyalty to the great oversoul of the universe. It means loyalty to God for he is the author of missions. They are his plan. Personalities are the greatest things in the universe. Missions were designed and established by that being who created the universe and placed world upon world, who stretched out space that we cannot comprehend.

Loyalty to missions means loyalty to him. God made the plan for world-wide missions. Again loyalty to missions means loyalty to ourselves. I am reminded of a sermon I preached thirty years ago in this city, and what a man said to me at that time. What is the most important thing to do? Do good to yourselves. It is man's duty to make the most of himself intellectually and spiritually. The chief thing set forward in the "Forward Movement" established nineteen years ago was to make better men and women, to build up the spiritual life. I do know that it is our privilege to be vastly better. We need to be better and better. We need to do missionary work if we are to be loyal.

I might say that our happiness depends upon our nearness to God. There are certain things that enter into character. There is a transforming of the Holy Spirit. In addition to that there is the going out and working. We are not going to succeed until we are consecrated men and women.

The thing that is going to make us better is not alone our forgiveness by God, but our consecrating all our life in Christian living. Loyalty to missions means loyalty to others. That is a great thing. Everything puts us in the way to reason and work for others. There are reasons

for this. We are debtors to the missions, we are debtors to God and those who have gone before. These are reasons why we should work for others. The world needs it.

I do not say that this is worse than other ages. I say that all hours are crucial. This is a crucial hour in this sense—there is tremendous need in the world today.

There are three great enemies—sin, sickness, and death. It is God's purpose to abolish sin, suffering, and death. This is to be done through Christian missions. Perhaps less than one third of the world's population are Christians.

It is important to establish the kingdom of Jesus Christ. It is ours to do this for Christ, for the sake of the world.

This inspiring service was closed by the congregation singing "O Zion, Haste, Thy Mission high fulfilling."

THE BUILDING BUDGET

TOTAL RECEIPTS TO AUGUST 31, 1938

	<i>Pledges and Cash</i>
Adams Center, N. Y.	\$ 64.00
Albion, Wis.	20.00
First Alfred, N. Y.	
Church	\$ 311.50
Ladies' Aid and Friendly Class	15.00
	326.50
Second Alfred, N. Y.	
Church	\$ 7.00
Union Industrial Society	25.00
	32.00
Andover, N. Y.	3.00
Battle Creek, Mich.	31.00
Berlin, N. Y.	
Church	\$ 15.00
S. S.	10.00
	25.00
Boulder, Colo.	22.00
First Brookfield, N. Y.	
Church	\$ 48.30
C. E.	3.00
	51.30
Second Brookfield, N. Y.	22.50
Chicago, Ill.	
Church	\$ 130.00
S. S.	5.00
	135.00
Daytona Beach, Fla.	
Church	\$ 116.12
Young people's offerings	2.00
	118.12
Denver, Colo.	36.75
De Ruyter, N. Y.	
Church	\$ 70.50
S. S.	10.00
Ladies' Benevolent	5.00
C. E.	5.00
	90.50
Dinuba, Calif.	7.00

Dodge Center, Minn.	
Church	\$ 12.81
Ladies' Aid and S. S.	8.45
	21.26
Edinburg, Tex.	19.00
Ericson, Neb., Rosedale S. S.	3.00
Farina, Ill.	84.00
Friendship (Nile), N. Y.	4.00
Garwin, Iowa	9.20
First Genesee, N. Y.	21.49
Hammond, La.	10.00
Hartsville, N. Y.	25.00
Healdsburg, Calif.	20.00
First Hebron, Pa.	7.00
Second Hebron, Pa.	3.00
First Hopkinton, R. I.	50.70
Second Hopkinton, R. I.	3.25
Independence, N. Y.	38.00
Irvington, N. J.	25.00
Jackson Center, Ohio	28.00
Little Prairie, Ark.	2.00
Los Angeles, Calif.	36.00
Lost Creek, W. Va.	
Church	\$ 78.65
Ladies' Aid	10.00
	88.65
Marlboro, N. J.	
Church	\$ 56.70
Ladies' Aid and Women's Bible Class	7.00
	63.70
Middle Island, W. Va.	35.65
Mill Yard Church, London, Eng.	83.56
Milton, Wis.	
Church	\$ 300.44
Circles Nos. 2, 3, and S. S.	93.32
	393.76
Milton Junction, Wis.	101.75
New Auburn, Wis.	18.30
New York City, N. Y.	165.00
North Loup, Neb.	
Church	\$ 25.78
Boys' Class	2.00
	27.78
Nortonville, Kan.	20.85
Oakdale, Ala.	8.00
Pawcatuck, R. I.	
Church	\$ 421.75
S. D. B. Society	20.00
C. E. Society	5.00
Mothers and Teachers Dept.	5.00
Woman's Aid Society	25.00
	476.75
Piscataway, N. J.	
Church	\$ 74.30
Ladies' Aid	10.00
	84.30
Plainfield, N. J.	
Church	\$ 390.01
Women's Society	50.00
	440.01
Richburg, N. Y., Ladies' Aid	5.00
Ritchie, W. Va.	5.00
Riverside, Calif.	39.50
Roanoke, W. Va.	8.50
Rockville, R. I.	18.00
Salem, W. Va.	
Church	\$ 229.00
Ladies' Aid	25.00
	254.00

RESOLUTIONS OF RESPECT

WHEREAS our heavenly Father, in his infinite wisdom, has called from our society our dear sister, Mrs. Edna Groves, like a great cloud casting its shadows before the sun, so death has cast its pall over the hearts of the members of our society. Therefore, be it

Resolved, That the members of the Ladies' Benevolent Society of the Seventh Day Baptist Church have lost a good, loyal, and faithful member. Long, like the lingering rays of a summer sunset, shall the memory of her life be. God called and she slipped quietly away into the golden mist and found God's morn.

Resolved, That we will hold in loving remembrance the kind words, the helpful deeds, the inspirations for our work received from her whose presence is no longer visible, but whose deeds live on.

Resolved, That we extend to the bereaved family our deepest sympathy and commend them to look to him who doeth all things well.

Resolved, That a copy of these resolutions be given to the bereaved family, a copy put on record in our society, and a copy sent to the SABBATH RECORDER for publication.

Clella M. Snyder,
Edith A. Davis,
Virginia B. Snyder,
Committee.

REPORT OF THE COMMITTEE ON DENOMINATIONAL ADMINISTRATION

To the Seventh Day Baptist General Conference:

This committee recommends the adoption of the following as a substitute for the amendments proposed to the General Conference in 1936, and by the Conference of 1937 referred to this Conference for action:

That the first, second, and third paragraphs of Article 8, Section 1, of the by-laws of the General Conference shall be, and hereby are amended to read "there shall be a Commission of the General Conference (hereinafter called the Commission) nominated and elected in the same manner as the officers of the General Conference, which shall be composed of six members, consisting of pastors and laymen, of whom the president of the General Conference shall be one. The members of the Commission shall be as widely separated geographically as may be practicable, and two members shall be elected each year and hold office for three years, or until their successors are

Salemville, Pa.	
Church	\$ 24.82
Ladies' Aid and S. S.	29.13
	53.95
Scotts Bluff, Neb.	11.50
Shiloh, N. J.	158.73
Stone Fort, Ill.	5.25
Syracuse, N. Y.	13.25
Verona, N. Y.	
Church	\$ 61.00
Pearl Seekers' Class	5.00
	66.00
Walworth, Wis.	
Church	\$ 6.00
Helping Hand Society	5.00
	11.00
Washington, D. C.	5.50
Waterford, Conn.	26.50
Welton, Iowa	5.00
West Edmeston, N. Y.	14.00
White Cloud, Mich.	22.69
<i>Individuals:</i>	
Mrs. M. C. R.	10.00
Westerly, R. I.	6.00
Galesburg, Ill.	8.00
Mystic, Conn.	2.00
Phoenix, Ariz.	25.00
Los Angeles, Calif.	10.00
Pasadena, Calif.	10.00
Highland Park, Ill.	1,000.00
Manchester, Iowa	3.00
Kimball, Neb.	2.00
Sutton, W. Va.	5.00
Beaver Falls, Pa.	10.00
Lawrence, Kan.	5.00
Mansfield, Conn.	5.00
Shanghai, China	5.00
Cashmere, Wash.	4.50
	\$5,241.50

It is estimated that when the small amount of outstanding pledges is received, the total will be sufficient to meet all the needs of this special budget—the actual amount required having proved to be a little less than estimated.

Ethel T. Stillman,
Treasurer.

THE CALL OF THE CARILLON

Dedicated to Old Alfred, by T. A. Gill
Hear those bells a ringing!
'Tis sweet we all declare,
As their voice is bringing
Its call through open air.

This is what they're singing:
"God claims the seventh day;
Go to church, we're dinging!
Prepare without delay."

Sweet those bells keep saying:
"Oh, cease from work today;
It's time to turn to praying;
Remember Sabbath day."

elected so that two members shall be elected each year, and the terms of office of two members shall expire each year; except that upon the adoption of this amendment, two members shall be elected for a term of one year, two members shall be elected for a term of two years, and two members for a term of three years, and as their respective terms of office expire, their successors shall be elected for a term of three years each. No member shall serve on the Commission longer than six years in succession. Vacancies which may occur through death, resignation, or otherwise, may be filled for the unexpired term, either by the General Conference in regular session, or by the Commission ad interim.

"The president of the General Conference shall be the chairman of the Commission."

2. The committee recommends:

a. That the Religious Life Committee be continued with a stated sum of money allotted to it for the promotion of its work.

b. That the Committee to Promote the Financial Program continue; and that it be encouraged to use representatives to promote its work in the different areas of the denomination; and that a stated sum of money be allotted for its use.

3. The committee approves the policy of the Missionary Society and the American Sabbath Tract Society in employing corresponding secretaries and believes these secretaries should give as much time to intensive field work as financial conditions and demands of their other work permit. Further, it recommends that a mere serious attempt be made by all field workers to co-ordinate their programs of work.

4. The committee believes there is a very valuable work to be done among our people by the Woman's Board and believes it should be continued. Since there is another committee that has this matter under advisement, this committee does not believe it to be within its province to make recommendations.

5. In concluding this part of its report, the Committee on Denominational Administration wishes to state that while our methods of denominational administration with the proposed changes may not reach the highest degree of efficiency, yet it believes that our greatest need is spiritual—a recognition of the task and mission of Seventh Day Baptists and a whole-hearted devotion thereto. Also, that a faithful and united use and support of our societies and boards and other agencies for

carrying on our share of the kingdom task would bring about accomplishments of which we scarcely dare to dream.

6. The committee recommends that we express our approval of the faithful and wise work of the Commission during the past year, and adopt its report.

7. The committee recommends the approval of the report of the Committee on Consolidation of Boards and the reference of the report to the Education Society, Sabbath School Board, and Young People's Board for their serious consideration and action, and that the Consolidation Committee be continued, to assist in carrying out the plan.

Respectfully submitted,

Mrs. H. C. Van Horn, *Chairman*,

Elston H. Van Horn, *Secretary*.

REPORT OF COMMITTEE ON SABBATH INTEREST AND PROMOTION

To the Seventh Day Baptist General Conference:

1. We believe that the true Sabbath observance brings a larger blessing and produces a deeper and fuller spiritual experience because of, and in proportion to, our devotion and faithfulness; that Sabbath instruction should be made a vital and integral part of the whole process of training in the home and in the church and its organizations; and that we should endeavor to create a Sabbath atmosphere as an environment, and to instill due reverence for it in the mind, as an inward attitude, rather than by laying undue emphasis upon a prescribed number of things that should, or should not, be done on the Sabbath.

2. We reiterate our firm conviction that Seventh Day Baptists, as a people, have a distinctive mission in the world of upholding the Sabbath truth by more zealously observing it, and more aggressively teaching it as a part of true Christian practice.

3. We reaffirm our characteristic attitude of co-operation with all Christian denominations in pushing the interests of the kingdom of God along all lines of Christian endeavor, without compromise, and without losing sight of the privilege of sharing the Sabbath truth with others.

4. We believe that greater emphasis should be placed on the joys and blessings which true Sabbath keeping brings, and that our people should realize that the greatest victories are

achieved by the heroism of faith, courage, and loyalty, rather than by great numbers or material facilities.

5. We believe we should endeavor to stimulate religious zeal and missionary activities among our churches by encouraging them to make a wide distribution of tracts, leaflets, and other church literature, and that in harmony with this idea, we would particularly urge the wide distribution of our new "Statement of Belief" and its forthcoming exposition.

6. In the interest of Sabbath teaching, we believe study should be given to the question of providing our own Sabbath school helps for children and young people, possibly through the economy of reducing the present size of the *Helping Hand*, as one method.

7. We recommend: (a) That the General Conference request the Tract Society to consider the feasibility of a more extensive service, through its Committee on the Distribution of Literature, among nonresident members of Seventh Day Baptist churches and other isolated Sabbath-keeping people—possibly the reorganization of the "Lone Sabbath Keepers' Association," and that the General Conference authorize that a fund, originally for such a purpose and now in the hands of the treasurer of the General Conference, be used if the plan becomes effective and if the money is needed; and

(b) That we appreciate the good work which has been done through the Tract Society in behalf of isolated Sabbath-keeping groups and pastorless churches by the correspondence and visits of its secretary, and recommend that the work be pressed in the largest possible way with the money and time available, and that a full-time man be put on the field for this work as soon as practicable.

8. We believe that, in the interest of Sabbath observance, a special study should be made of ways and means of providing work for our people which does not require labor on the Sabbath.

9. We have carefully examined the report of the American Sabbath Tract Society and would heartily commend the reports of the corresponding secretary, the leader in Sabbath Promotion, and the publishing house, and recommend that the General Conference adopt the report.

We wish especially to commend the work of the secretary. Its extent and its intensity are of great value to the denomination.

The committee notes with great satisfaction the reported profit of the publishing house, and hopes that this continues.

James L. Skaggs,
Chairman.

MISSIONS

NINETY-SIXTH ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

CORRESPONDING SECRETARY'S ANNUAL REPORT

The duties of the corresponding secretary of the missionary society are many and varied, particularly when the society is carrying on both home and foreign work, as is the Seventh Day Baptist Missionary Society. At the same time the secretaryship offers great opportunities for service, both within and beyond the office, and much of this service cannot be tabulated.

A more or less detailed report of the secretary's work has been given every quarter, placed on file, and published in the SABBATH RECORDER. Therefore, only a summary of the year's activities is included in the annual report.

As in former years, the secretary has furnished material for the Missions Department of the SABBATH RECORDER. This is in accordance with an agreement made by this board with the Tract Society in 1884, by which this board gave up the publishing of the *Missionary Reporter*, and the Missions Department in the SABBATH RECORDER was established. (See Annual Report of 1884.) Since this plan was adopted, the corresponding secretaries of this board have been responsible for the department. It is unnecessary to say that this work takes no little time.

The undeclared war in China has brought new problems to the board and additional work to the secretary. No time and expense have been spared in gathering information regarding the course of events. In doing this the secretary, last September, attended in New York City, a meeting of the secretaries of boards doing work in China, and the annual meeting of the Foreign Missions Conference in Toronto last December, and has constantly kept in touch by correspondence with what other boards are doing regarding the disaster to mission work in China. Throughout practically the entire year the secretary, together with the treasurer, has been

carrying on correspondence with the State Department regarding indemnities and both the withdrawal and sending out of missionaries.

As already indicated, the secretary has spent much time in studying the problems connected with the Preaching Mission, holding conferences with groups of pastors, and conducting the correspondence required in its promotion. One meeting of the Commission on Evangelism of the Federal Council of Churches was attended in New York City, and constant correspondence has been carried on with this Commission.

In addition to the meetings mentioned in the foregoing paragraphs of this report, the secretary has attended the General Conference; two sessions of the Commission; the Northwestern Association, White Cloud, Mich.; the Eastern Association, Berlin, N. Y.; the Central Association, Verona, N. Y.; the quarterly meeting of the Michigan and Ohio Churches, Battle Creek, Mich.; the pastors' conference in Alfred, N. Y.; the farewell service of Rev. Lewis C. Sheafe, Washington, D. C.; and the memorial service for Miss Susie M. Burdick, Alfred, N. Y.

During the year sermons or addresses or both have been delivered in White Cloud and Battle Creek, Mich.; Shiloh, N. J.; Rockville, Hopkinton City, and Ashaway, R. I.; Waterford, Conn.; Hebron and East Hebron, Pa.; De Ruyter, Berlin, Verona, and Alfred, N. Y.; Washington, D. C.; and New York City.

The statistics of our foreign churches have been gathered for the corresponding secretary of the General Conference; the duties connected with the work of the Ministerial Relations Committee have received careful attention; no small time has been given to the preparation of denominational literature; and the annual report of the Board of Managers has been prepared.

TREASURER'S MONTHLY STATEMENT July 1, 1938, to July 31, 1938

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

Dr.
Cash on hand July 1, 1938\$3,229.02
Julie E. H. Flansburg, for foreign missions 1.00
Transfer from Debt Fund savings account 500.00

Toward China field:		
Peoples S. D. B Church, Washington, D. C.	\$ 5.00	
Anonymous	41.67	
Boulder	1.00	47.67
Memorial Board income for quarter ended		
May 31, 1938, additional	77.60	
Semi-annual meeting Minn. and Wis. churches ..	5.40	
Dean A. E. Whitford, Alfred, N. Y.	1.00	
Peoples S. D. B. Church, Washington, D. C.	8.00	
Helen A. Titsworth, Lawrence, Kan.	5.00	
Garwin, Iowa, Sabbath school	5.35	
Julia K. Shrader, Garwin, Iowa	7.50	
For Tract Society	7.50	
Boulder, Colo., Church	9.00	
Mrs. Ruth P. Threlkeld, for Chinese sufferers ..	7.00	
Fouke, Ark., Church	2.34	
Waterford Sabbath school	13.50	
Shiloh-Marlboro Vacation Bible School for Yonah Mt. Church (Bibles and literature) ..	8.50	
First Alfred Church, for relief of Shanghai Mission	5.00	
Milton, Wis.	2.00	
Seventh Day Baptist C. E. Union of New England for native Jamaica workers ...	6.00	
Permanent Fund income	180.78	
Denominational Budget share for July, 1938 ..	312.00	
		<u>\$4,441.16</u>

Cr.		
Interest paid on loan	\$ 69.00	
Ellis R. Lewis, salary	22.92	
Verney A. Wilson, salary	33.33	
W. L. Davis, salary	22.92	
Robert W. Wing, salary	41.67	
Ralph H. Coon, salary	22.92	
Kay Bee, salary	12.50	
Clifford A. Beebe, salary	16.67	
Chas. W. Thorngate, salary	25.00	
A. L. Davis, work in Syracuse	10.00	207.93
Transferred to Debt Fund savings account:		
1% interest saved on notes	\$ 15.34	
July share Denominational Budget ..	42.74	58.08
China payments:		
H. E. Davis, salary	\$ 100.00	
Children's allowance	12.50	
Travel expense	621.76	
Rosa W. Palmberg, retirement allowance	30.00	
Grace I. Crandall, salary	41.67	
Anna M. West, salary	41.67	
Boys' School	16.67	
Principal of Boys' School	33.33	
Incidental Fund	25.00	922.60
Ethel T. Stillman, Treas., Julia K. Shrader gift		
		7.50
G. D. Hargis:		
Salary	\$ 93.75	
Rent	20.83	
Children's allowance	25.00	
Native workers	39.58	
Travel expense	30.00	209.16
W. L. Burdick:		
Salary	\$ 112.50	
Rent	25.00	
Clerk	33.33	
Office supplies	12.28	183.11
Treasurer's expense		
		20.00
L. R. Conradi, work in Germany		41.67
G. D. Hargis, Seventh Day Baptist C. E. Union of New England gift		6.00
Grace I. Crandall:		
Ruth P. Threlkeld gift	\$ 7.00	
First Alfred Church gift	5.00	12.00
The Washington Trust Company, payment account loan		
		1,000.00
Cash on hand August 1, 1938, in Washington Trust Co.:		
Missionary Emergency Fund	\$1,026.96	
General Fund	677.15	1,704.11
		<u>\$4,441.16</u>

ANONYMOUS MISSIONARIES

BY KARL G. STILLMAN

(An Address at Missionary Hour of Conference)

In many ways the year just closed has been one of distinct progress for the Seventh Day Baptist Missionary Society, and yet at the same time it has been a period of great discouragement because of the Japanese invasion of China with the resultant damage to parts of our China Mission property and the complete destruction of other portions. Perhaps the most encouraging achievement of the year from a financial viewpoint is the slow but steady decrease in our indebtedness, which as of June 30, last, amounted to \$16,343.62 as compared with \$19,841.21 on June 30, 1937. This is a reduction of \$3,497.59 for the twelve month period under review. A supplementary effect of this debt elimination is a corresponding saving in interest paid amounting to \$114.31, making our annual interest bill approximately \$950.00. Also our net worth has increased \$4,261.15 during the same period, rising from \$158,749.69 to \$163,010.84. However, no reserve has been established to cover the value of our China losses as their extent is still unknown in exact detail, due to the inability of our representatives to secure permission from the Japanese authorities to visit our properties. It is hoped we may be indemnified in full for losses sustained, but there is a strong possibility that both warring governments may disclaim all responsibility on the grounds that we cannot produce eye witnesses who can give unimpeachable testimony as to those actually causing the damage. Perhaps a conservative estimate of our greatest possible loss, assuming we can collect no indemnity, will be in the neighborhood of \$20,000. Another high light of the year's financial record is the consummation of a sale of our Georgetown, British Guiana, church to the African Methodist Episcopal Church for the sum of \$2,500, which was its original cost to us. Installment payments of approximately \$1,500 have been made in cash with a mortgage covering the balance. Also payments of \$360 have been made out of income received from invested funds to beneficiaries qualifying for ministerial relief, and in spite of reduced revenue from the Denominational Budget all regular obligations and appropriations have been continued and in some cases even increased. However, it is not my intention to repeat in detail my report as treasurer, which has been printed and made

available to delegates, but I do wish to urge you to study it carefully to the end that you become familiar with the society's scope of activity and the expense of participating in such work.

It is the duty and responsibility of this society to foster missionary work in behalf of Seventh Day Baptists according to considered plans formulated by the Board of Managers. We have certain endowment funds consisting of bequests and gifts which have come to us in trust with the instruction that the income therefrom shall be used in carrying out the aims of our organization. Also we receive a share of the United Budget of our denomination and perhaps other special gifts for current needs. All these funds are expended for items set up in our budget, but important though this work may be it is an infinitesimal portion of our real mission which is to induce and encourage all Seventh Day Baptists to become individual missionaries spreading the teachings of Jesus Christ through the example of Christian lives as well as by oral representations.

Most of us are fairly familiar with the names of the twelve apostles, and though we perhaps cannot recite their names glibly, we are reminded of them whenever we read of St. Peter's Church, or the Cathedral of St. John the Divine, or the Brotherhood of St. Andrew, and other religious organizations bearing similarly suggestive names. However, though the twelve apostles are pretty well known, no one knows the name of even a single one of the seventy men who were commissioned by Jesus to do substantially the same kind of work as their twelve more distinguished brethren. It seems quite apparent there were no outstanding men among them. They are spoken of merely as the seventy "others." Because these disciples are spoken of in this general way, we are apt to reach the conclusion they did not count for much in the work Jesus was doing—a conclusion very much in line with the tendency to underestimate the importance of inconspicuous members of society today. But many very valuable contributions to our common welfare are anonymous. The "seventy" do not rank as high as the "twelve" in ecclesiastical history, but their work and accomplishments are far from insignificant.

The Church needs prominent men and women who are leaders in the business world, in social and political life, but more than these

are needed the rank and file, those individuals whose names never appear in the public print; who perhaps are unknown outside of their own neighborhood, yet who can be depended upon to do their part no matter how difficult or how humble. These are the "others" of whom we hear so rarely, but who, like the seventy, are indispensable in the successful accomplishment of every good work.

We, as Seventh Day Baptists, will do well to think of our ministers and missionaries as properly classed with the outstanding and illustrious "twelve," while we ourselves belong with the "seventy others." Though it is unnecessary for us to push into the limelight, we should take a positive stand for the things that make for righteousness and manifest an active interest in that cause. We must not act as though we were ashamed of the cause of Christ by adopting an apologetic attitude toward religion in general, nor in a particular way say we are Baptists instead of proudly asserting we are Seventh Day Baptists.

Today the people of our country are the victims of insidious propaganda in which class hatred is stirred up and fanned into bitterness. We, who number ourselves among the seventy others, should make it our business to disarm prejudice, to break down barriers by being democratic, and to establish points of contact between those who are out of sympathy with one another. Ministers can express interest in the laboring class by preparing well worded resolutions, but laymen in the churches can do far more towards recovering those who have become alienated from the Church. A Christian business man who is open-minded and interested in the problems of his employees and who sincerely and honestly puts himself in their place can do a great deal more than the minister in removing the prejudice which keeps many a working man away from the church; and if the Church of today is to grow as it did in its earliest years, it must include more people from the laboring classes within its membership.

I am a firm believer in the plan under which the Church assumes leadership not only in religious matters but also along educational and social lines of endeavor. There should be organizations of men in clubs or fellowships, as well as the more firmly established women's societies. Entertaining programs should be managed and scheduled in regularly appointed meetings, the character of which should be more or less equally based upon subjects of

an inspirational, educational, or purely recreational nature. Young people's groups should be sponsored and encouraged in the same manner. At reasonable intervals, all groups should be brought together for church night gatherings or outdoor picnics and clambakes, thus welding the church and its auxiliary organizations into a homogeneous unit. Let all of our churches aggressively establish themselves in their respective communities as leaders and sponsors of such enterprises, to the end that instinctively, individual residents will always think of the church first instead of the lodge, the service club, or other organization.

It is time our churches began to grow. Lately, we Seventh Day Baptists have been marking time. Perhaps we have belittled our own ability, thinking we, as individuals, could have no possible influence on the lives of others to the end that they join with us in God's work as typified by our various churches. But this is not true. We have untold power as missionaries without realizing it. We must stop thinking of missionary work as only in some foreign land or obscure section of our own country, and come to the realization that the most productive mission fields are always within our own communities and within the normal range of our vision. Missionary work is not to be undertaken by ordained missionaries alone or even by our chosen ministers. We, as part of the "seventy others" have within our power the opportunity of stimulating deeper interest in the Church in general and of adding to our own numbers in particular. May God grant that we appreciate the power of the authority which it is our privilege to use, even though we are only anonymous apostles.

ANNUAL CORPORATE MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at the Gothic, in Alfred, N. Y., on Wednesday, September 14, 1938, at 2.30 p.m. All duly elected or appointed delegates who have attended the 1938 General Conference are entitled to vote in person or by proxy.

J. F. Randolph, *President,*
R. W. Burdick, *Secretary.*

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 18, 1938, 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 18, 1938, at two-thirty o'clock.

Corliss F. Randolph, *President,*
Courtland V. Davis, *Recording Secretary.*

WOMAN'S WORK

ANNUAL REPORT OF THE WOMAN'S BOARD TO THE GENERAL CONFERENCE

The Woman's Board has attempted "to encourage the work of the women's societies of the denomination, to suggest to them plans and methods, to stimulate the raising of money for our various enterprises, and to enlist the women of the denomination in these enterprises" in the following ways:

1. Whole-hearted and enthusiastic support of denominational and local budgets has been urged.

2. The board contributed to the China Emergency and Relief funds and urged societies to do the same.

3. The board also contributed to the Denominational Building Fund and recommended that societies do the same.

4. Studying *The Moslem World* has been emphasized and many societies have found this mission study very helpful.

5. Mrs. Frank J. Hubbard has continued to represent the Woman's Board on the Woman's Committee of the Foreign Missions Conference of North America. The annual meeting being held in Canada last winter made it impractical for her to be present at that meeting.

6. Mrs. G. H. Trainer represented the board at the annual meeting of the Conference on the Cause and Cure of War which was held in Washington, D. C.

7. Worship service programs have been prepared by Mrs. T. J. Van Horn and printed in the RECORDER each month.

8. Miss Susie Langworthy of Alfred, N. Y., represented the board at the Institute of World Missions at Chautauqua.

9. Inspirational and devotional reading has been urged. Miss May Dixon prepared a list of books and pamphlets suitable for such reading, which was incorporated into one of the board's letters to the societies.

10. Associational correspondents have kept in touch with the board and have worked very effectively with the women of the denomination. Interesting reports have been sent the board from the societies. Many of them have appeared in the RECORDER from time to time.

The statistical report of the associations is as follows: (Due to a slight misunderstanding, the report of the Western Association did not arrive in time to be included in this report.)

Association	Number Societies Reporting	Number Members	Denom. Budget and Bldg. Fund	Local Needs	Total
Pacific Coast	1	65	.....	\$ 284.00	\$ 284.00
Central	5	167	242.00	879.32	1,121.32
Southeastern	5	142	155.92	1,240.21	1,396.13
Northwestern	9	360	405.00	1,829.24	2,234.24
Southwestern	4	46	31.61	54.50	86.11
Eastern	10	335	849.00	1,078.32	1,927.32
Western .....	..	...	.....	.....	.....
Washington Union .....	..	...	.....	.....	.....
	34	1,115	\$1,683.53	\$5,365.59	\$7,049.12

TREASURER'S REPORT

Venie E. Bond, *Treasurer*,
In account with the
Woman's Executive Board
Annual Report, July 11, 1937-July 10, 1938

<i>Dr.</i>	
Balance, July 11, 1937	\$158.07
Denominational Budget	76.65
Gifts:	
Evangelical Society, First Alfred Church	\$ 8.00
Albion Missionary and Benevolent Society	33.33
Verona Society	20.00
	61.33
First National Bank, Salem .....	.98
Refunds:	
Miss Marguerite Carpenter .....	.25
Miss Conza Meathrell	5.00
	5.25
	\$302.28

<i>Cr.</i>	
Miss Marguerite Carpenter, fee for conference at Chautauqua, N. Y.	\$ 3.50
Mrs. E. F. Loofboro, expenses, General Conference, Shiloh, N. J.	25.00
Mrs. Okey W. Davis, Conference programs Printing of Conference reports 1937	2.00
Essay contest prizes	6.75
Mrs. T. J. Van Horn, worship programs Missionary Emergency Fund	15.00
Postage and supplies for officers of board Amount advanced to associational correspondents	2.00
Federation fee (Foreign Missions Conf.) ..	75.00
H. Eugene Davis, relief work in China ..	11.00
Harold R. Crandall: (as requested by Albion Society)	10.00
China Mission	13.00
Home Missions	5.00
Ministerial Relief	5.00
Jamaica Mission	5.00
	33.00

	\$228.30
Balance, July 10, 1938	73.98
	\$302.28

Examined, compared with books and vouchers
and found correct.

Sylvia K. Davis.
August 18, 1938.

ANNUAL MEETING OF EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held at 2 p.m. on October 9, 1938, at Alfred, N. Y.

L. R. Polan,
Recording Secretary.

THE RESIGNATION OF DOCTOR CROFOOT

General regret will be registered over the resignation of Dr. Jay W. Crofoot, president of Milton College for the past seven years. Doctor Crofoot has carried Milton College through a period of distress and depression when many of the smaller colleges have been obliged to cease action entirely.

Doctor Crofoot's optimism and his excellent administration have continued Milton College to the very peak of its long-standing reputation as an educational institution. We bespeak for him a future which he deserves. His going from Milton is a loss to our educational institutions.

Milton College is one of our oldest higher educational centers in the state. It always has gone forward with a good name and a splendid reputation. We shall hope that the new administrator of its affairs is to come armed with as many fine ideals as Doctor Crofoot.—*Editorial Janesville Gazette* (August 23.)

[The Milton Telephone has the following to say.]

Dr. J. W. Crofoot placed his resignation in the hands of the board of trustees on July 13 at the annual meeting. He stated that his resignation would take effect on July 1, 1939.

He desired, he said, to give the board ample time to make plans for the future.

Doctor Crofoot is the fourth president of Milton College, and when he leaves the campus next year he will have served the institution as president for eight years.

When Doctor Crofoot arrived in Milton from Shanghai in August, 1931, he left behind him in China missionary labors in a field of great importance. But he conceived of his new work in Milton as equally important. This work in his eyes was the education of youth under definite Christian influences.

Whatever work Doctor Crofoot decides to take up will always be pursued by him with the same devotion to duty and high ideals which he has displayed throughout his career.

First Waiter: "So I asked if his grapefruit was juicy."

Second Waiter: "What did he say?"

First Waiter: "He just looked at me, but I read the answer in his eye."

—*Watchman-Examiner.*

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am nine years old. When school starts I will be in the fifth grade. I take piano lessons.

We have twin goats which are named Polly and Molly. Their mother's name is Skippy, their grandmother's name is Winnie, and their aunt's name Estrella.

We have eleven one-year old hens and seventeen young hens.

We live in Milton and go to Milton State Graded School.

Your RECORDER friend,
Milton, Wis., Oscar Burdick.
August 18, 1938.

Dear Mrs. Greene:

I thought I would write to you before school started.

There is going to be a flower show, August 24. I am going to take a bouquet of flowers and a bunch of carrots.

School will soon start and I will be in the fourth grade.

Your RECORDER friend,
Milton, Wis., May Burdick.
August 18, 1938.



Dear Oscar and May:

I know you will forgive me if I wait until next week to answer your letters, for this week I have something more interesting for you.

Lovingly your friend,
Mizpah S. Greene.

Dear RECORDER Boys and Girls:

There was once a little girl named Helen Whitford, who, not so many years ago, was one of my RECORDER girls. She is no longer a little girl and perhaps thinks she has outgrown the Children's Page, but I still claim her as one of my large RECORDER family. She was one of the sweet singers in our Conference choir this week.

If you will look carefully on this page perhaps you will discover how I know Helen liked to read the SABBATH RECORDER. I'm pretty sure she does to this day and hope she, yes, and every one of my RECORDER children, will always love to read the SABBATH RECORDER, as I have ever since I can remember.

Your loving friend,
Mizpah S. Greene.

JOHNNY'S TASK

(Concluded)

"Say John, do you care if we pull up these weeds?"
We have to get something our bunnies to feed."
"No," said Johnny, "take all that you will, There are enough of them there both baskets to fill."
So they pulled up those weeds, almost every one,
And both baskets were heaping when they were done.
Then off with their baskets they went with a clatter.
Leaving the potato patch looking much better.
And Johnny thought, "There the worst part is done;
Let them do the work and I'll have the fun."
Then some one came running, it was Billy and Joe,
And each had a bait box and each had a hoe.
They cried, "Can we dig in your garden for bait?"
We want to go fishing, and it is getting so late."
"Sure," said John, "Here where I've got the weeds out
You can fill both your boxes without any doubt."
They both set to work, and how the dirt flew,
The whole patch was dug over before they were through;
And as they were careful the potatoes to spare,
The patch as a whole looked pretty fair.
And Johnny thought, "There, I have found the best way,
Let others do the work and I'll take the pay."
When Johnny's father came home that night
He found Johnny waiting, filled with delight,
Anxious to take him down and display
The fine job of hoeing he had done that day.
That the potatoes looked good his father agreed,
And then asked him what he had done with the weeds.

A few more questions brought the whole story out, And as to who did the work, left not a doubt. Said father to Johnny, "Hurry and go Bring Jimmy and Freddy and Billy and Joe Up to the house, for I want to see All the boys who have been working for me." A few questions asked made the whole matter plain, And the looks of the potato patch served to explain. Said father, "Here is fifty cents each to Jimmy and Fred, And I hope their bunnies were sumptuously fed; Here is fifty for Billy and fifty for Joe; Next time you go fishing just let me know. I have nothing to give to those who will shirk And then take the credit for doing the work."

Mrs. Julia Maxson.

Little Genesee, N. Y.

OUR PULPIT

BUILDING ON A SURE FOUNDATION

BY REV. BOOTHE C. DAVIS

(Sabbath morning at Conference, Plainfield, N. J.)

Text—Matthew 7: 25. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock."

The parables of Jesus are graphic word pictures of spiritual truths. None is more graphic than his picture of a house in a storm. You can almost feel the impact of the rain, the wind, and the floods. You can sense the security of the house on the rock, and the peril of the house on the sand.

In this Conference sermon I desire to discuss a building program for the erection, on a sure foundation, of a spiritual building, by Seventh Day Baptists.

We are at present interested in the project of raising the current budget for the Denominational Building in Plainfield. We all hope for the success of that project. We also hope for an adequate endowment, ultimately to be raised, which will produce the maintenance for that building, without special annual solicitation. But that is not the building of which I am now speaking, important as that project is, and vitally related, as it is, to the more enduring building I am to discuss with you today.

The building to which Jesus referred in this parable is not made of bricks and stone. It is made of character, of men's lives and affections, and of their loyalties. It is made of understanding and obedience, of courage and

sacrifice, of toil and suffering. It is composed of individuals attached to principles and ideals that can weld men together into groups; into churches, into a denomination, and into a spiritual building that can stand when the temptests rage and the floods beat against it, because it is on a sure foundation, the rock Christ Jesus.

Any analysis of a building program must include the foundation, the materials, the design or uses of the building, its resistance to the storms, and its permanence or future outlook. These five requisites are essential to any building program. Let me repeat them: A good foundation, well chosen materials, adaptation to uses, resistance to the elements, and permanence or future outlook. To all these let Seventh Day Baptists take good heed.

I. *The Foundation.* Seventh Day Baptists have seen enough of the storms in our three hundred years of history, to know the value of a rock foundation. It is easier to know the perils of a sand foundation, than to know how to find the rock and to plant our footings upon it. Jesus gave, in this parable a standard by which we can measure the substance that must be found in the rock foundation. He gave us a key to the identification of the qualities in the indestructible foundation. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock." Jesus who himself is the eternal "Word," sent from God to reveal the Father, and to interpret his will as recorded in Holy Scripture—this eternal "Word,"—Jesus and his teaching must be the test of the foundation, whether it be the rock or the sand.

Men have been telling us much, of late, that the mission of the church is to preach a "social gospel." There is no doubt that Jesus included human brotherhood and social service in his teaching. But these activities are the results of more fundamental experiences. They are not a substitute for a gospel of salvation through faith in Jesus Christ.

No man can study the sayings of Jesus and limit religion to charity, social benevolence, or economic readjustments. Good and important as these social amenities are—and Jesus preached and practiced them—they are but the attendant consequences of religion and are not to be substituted for a religious experience. Jesus preached the doctrine of a *new birth*, and of a transformed life—a doctrine of personal salvation from sin. He

preached of the witness of the spirit, of the peace of forgiveness, and of the hope of immortality.

The Sermon on the Mount is an appeal for personal righteousness. There are no substitutes for a "thirst after righteousness," for "meekness," or for "purity of heart."

We hear Jesus saying, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He talked, therefore, about a rock foundation inherent in law and in Christian doctrine.

It is easy for us in these days to substitute acts of charity and sentiments of solicitude for the underprivileged, for a vital religious experience and a personal loyalty to Christ and his Church. We join fraternal organizations, or only pay taxes, and think we are helping in a hundred charities. We subscribe to some communistic sentiment, or some slightly veiled propaganda, and forget that it may be, in effect, a boycott of our democratic and commercial institutions.

The so-called "Christian co-operatives" appear to many to be such veiled propaganda. It is a strong appeal when made to uninformed and misguided prejudice against our American economic system, called "capitalistic," but it is not necessarily Christian. It may be Christian adaptation for Father Tomkins and his Catholic mission in the remote fishing village of Little Dover, in Nova Scotia; or it may be so in the mission stations of Japan; and yet not be a sane Christian program for Alfred or Plainfield.

Well meaning people may disable, in the name of religion, the economic activities of our communities which maintain the institutions of the Church, of education, and social welfare. The church may well seek to make these agencies more spiritual, and more effective in their support of religion; but it has no warrant, in the teachings of Jesus, for their alienation, or for their overthrow; and for the Church to proceed in that direction is to do so at its peril.

Uninformed, though well-meant, movements of this kind often play into the hands of the enemies of the Church. They are no substitutes for religion, and may prove to be the sand foundation of a Russian republic, instead of the Rock, Christ Jesus.

Jesus' most penetrating sayings—his most searching "Word"—had to do with ourselves. "Ye must be born again" he told Nicodemus. "Go and sin no more" was his word to every sinning soul.

He taught that before we can love our neighbors as ourselves, we must love God supremely; and that only the pure in heart shall see God. It is little that fraternal societies, service clubs, or economic readjustment parties, can do for their members, until the heart is right in the sight of God. "Christ must be formed within you, the hope of glory," before your feet stand on the sure foundation of his word.

The basic doctrines of Christian faith preached by Jesus must be accepted and followed, if we, as individuals or as a denomination, are to build on the sure foundation. Why should Seventh Day Baptists be afraid of the word "doctrine"? It is a word used more than fifty times in the Bible, and Jesus himself used it a dozen times in his preaching. God, Christ, the Holy Spirit, the Holy Scriptures, the new birth, salvation from sin, the Sabbath—these and many more of his teachings make up the body of Christian doctrine, now calling for a re-study by the churches and denominations. Many religious leaders, in alarm, are rethinking the doctrines of Christianity, and re-evaluating the heritage of the Church. A "Godless Russia," and a "Christless Germany" shout aloud the peril of the Church when it moves from its doctrinal foundation. Signs of the approaching storms are coming across the seas, and are not wanting in our own country. Seventh Day Baptists need to make sure of our foundation.

Fortunately we have already begun preparing for this storm. This Council-Conference is an evidence that we are aware of changing conditions and new problems. In our recent revision of our "Statement of Belief," we have made progress toward this preparation, in a re-study of the doctrines of religion as held by Seventh Day Baptists. The general distribution and the repeated calls for copies of this revised statement, reveal a growing appreciation of our doctrines, as a people, and an interest in them not before manifest in many years. This is a refreshing indication that we are looking to our foundation as a security against storms that are now threatening from many quarters.

II.—*The Material for a Spiritual Building.* Jesus indicates, in this parable, three elements

in the quality of the materials or kinds of people, that can be built into a spiritual structure on a sure foundation. First, "whosoever." "Whosoever heareth these sayings of mine and doeth them." This whosoever gives a universality to the opportunity, the invitation, and the duty to participate in the formation of that spiritual building. I thank God for that "Whosoever"—that universal opportunity. It is like the "whosoever will, let him come and partake of the water of life freely." *Whosoever!* My friends, Jesus excludes no one except the man who refuses to hear and do. There is no other conditioning hindrance to participation in his kingdom building.

A second element in this specification for building material, is that the building shall be composed of hearers of the "Word." Preoccupied, selfish, conceited, careless people who will not take the time or the trouble to hear, are excluded from the building materials, together with all the ungodly, and all vile sinners, because they will not hear the divine voice which would speak to every soul.

A third element in this enumeration of qualities, is that of *doers* of the Word. There are those who hear but do not do. The rich young man heard Jesus; "but he went away sorrowful, for he had great possessions." He was selfish and miserly—unwilling to do the sayings of Jesus.

In the parable of the sower there are those who hear; but "The cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the Word and it becometh unfruitful." They are the people who hear, but will not do. A few verses earlier in this same chapter of the text, Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Thus we have in the materials for this spiritual building, universality of opportunity, limited only by voluntary *acceptance* of the opportunity. But this material must also be voluntary *hearers* and voluntary *doers* of the Word, to be acceptable for the building.

Again, I thank God that religion is *voluntary*. There is no coercing of materials into this building that is on a sure foundation. If we find a place in it, it will be because we choose to do so. "If any man will do his will he shall know of the doctrine."

There is no dictatorship in this program of religion, or in the architecture of this kingdom

building. Evangelism? Yes. A gospel of good news? Yes. An organized Church, the body of Christ? Yes. Missionary fervor, and an aggressive program for the extension of the kingdom? Yes. But no coercion—no "steam roller" process, no "high pressure salesmanship"—Only the sweet persuasiveness of the love of Christ, who says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

But Christ will *coerce* no man. If we are to go out and compel men to come in to the gospel feast, it is to be done by the persuasive power of the invitation. Only willing and glad obedience are acceptable qualities in Christ's building materials.

III.—*The Architecture.* Building plans must be adapted to the uses of the building.

Jesus did not spend much time in discussing the machinery of organization. His emphasis on character, faith, and doctrine, seems to imply that, if the Church is built on the true foundation, its machinery of organization may be left to develop, so as to meet needs and conditions from generation to generation.

We have only two recorded references of Jesus to the church, in all his ministry. The first is in Matthew 16: 18, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Protestants believe this is the rock of confession that "Jesus is the Christ," which Peter had made, and not the person of Peter, whose name was "Petros," a rock, as Roman Catholics assert.

The second is in Matthew 18: 17, "if he neglect to hear thee, tell it to the church"; an instruction in reference to the settlement of personal differences between brethren. Is it not significant that Jesus mentioned the church but twice, while he mentioned "doctrines" a dozen times in his teaching?

The church which Christ founded is an organism. Because it has life, it has continued to grow and develop throughout the centuries. Its organizations and agencies have been adapted to uses and needs from period to period—sometimes wisely, sometimes unwisely, depending upon the wisdom and Christian spirit of its leaders.

Within the first century after Christ more than a hundred references to the Church are recorded in the books of the New Testament

following the gospels. Within that period the Church began to take on the elaborate organization which Jesus left it to develop for itself. Changes, reforms, and modified programs have marked the succession of the centuries.

It is for that reason that Seventh Day Baptists hold that there is no patent on any particular machinery or program of work; and that each generation is responsible, before God, for the effective accomplishment of its tasks in the light of present needs. Needs and opportunities must be weighed in the light of our Christian faith, our reason, and our experience; and plans and programs and machinery must be adapted to uses.

We have had societies and boards and commissions. We have altered, enlarged and abolished certain agencies, as wisdom seemed to indicate from time to time. This Council-Conference is now surveying and weighing the efficiency of our present organization and denominational set-up. If I rightly understand the president of Conference, and the spirit of the Commission, this is not in an alarmist scare.

It is not in the psychology of a crisis hysteria; but it is in recognition of progressive developments, of new opportunities and tasks, with the new era and conditions which we now face.

It is to avert crisis by keeping our feet on the sure foundation, with our faces toward the future, that we are making this reverent and careful study of our agencies, resources, and responsibilities.

What we shall do about missions, about publications—and I hope *that* will be *much*, for I am distressed for fear that we are now using income from endowments and money given for tract publication, to pay deficits on *Recorder* subscriptions—what we shall do about young people's work, and religious education, about the Denominational Building, and all the rest, must be determined in the light of present day conditions; and of international, social, and economic shifts which this generation finds teeming with new problems, opportunities, and responsibilities.

So I thank God that the Christian architecture does not have to be Greek or Romanesque or Gothic or Colonial; but that Jesus has left us with the principles, the liberty, and the brains to develop it for ourselves, under the guidance of the Holy Spirit whom he promised to send into the world to take of the things of God and show them unto us.

IV.—*The Test of the Storms.* Storms are no new phenomenon in nature or in religion. God seems to have provided that the oak shall grow strong in proportion to the buffeting it receives from the storms. Religion has thrived on persecution.

Jesus said, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

The storms which swept Peter and Paul, John Rogers and John James into eternity, were of one kind. The storms which met Luther and Wesley, Jonathan Edwards and Jonathan Allen, were of another sort. The storms we have to meet today may differ in kind from any thing in the past, but the principles by which the storms test men's characters are ever the same. Truth is eternal. The truths for which we stand and the principles on which our building must depend for security can never change.

These principles demand vision, courage, loyalty. With these, if we are founded on the Rock, Christ Jesus, Godless communism, Christless nazism, worldly indifference, or economic changes will not sweep the Church from its foundation.

V.—*Permanence, and Future Outlook.* Now, what shall we say of the future for Seventh Day Baptists? Why the permanence on the rock, if there is no future outlook? Why a future, without a work to be done, and a program to be carried forward?

If the philosophy of religion and of the Church is in accord with what we have found Christ to teach and to imply, in his sayings, as we have analyzed his teachings this morning; then the future is to be a changing and developing future. There is no recipe of the past adequate for the details of organization and work for the future. Only principles are eternal, as God and immortal spirits are eternal. Machinery and methods are not ends in themselves. They are only means to accomplish ends, therefore they must change.

The Seventh Day Baptist denomination did not take the form of an organized existence for sixteen hundred years after Christ lived and taught. It arose in the seventeenth century to meet a felt need. Its development has been a process of gradual change. Its organizations are not eternal. Only its truths are eternal. The organization must be adapted to the needs of the time, as an instrument to carry the truth to others.

O B I T U A R Y

It is the mission of Seventh Day Baptists to carry the truth of the Sabbath, together with all the other doctrines which Christ lived and taught, to the knowledge and acceptance of all men, whether outside the Church or within all the various churches and denominations of Christendom. The very success of that mission will, of necessity, radically modify the organization of the instrument to be used of God for the accomplishment of this end. May God hasten the day!

We have lamented the shrinking numbers enrolled in many of our churches in America in the recent passing years. I share that regret, while I rejoice with you in the growing numbers of Seventh Day Baptists in other lands.

It is a more vital test, however, of efficiency in the instrument, to ask whether the Christian world as a whole has gained in these years any broader knowledge or keener appreciation of the principles for which Seventh Day Baptists stand. Here, too, we have not measured up to our desires and our responsibilities. But we have, I believe, under God's guidance, been making greater progress in this direction in the past quarter century, than ever before in our history. The leaders of Christian bodies in America and Europe and in the Orient, today, know better and more sympathetically Seventh Day Baptists, and what they stand for, than ever before. I cannot here enumerate the proofs of this statement as I know they exist, after close observation for more than half a century. The proofs may be found in education, in missions, and in church councils in America and in Europe.

What then, shall we say of the future? Shall we plan retrenchment and talk defeat as though we were not building on the sure foundation, Jesus Christ, and his Word? God forbid!

With "truth eternal" as our slogan; with "vision, courage, and loyalty" as our motto; and with our building erected on the sure foundation—what though the rains descend, and the floods come, and the winds blow and beat upon that house?

It will fall not, for it is founded upon a rock! God keep us building on the rock!

"Who's that talkative woman over there?"

"My wife."

"Sorry. My mistake."

"No, mine."

—*Watchman-Examiner.*

LARKIN.—O. Eugene, oldest son of George Sheffield Larkin and Anna Sheppard Titsworth, was born in what is now Dunellen, N. J., on May 6, 1855, and died in Milton, Wis., August 12, 1938, following several months' illness.

He was graduated from Milton College in 1878, and after teaching in Big Foot Academy in Walworth County and in the public school at Viroqua, entered medical school in New York. He was graduated from the medical school of Northwestern University in Evanston, Ill., and practiced in Deerfield and Albany, Wis., before going to Chicago.

He was married to Lillian May Graves of Albany, Wis., on May 14, 1890. Dr. and Mrs. Larkin were notable in their hospitality, their home in Chicago being open to their many friends, and especially to Seventh Day Baptists who found themselves otherwise alone in that great city.

Early in life Doctor Larkin joined the Seventh Day Baptist Church. He was one of the first deacons of the Chicago Church, and till the day of his passing continued to carry its burdens on his heart.

He is survived by his youngest sister, Mrs. Jay W. Crofoot, of Milton, Wis.; and his daughter, Mrs. Paul Ewing, of Glen Ellyn, Ill.; and three grandchildren: Barbara, Robert, and Nancy Ewing. Memorial services were conducted in Milton at the Crandall Funeral Home on August 15, 1938, by Pastor Carroll L. Hill. Interment was in Milton cemetery. C. L. H.

TOOTHMAN.—Ina Mae, daughter of E. G. and Lillie Bond Bee, was born at Berea, W. Va., April 10, 1895, and passed away at her parent's home, Roanoke, W. Va., June 10, 1938.

She was united in marriage to William Lark Toothman June 16, 1917. To this union were born: Helen Louise, Robert Arden, Sarah Josephine, Clara Belle, and Etna Anna.

Mrs. Toothman was baptized in early life and joined the Seventh Day Baptist Church of Berea, W. Va. She patiently endured suffering during the last months of her life. Farewell services were conducted by her pastor, E. F. Loofboro, and she was laid to rest in Hevener Cemetery. E. F. L.

RECORDER WANT ADVERTISEMENTS

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

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

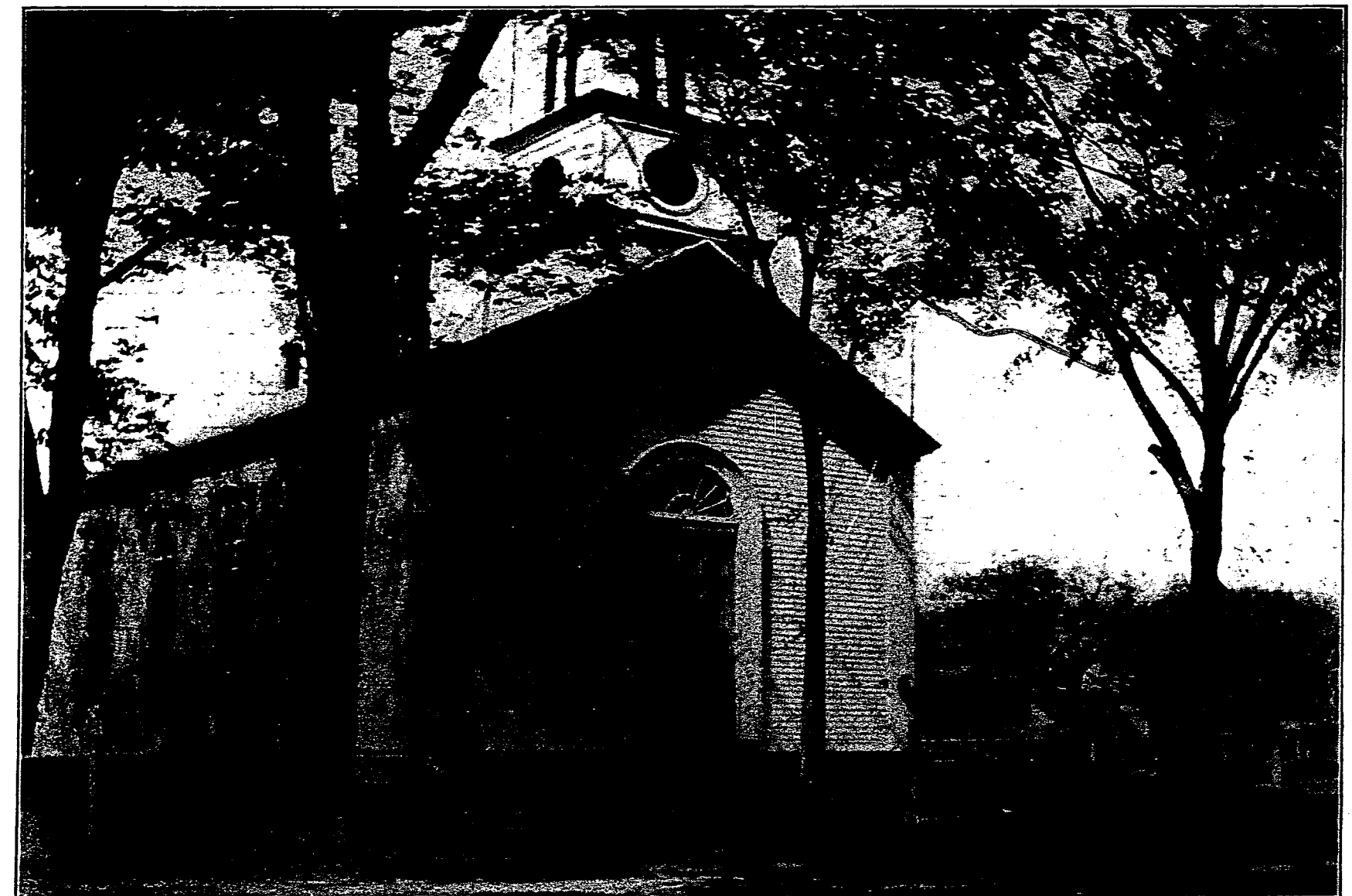
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 125

SEPTEMBER 12, 1938

No. 11



Co-operating Churches in Conference Entertainment
PISCATAWAY S. D. B. CHURCH, at New Market, N. J.

(The mother church)

(Plainfield Church on last page)

Conference Number

No. 3