

ought to set the best example of careful, respectful law observance and not wink at evasion or violation of the law by others.

Finally, we come to Christ's teachings about service and how they make for good citizenship. Christ stood for correction of injustice and the alleviation of suffering. The good Christian citizen feels a personal responsibility for helping others. He stands for finer schools, worth while reading, more wholesome amusements, cleaner business, and for all progress that points toward realization of Christian ideals in life. Because he is a Christian, he gives all the more freely of his time, ability, and means for the betterment of society.

TO BE A CITIZEN

Most of all one needs a moral spine,
Erect, reliable, and superfine.
Not horizontal, just to bear a load
Like beasts along the dusty field and road;
But vertical, to hold life's standards high,
Like signals to the throng a-passing by.
And whether men may coax or smile or frown,
It must not swerve nor cringe nor knuckle
down.

If graft or flattery or fame beguile,
That moral spine must back us all the while.

—Mary C. Curry in "The Union Signal."

OBITUARY

BOYD.—John Charles—at Salemville, Pa., died from a paralytic stroke, July 21, 1938. He was born in St. Louis, Mo.

At the age of twelve he was compelled to make his own way, and came to Pennsylvania when a young man. He was married to Miss Nettie Kagarise, daughter of Rev. and Mrs. J. S. Kagarise of Salemville, July 25, 1911.

He became affiliated with the Seventh Day Baptist Church of this place and remained a loyal member till his death. He is survived by his widow, eight children, and four grandchildren.

Funeral services were conducted by Rev. Frank R. King. Interment was made in the Salemville cemetery. F. R. K.

CHAMPLIN.—Annie M., daughter of Samuel and Sarah Thomas Merritt, was born in North Stonington, Conn., August 26, 1847, and died at her home near Ashaway, July 11, 1938.

She was united in marriage to George S. Champlin who preceded her in death many years. To this union were born two daughters and one son who survive her: Mrs. Ida C. Briggs, Mrs. Ella C. Green, and George A. Champlin, besides seven grandchildren, three great-grandchildren, and several nieces and nephews.

She joined the First Hopkinton Seventh Day Baptist Church March 10, 1888, by letter from

the Second Hopkinton Church, where she joined by baptism May 5, 1866.

Farewell services were held at her late home and interment made in Oak Grove Cemetery, Ashaway, her pastor, Rev. E. T. Harris, officiating. E. T. H.

CRANDALL.—Philip Sherman Crandall, son of C. Milford and Euphemia Greene Crandall, was born in Andover township in the Independence community, November 27, 1916, and died at the State Hospital, Ovid, N. Y., August 7, 1938.

He united with the Independence Seventh Day Baptist Church when he was eleven years of age and has been a faithful and conscientious member in the church, Bible school, and young people's society. His love of flowers and nature brought him near to nature's God.

He is survived by his parents; two brothers, Edward W. and Wayne N.; and one sister, Maxine.

Farewell services were held from the home and the Independence church, August 9, 1938, conducted by Pastor Walter L. Greene assisted by Rev. Edgar D. Van Horn. Interment in Alfred Rural Cemetery. W. L. G.

WOLFE.—Charles C., aged 63, youngest son of John D. and Susanna Wolfe, died at Salemville, Pa., July 5, 1938, after a long illness.

From early life he was a member of the Salemville Seventh Day Baptist Church, serving long years as chorister, deacon, and Sabbath school superintendent. For many years he taught school, and later followed carpentering.

On April 21, 1897, he was united in marriage with Minnie Shriner who survives him with one daughter, Miss Huldah, and a foster daughter, Mrs. Hazel Gochnour.

Funeral services were conducted by Rev. Frank R. King and interment was made in the Salemville cemetery. F. R. K.

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.

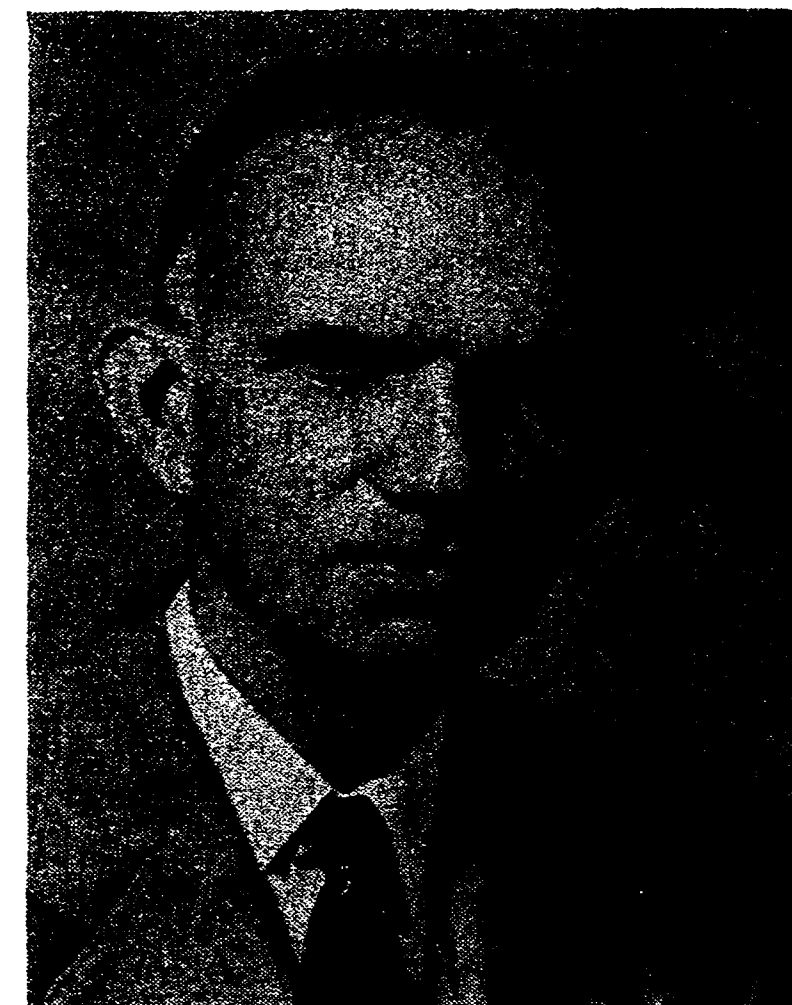
LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

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AUGUST 29, 1938

No. 9



Conference Number

No. 1

COURTLAND VAN HORN DAVIS

President

Seventh Day Baptist General Conference
Plainfield, N. J., August 23-28, 1938

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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Vision These three words — connoting **Courage** great ideas and large with possibilities of noble achievement—stand at the head of the General Conference program of 1938, held at Plainfield, N. J. When some have an early opportunity to read these words, the 136th anniversary, and the 126th session will be at least half over. Adjournment will have been made before others will see this issue of the SABBATH RECORDER.

Your president's address is found in the Pulpit Department and his strong face looks out at you from our front cover.

Hard and earnestly has the president wrought during the year to bring our work along with its culmination in this Conference. He has given untiringly and without measure of his time and thought, and deserves the highest possible co-operation toward achievement of the ideals of his program, on the part of the entire denomination.

This Conference is combined with a Seventh Day Baptist Council, the second Council ever held by our people, the first being convened in 1890 in Chicago, and is in accord with a recommendation made in 1937 at Shiloh, N. J. It reads that "the program of the 1938 Conference be largely a construc-

tive survey council to study and appraise our denominational work, and to point us the way in which we may better advance the cause and kingdom of Christ with larger vision, renewed courage, and deeper loyalty."

For two days the Council committees have been deeply engrossed in surveying and appraising the set-up of denominational machinery. As this issue comes from the RECORDER press, reports from the various committees will begin having their hearing. It is too early to know what Conference's reaction to them will be.

The entire program is constructed around these objectives and with the purpose of finding for them as large a realization as possible.

Realizing the need of prayer, much time in midst of busy sessions is set aside for that purpose. The beauty and value of worship are cared for in devotionals, vespers, and praise services.

Spiritual addresses are provided on various programs and stirring sermons are being preached at the evening services. Sabbath evening is a high point, with Rev. James L. Skaggs, Salem, W. Va., delivering the sermon on "The Abundant Life," and leading the "conference" meeting. Dr. Boothe C. Davis of Alfred, N. Y., and Daytona Beach, Fla., preaches Sabbath morning on "Building on a Sure Foundation." (Underscore the editor's.) Other sermon messages are by Rev. Claude L. Hill of North Loup, Neb., "The Living God and His Living Church"; and by Rev. H. Eugene Davis of Shanghai, China, "What Doth Jehovah Require of Thee?"

A full line of activity is provided on this program for young people—from kindergarten to early adult age. The older young people will have places on the various fourteen Council committees, and will present their special program Sabbath afternoon. The "teen-agers" are led in their various conferences by Rev. Harley H. Sutton of Little Genesee, N. Y., assisted by Miss Ruth Hunting of Plainfield. Several youth meal-conferences are scheduled.

"Vision?" Yes. "Where there is no vision the people perish." **Courage?** Yes. "Only be strong and of good courage . . . and then thou shalt have good success." **Loyalty?** Yes. "Be thou faithful (loyal) unto death, and I will give thee a crown of life."

Right zealously and happily are delegates beginning their work.

Commission Meets The Commission of the General Conference met in the Tract Board Room of the Seventh Day Baptist Building, beginning at 2.30 p.m., the Wednesday preceding Conference opening. This was the seventeenth. Three sessions a day, ten sessions in all, were filled with deliberations and plannings.

What is this Commission, and who compose it?

1. **What?** The Commission is a body of men elected as other officers of Conference are elected, to serve a term of years, whose duty it is to meet at certain times "for deliberate and mature consideration of subjects of vital interest to the denomination." Its duty is to represent the General Conference, "carefully considering from time to time the various matters" described in certain articles of the constitution, "advising the various denominational boards and societies when requested by them, respectively, and providing for the program of the annual session of the General Conference." It shall "perform such other duties as the General Conference may impose."

2. **Who** compose the Commission? At present there are five men, elected each for five years; three other men—representing, respectively, the Missionary Society, the Tract Society, and the Sabbath School Board; and the president of Conference. The corresponding secretary of the General Conference is the recording secretary of the Commission, though not a voting member. The expenses of the personnel of the Commission are borne by General Conference with the exception of those who represent the societies or boards. Their expenses are paid by their respective boards. While this is true, it is well, however, to bear in mind the fact that all expenses come ultimately from the same people.

We present a picture on another page of the Commission that has this past week been sweating (literally) through our problems. Orville Bond of West Virginia found, at the last minute, that conditions in his public work would not permit him to come.

Beginning in point of service, the other members are as follows: Harold O. Burdick, professor of biology, Alfred University, Alfred, N. Y., chairman; Paul H. Hummel, cattleman, Boulder, Colo.; D. Nelson Inglis, professor of modern languages, Milton, Wis.;

John H. Austin, draughtsman (C. B. Cottrell and Sons), Westerly, R. I.; Corliss F. Randolph, president American Sabbath Tract Society, Maplewood, N. J.; William L. Burdick, corresponding secretary of the Missionary Society, Ashaway, R. I.; Carroll L. Hill, pastor Milton Church, representing the Sabbath School Board; Courtland V. Davis, president General Conference; James L. Skaggs, pastor Salem, W. Va., Church, secretary.

Of these Paul Hummel came farthest, and by "covered wagon"—at a rate of speed and consequent slaying of time that would have astonished his ancestors traveling west sixty years ago, by covered wagon. Sixty and sixty-five miles an hour in the wide western and open spaces are reported by some who rode with him.

Next week we will print the report of this Commission as acted upon by Conference.

American Bible Society Reports The One Hundred Twenty-second Annual Report of the American Bible Society has just come to hand. Received through the courtesy of the society's secretaries, it is especially appreciated. It is a volume of three hundred pages, attractively backed in red, and about the dimensions of our *Conference Year Book*.

It contains pictures illustrating the work carried on by the society all over the world. More than twenty-seven million volumes of Scripture were distributed last year, of which the American Bible Society circulated 7,328,550. "Most of them were sold, not given away. The society believes that when a book is sold it is on the way to becoming the purchaser's in a deeper sense." However, most of the books are sold below cost; none with any profit in view.

Within the year the number of languages into which the Scriptures have been translated has passed the thousand mark—1,008, to be exact.

The book is not merely a feat of compiling statistics. First hand reports of the experiences and observations of secretaries of the society, agents, colporteurs, correspondents, and other workers make it not only valuable as a book of reference, but as a source book containing a wealth of material "that pulses with the life of one of the greatest forms of missionary service in the world."

"Nine tenths of the people of the world" if the Bible is put into their hands and they are taught to listen or read, can "now hear in their own tongue, wherein they were born, the wonderful works of God."

Conference Gets Under Way The 126th session of the General Conference began formally on Tuesday evening, with a beautiful and helpful vesper and devotional service conducted by Miss Evalois St. John. Thoughtful meditations on "Larger Vision," "Renewed Courage," and "Greater Loyalty" were interspersed with appropriate music, two tenor solos being rendered by Rev. Albert N. Rogers of Waterford, Conn. His song themes were "The New Christ," and "Fight the Good Fight." The choir rendered two chorals, "Grant Us to Do With Zeal," and "Commit Thy Ways." The choir of the local church under the able leadership of Dr. Howard S. Savage at the organ was re-enforced by singers from various other Seventh Day Baptist churches.

The Conference was formally welcomed by Rev. Trevah R. Sutton, pastor of the "mother," Piscataway, Church—organized in 1705, and by Rev. Hurley S. Warren, pastor of the Plainfield Church, organized in 1838.

If any of the visitors had questioned the hospitality of the co-entertaining churches these welcomes must have dispelled all fears. Listen to Mr. Sutton:

Another year has rolled by. It has been a year now since we started planning for this Conference. It has been a year since we started looking forward to your being here, and now the time has come before we could hardly realize it. You are with us now. We are glad you are here and wish to welcome you to this Conference for this community. We trust that you will find much good from these days spent with us. We welcome you, too, to the community and tonight I wish, as representative of the Piscataway Church, to welcome you, too, in behalf of this church. At first I didn't know why I should appear before the Plainfield pastor, but it is because I represent the mother church that was organized nearly 234 years ago, the year 1705. The old Piscataway church originally stood on what is known as Stelton road. You will find that indicated on the map. Later the church erected a new building. This building was moved to the site where it now stands and is the major part of the present building. You are welcome to visit the Piscataway church at New Market. You are welcome to visit the old cemetery, and if you wish to visit the site of the church at Hunt Corners, from which the first Seventh Day Baptist church was moved, you are welcome to do

so. They had courage to stand out for their own convictions. We welcome you to visit these places and also to the lawn and buildings if you care for a place to rest. Again I say, we welcome you here and in behalf of the Piscataway Church at New Market I say "welcome," and may good be found because we have met here together.

Mr. Warren continued the welcoming words as follows:

This is a great night in our young lives. We are only one hundred years old and again this is a great event in our young lives because twenty-one years ago it was that the Conference was welcomed and met in Plainfield. Some of the various people who are helping to entertain and plan toward this Conference were sitting among the teen-agers and younger people at that time, and are privileged to help entertain this Conference. We would join the mother church in extending a welcome to you too. Welcome means to be received gladly into one's presence or fellowship. There is another feature connected with the Conference that met here in Plainfield before, and that is that it opened on August 21, and the pastor of the church then, Rev. James L. Skaggs, gave the welcome to the people and Rev. George B. Shaw responded to the welcome. He said in that response to Pastor Skaggs' welcome that entertainment is essential and necessary, but only incidental to important matters, and with this in mind we should like to emphasize the welcome in the words of Purd E. Deitz:

WE WOULD BE BUILDING

We would be building; temples still undone
O'er crumbling walls their crosses scarcely lift;
Waiting till love can raise the broke stone,
And hearts creative bridge the human rift;
We would be building, Master, let thy plan
Reveal the life that God would give to man.

Oh, keep us building, Master; may our hands
Ne'er falter when the dream is in our hearts,
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with thee, Oh, grant enduring worth
Until the heav'nly Kingdom comes on earth.
Purd E. Deitz.

Responses were happily made by Rev. John F. Randolph, pastor of the Milton Junction Church, and by Paul H. Hummel of Boulder, Colo.

In part Mr. Randolph said:

I am sure all of the visiting delegates are very grateful for this hearty welcome, to your homes and community, and personally I welcome this reception and knew that we would have this hearty welcome because I was one of those who attended the last Conference here.

I have personal reasons for being pleased in giving the response. These brother ministers each have relationships with me that make it pleasant to respond to their welcome. This young pastor of an old church is related to me

in more ways than one. Our common ancestor in 1875 was in that group. There, from that day to the present, therefore, Fitz Randolph has been a common name at Piscataway and here at Plainfield. And this same pastor has a niece who is our granddaughter. As to the pastor of the younger church, we have a very close friendship, almost a relationship, because he and his brothers and sister were a part of our family down in the state of Arkansas, and so these welcomes come close to me and I am glad in a way to respond to them. Both young pastors have a warm spot in my heart and we all—young, middle aged, and older people—are glad that you have welcomed us in behalf of these churches; we have watched with interest the rise of these churches to the position of entertaining Conference and welcoming us to this gathering.

The words at the head of the program so inspiringly used in the vesper service—"vision," "courage," and "loyalty"—are words not confined to any one group. I like to think of them as predominating in youth, middle age, and among older people. These young pastors and young people who are having their meetings are presenting to us "vision." It should not be confined to them, but that is where we find it strongest; among them are those who give us a broader courage and vision. Courage is needed where work is being done. Young pastors give their courage and may those who are in the work grow stronger because of this meeting.

Loyalty is not confined to those in riper years. I think we see the loyalty of these people and we are inspired to have loyalty added to our lives. We are all working together and can be an inspiration to one another.

We welcome this welcome and this challenge.

Characteristically, Mr. Hummel spoke of his appreciation of the welcome in part as follows:

I feel just like a kid. The Boulder Church is only forty years old. If I felt I could, I would like to respond to this welcome. I have been here at various times to Commission meetings. Someone has said that we as an American people know the price of everything and the value of nothing.

Where I get good from these Conferences is:

1. Encouragement of fellowship. I, as a layman, went on a horse to call, several years ago, and I still remember him from what he did. He put his intentions into action. I wasn't having a pleasant time. One of my friends who was sitting on the fence said, "Stay with him, Paul, ride him!" Ever since the meeting last winter I realized that the president of Conference had a real job. It can be done, stay with it!

2. I am glad for our differences of opinion, because I notice they do not lead to any bitterness whatever. That is the way we will get the most out of everything.

3. I am helped because it is our work in Christ's kingdom. This business of Council-Conference which might at first be thought as lacking in evangelism has it; I see it here in these

committees and I think its thriving purpose is for the salvation of souls.

I want to turn to a quotation on the folder of this program, "Thus saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country . . . and they shall be my people, and I will be their God, in truth and in righteousness." Zechariah 8: 7, 8.

The president's address was strongly and well put and made a most favorable impression. Its brevity was due to conciseness and not to lack of vital content. It speaks for itself on another page.

Following the address the societies and boards submitted formal reports which were referred to proper committees.

Full reports were read by the committees to Promote the Religious Life of the Denomination, to Promote the Financial Program of the Denomination, and on Consolidation of Boards. The last report was referred to the Conference Council Committee on Denominational Administration.

Up to the close of the first day about one hundred fifty delegates have been registered, each of whom was assigned to one of the committees. About two hundred fifty people attended the formal opening program.

Items of Interest

WORDS OF ENCOURAGEMENT

From an educator in California who thinks a fine work is being done here at headquarters we have these words of encouragement: "We shall never forget the fine visit we had in your offices and building. To see a building like that makes one feel more respect for his denomination and more as though it were a real home."

LONDON.—British tourists from the steamers *Orcades* and *Voltaire* broke up a sight-seeing tour in Danzig and returned to their ships when they noticed a "Jews not Wanted" poster at the entrance to the Eden Hotel, where they were to have lunch, according to reports reaching here.

There was not a Jew in the party of forty Englishmen, and when the guides tried to explain the anti-Semitic measures they were shouted down. —By *Relig. News Service*.

Methodists in the South are joining hands with those on the Pacific Coast in a widespread criticism of present-day children's radio programs. A number of resolutions adopted by the California Conference of the

Methodist Episcopal Church are being circulated widely throughout the Southeast in an effort to win wider support for their attack on the nature of the advertiser-sponsored network radio plays and other material on the air adapted for children audiences.

The church weeklies of the Southern Methodist Church are giving publicity to the campaign, and pastors are urging support for it, and encouraging the technique of "pressure-correction" which has been used in the past to clean up the movies.

A typical resolution declares: "The majority of radio programs now on the air for children are not conducive to character building, but on the other hand, because they often glorify war and carry blood-curdling stories of murder, crime and terror, they are deleterious to the health of our children, physically, morally, and spiritually."

—Relig. News Service.

NEW YORK.—Announcement that the Legion of Decency will henceforth challenge motion pictures which "portray, approvingly,

concepts rooted in philosophies attacking the Christian moral order and the super-natural destiny of men," was made by the Most Rev. John T. McNicholas, archbishop of Cincinnati and chairman of the Episcopal Committee on Motion Pictures, in a statement released by Legion of Decency headquarters here.

After emphasizing the influence of the movies and noting an improved moral tone within recent years, the statement expressed gratitude for Protestant and Jewish support for films of right moral character, and said:

"The Legion of Decency operates under the auspices of the Catholic bishops, whose pastoral solicitude for souls obliges them, especially in a medium so influential as the cinema, to oppose vigorously every trend which threatens to invade the domain of fixed and unvarying principles of morality expressed in the natural and divine law. The Legion of Decency is concerned solely with the moral issue found in the subject matter of motion pictures and in its treatment."

—Relig. News Service.



THE COMMISSION

Front row (left to right) Carroll L. Hill, William L. Burdick, D. Nelson Inglis, John H. Austin.
Back row (left to right) President Courtland V. Davis, Harold O. Burdick, Corliss F. Randolph, Paul Hummel, James L. Skaggs.

THE BUILDING BUDGET

TOTAL RECEIPTS TO AUGUST 24, 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.	7.00	
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	\$ 120.00	
S. S.	5.00	125.00
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	
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	\$ 46.70	
Ladies' Aid and Women's Bible Class	7.00	53.70
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.	140.00	
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
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	
Individuals: Mrs. M. C. R.	10.00	
"A Friend," Westerly, R. I.	4.00	

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

\$5,161.00

Ethel T. Stillman,
Treasurer.

MISSIONS

ANNUAL REPORT OF THE BOARD OF MANAGERS

THE CONCLUSION

In paragraphs so limited, it is impossible to portray the finer things connected with the year's work. There are the struggles, devotion, and achievements of the workers on four continents and the multitude of lives they have helped to the best things in the realm of the children of God. Only eternity can reveal the far-reaching results of their labors. Also, there are the sincere prayers and love of those at home who have supported the work. We can never estimate the power of their ceaseless intercessions and the boundless influence of their love.

While we as a people have not done as much as we planned, we should thank God for what has been accomplished. Truth is ever on the scaffold and it takes patience and faith at all times in the work of Christ's kingdom; but it takes a double portion in times of depression. While keeping up our courage and faith, we should with humility take into consideration the failures of the year and with God's help remedy them.

The needs of the world are many and imperative, but the greatest need is that which the Christian Church has to offer. It is said, "Christianity is facing one of the most critical tests of all its history. It is outlawed in nations where it was once dominant. It is merely tolerated in other lands where it was once a powerful factor. It is being challenged by many leaders in our own country. Missionaries are being recalled from the non-Christian lands, and mission stations are being closed."

These statements are true, but instead of discouraging us, the situation should drive the Christian Church everywhere to its knees in intercessory prayer and spur it to entire consecration and intense activity. The situation makes this a testing time. It tests the Church and it tests the members of the Church. If we fail, the world and the nations of the world will conclude that our religion has failed, that the Church is weak, that Christian institutions cannot stand the test, and that Christ cannot establish his kingdom on earth.

This must not be. Christ has given the Great Commission and has asked us to help carry it out. His orders are to make disciples of all nations and establish the supremacy of his kingdom over all the world.

He has not only given his orders, but he has made it possible for us to carry them out. The vast resources of the world are in Christians' hands. Not alone its wealth, but its intellectual attainments and culture are theirs. More than these, he has promised his own presence and power if we will but put ourselves into position to receive them. "All power is given unto me. . . . Lo, I am with you alway."

Christ's kingdom will triumph if the supreme passion of his followers is to carry out his Commission. It is not enough to desire the triumph of Christ's kingdom. That desire must be the supreme passion of the Church and its members. Judas went to the chief priest and asked, "What will ye give me?" When Christ appeared to Paul on the way to Damascus, Paul asked, "What shall I do, Lord?" The supreme passion of Judas' life was what he was going to get out of it. The supreme passion of Paul's life after he met Christ was what Christ would have him do. With churches and Christians it is either what will ye give me, or what shall I do, Lord. It is either self supreme or Christ supreme. If the supreme desire is Christ, righteousness will be established, peace, gladness, and plenty will fill the earth, and Christ will reign supreme now and forever.

By our attitude toward Christ, we, his professed followers, are deciding the fate of the world for centuries to come. The destiny of millions yet unborn, as well as those now living, and the future of the Redeemer's kingdom are in our hands. What a responsibility rests upon us! And what a privilege is ours!

"Rise up, O men of God!
Have done with lesser things,
Give heart, and soul, and mind, and strength
To serve the King of Kings.

"Lift high the cross of Christ,
Tread where his feet have trod;
As brothers of the Son of man
Rise up, O men of God."

INTERESTING REPORT OF GRACE HIGH SCHOOL

Dear Secretary Burdick:

I thought that I was to send you my annual report after the close of school, as stated in my previous letter which was mailed to you only recently, but now it has come to me that since the Conference year is to end by the end of this month, it would be better to have my report written and mailed this time instead of waiting to do so later. Therefore, my report of Grace High School for the year 1937-1938 is as follows:

I. *Enrollment.* After being twice postponed, the school was finally opened in the early part of October with an enrollment of 206 students. An installment plan was temporarily adopted for the payment of fees by the students. The term was divided into three periods, each covering six weeks, and accordingly the students paid their fees in three installments. We adopted this plan partly because of the uncertainty of the time, and partly because this would make it easier for the students to pay. Everything went on fairly well until the middle of November when the fighting was so close that the school had to be suspended for ten days. After that there was a drop in our enrollment, and so the school closed at the end of the term with only 168 pupils attending. This term our enrollment is 310, higher than our pre-war record. It is distributed as follows: senior high, 36; junior high, 91; high primary, 66; low primary, 117. As you can see, the increase is mainly in the lower grades. Of this number there are only 24 boarders, since we have no room to take in any more.

II. *Faculty.* Last term there were fifteen members on our faculty, but this term four more have been added. The six primary grades used only three classrooms last fall, with one teacher for each two grades, teaching by the "mixed method." However, with the increase of pupils this spring, that method was no longer practicable, and three more

teachers were therefore engaged. And starting this term Miss Mabel West again taught our fifth grade English as she did before the war. With the exception of Miss West, who took nothing for her teaching, all other teachers were paid 60 per cent of their original salaries last term and 66 per cent this term. Naturally this cut has made it quite hard for not a few, but I am very grateful that all have taken it with a good spirit. During the present term Mr. H. C. Wang, Mr. Ning, and Mr. Shen left us for service elsewhere. Mr. Tsha, a former teacher and a good Christian, has come back to take the place of Mr. Ning, and Mr. Sih-ding Dzau of the Liuho hospital, who has been here as a refugee ever since last fall and has been teaching a few hours per week as a pastime, has now taken Mr. Wang's place as our business manager. They have both filled the vacant places very well.

III. *Curriculum.* Throughout the year we have been using what may be termed our "war-time simplified curriculum." Seven subjects are taught in the high school, including Chinese, civics, English, geography, history, mathematics, and science. All the others, such as arts, music, etc., are temporarily left out. Classes are held in the mornings only, thus leaving our building facilities available for the use of our neighbor, Laurie Institute.

IV. *Finance.* After Rev. H. Eugene Davis' return to America, Miss Mabel West took up his work as our treasurer. Here I only wish to say that we are very grateful to the Missionary Board for taking on the added responsibility of caring for the taxes for the year, besides the usual allowance. To us this has meant a great relief, indeed. I do not know what we could have done about it if it had not been taken care of by the board.

V. *Religious Activities.* On account of local conditions last term, not much could be done in the line of religious activities among the students. However, at the beginning of this term, a Committee on Religious Education was appointed and our "student church" has been regularly held every Sabbath. Mr. Tsaung has given much time to this work. Besides the student church, we have another meeting held every Wednesday evening at which nobody leads but anybody may speak, sing, or give testimony as guided. All of our

boarders have come to this meeting quite spontaneously.

VI. *Relief Work.* When hostilities commenced last fall, our school building was used for six weeks as a refugee camp. At one time there were over one hundred twenty men, women, and children living in the school building as refugees. Then we have also given what accommodation we could to several families, including Mr. Dzau's, Mr. Tse's, Miss Chen's and part of Doctor Pan's. Mr. Be-ung Chang and family are living in our rented rooms, for which they pay part of the rent. And this term we have given out fourteen scholarships and thirty-seven partial scholarships to needy students who suffered as a result of the war. I have included this in my present report simply because I think that the board might be interested to know what the school has done in the line of war relief during this hour of national crisis.

The above is my report for the past year, a year that has brought to this nation wholesale destruction and unprecedented suffering. Two of our last year's graduates have been killed, one in Shanghai and the other in Suchow. One of our directors, Dr. Herman Liu, was assassinated several weeks ago, which would not have happened if there were no war. And the passing away of our beloved Miss Susie Burdick, who was another one of our directors and who was ordered to evacuate, was a great loss to us all. She has lived a sweet and loving life, she has led many to know Christ, and she will forever be remembered by all who knew her.

The war is still on. Sometimes it seems that humanity has gone insane, and the world is nothing but a gigantic slaughter house. However, in the midst of all this chaos and turmoil, our Lord has blessed us wonderfully throughout the passing year. Perhaps he has a plan of his own in all this. We here are all very confident of the ultimate outcome. No doubt, the days immediately ahead of us will be stormy, but brighter days are bound to come when the storm is over. Righteousness and justice will surely triumph, and this will be "Our Father's World" again.

Concluding, I wish to thank you for your continued prayers and support for the work here.

Respectfully submitted,

T. M. CHANG,
Principal.

May 11, 1938.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, August 14, 1938, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Irving A. Hunting, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, Trevah R. Sutton, and Business Manager L. Harrison North. Visitors: Mrs. Frank J. Hubbard, Mrs. William C. Hubbard, Miss Evalois St. John, Miss Dorothy Hubbard, Mrs. William H. Rogers, Mr. and Mrs. Roy L. Titsworth.

The board was led in prayer by Rev. Hurley S. Warren.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

The time of the July board meeting found your corresponding secretary completing work in West Virginia in the interest of the Seventh Day Baptist Building Budget. Since then, time has largely been spent in office routine. Sixty-five letters have been written of which several have been concerning Seventh Day Baptists to inquirers, and not a few in the interest of raising the Building Budget.

About three hundred tracts and extra RECORDERS have been sent out, the larger number of the former going to the new Yonah Mountain Church at Cleveland, Ga.

The secretary attended the July meeting of the Missionary Board, and preached at Irvington, July 30.

The secretary's annual report and statement were put into final form for the printers. This Annual Statement of the Board of Trustees of the American Sabbath Tract Society, in the usual number of copies, has been printed.

Respectfully submitted,

HERBERT C. VAN HORN,
Corresponding Secretary.

A paragraph from a letter from Rev. Ralph H. Coon, pastor of the Boulder, Colo., Church was read by the secretary, expressing appreciation for the services of Secretary Herbert C. Van Horn in Colorado last spring.

The Committee to Conduct the Building Budget Appeal submitted its final report.

It was voted that the report be adopted and submitted as the report of this board to the General Conference, with necessary changes in the figures for contributions and pledges.

It was voted this board express to those who have represented it in the various churches in the Building Budget Appeal its hearty appreciation of their services and that it especially express to Mrs. William M. Stillman, who has represented the board in presenting the appeal at a minimum of expense in more than half of all our churches, who has acted as treasurer of the appeal, and who has given freely of her time and effort in all features of the work, its sincere thanks and its deep appreciation of her sacrifice of time, effort, money, and health in forwarding the appeal.

The following minute concerning the late Dr. Theodore L. Gardiner, and prepared by President Randolph, was read by the secretary with all present standing:

Today this board sits in the lengthening shadow of sorrow at the passing, by the hand of death, of him who for well nigh a quarter of a century was its duly appointed and well recognized spokesman in his capacity as editor of the SABBATH RECORDER; and it is fitting that, as members of this board, we should pause in our accustomed deliberations and give thought to his work among us and express our appreciation of his service in our midst.

As editor of the SABBATH RECORDER he was not the servant of this board in any narrow sense; but, on the contrary, in the widest possible sense. For it is the purpose of the Tract Board that the RECORDER shall be responsive to every interest of the Seventh Day Baptist denomination, under whatever organization the interest is fostered. And it was with a clear understanding of such purpose and with full sympathy with it that Theodore L. Gardiner became editor of the RECORDER.

A more comprehensive sketch of Doctor Gardiner and his work than this occasion seems to require—a sketch prepared by a member of the board—may be found in the two issues of the SABBATH RECORDER of July 25, and August 1, last. And to a certain extent this minute is indebted to that sketch.

During the months of July and August in 1903, he occupied the editorial chair of the RECORDER during a vacation of the stated occupant. The first issue under that arrangement carries an editorial which the present members of this board will do well to take very seriously to heart. He said:

"We should not forget that the Sabbath Tract Society is our only organization standing for the Sabbath truth. . . . Let it suffer and the entire denomination must suffer. Let it die, and you strike the death knell of the Seventh Day Baptist cause. Its life is so essential to the denominational life, that any decline in its power or diminution in its work must be the beginning of a decline and a diminution in the vitality and practical work of the entire people."

As the stated editor of the SABBATH RECORDER, he began his labor early in September, 1907, the

first issue bearing his name as editor was that of the sixteenth of that month.

During all these years he labored, week by week, year in and year out, to promote our denominational interests, with all of which he sustained an intimate relationship. At the end of his course, throughout which he had kept the faith, as his last message to the readers of the RECORDER, that of April 20, 1931, he wrote:

"For a little more than twenty-four years this editor has had the welfare of our dear churches upon his heart. Wherever they have been blessed from the Power from on High, my heart has been made glad. It has been my constant desire to make the SABBATH RECORDER an inspiration and uplift throughout all the land."

That his desire as thus expressed was fulfilled, there has been ample testimony from the readers of the SABBATH RECORDER, both during the long years that he was editor and the years of his retirement. For this, the members of this board along with his multitude of other friends greatly rejoice.

Another function which he fulfilled was as an active member of this board. Its problems were his problems; its joys were his joys; and its sorrows were his sorrows. The erection of the building, in one of the rooms of which we are gathered today, was to him a God-given task; and it is to his wise and courageous leadership that we owe its successful completion. In the meetings of the board, he was a wise counselor, and gave an active sympathetic support to all its undertakings. As editor *emeritus* of the SABBATH RECORDER and a member of this board, he sustained his relationship with it to the end. And that the relationship was one of real interest is attested by all the members of the board whose privilege it was to visit him in his retirement.

While we bow our heads in sad sorrow that he, who walked in and out before us for almost the full measure of a generation, is no longer with us, we do rejoice that he is at rest and that his works do follow after him; and, from his life and example, we take inspiration and courage anew in face of the tasks that now confront us, and those that lie ahead.

Following motion to adopt this minute as the feeling and sentiment of this board, the following persons offered their personal tributes to Doctor Gardiner: Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Irving A. Hunting, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, Trevah R. Sutton, Franklin A. Langworthy (letter), George B. Utter (letter), William L. Burdick (letter), Ahva J. C. Bond (letter), Esle F. Randolph (letter), L. Harrison North, Evalois St. John, Lena B. Langworthy (letter), Mrs. William H. Rogers, Roy A. Titsworth, Mrs. William C. Hubbard, Mrs. Frank J. Hubbard, and President Randolph.

The motion was unanimously carried.
The board was led in prayer by Rev. Herbert C. Van Horn.
Adjournment.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Recording Secretary.

WOMAN'S WORK

WORSHIP PROGRAM FOR SEPTEMBER, 1938

BY MRS. T. J. VAN HORN

"And thou shalt have success."

Hymn—Selected.

Scripture—Joshua 1: 1-18.

SECRET OF SUCCESS

How many people have thought they could offer to the world an infallible guide to success. Most of us are wishing we could find out the secret that will bring prosperity to our cherished personal enterprises.

Nothing worth having comes without real effort. An easy success brings no thrills.

Joshua had a great task to perform. There was good reason for the Lord's admonition to him, "Be not afraid." Joshua remembered the "giants in the land" whom he himself had seen, forty years before. They had "dismayed" the ten other men who scouted with him and Caleb.

Three times the Lord repeated it. "Be strong and of good courage"; and three times he gave him assurance, "I will be with thee."

Just one other requisite that, after all, holds the key to Joshua's accomplishment of his appointed task. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have success."

Seventh Day Baptists have been honored by being chosen for a specific task. What an analogy between Joshua's and our own assignment!

Difficulties? Yes. Opposition? Yes. Fears? Yes. Doubts? Yes. *Alibis?* Yes. But, also, faith in God? Belief in the value of the Sab-

bath to the world? Personal responsibility? Courage? Obedience? Yes. Yes.

God does not set a task for a person, a church, a nation, and then leave them with no specific instructions, no equipment, no sympathetic encouragement, no oversight, no hope of success.

Are the giants too big for you? Recall the tremendous accomplishments in the history of the Church, made by small, poor, weak groups, consecrated to a noble cause. "Be strong and of good courage." Follow closely the instructions in the Word of God. Lean upon the promises of God. "For then thou shalt make thy way prosperous and then thou shalt have success."

Prayer by members—for faith, for courage, for consecration to a great task—God-given.

SOUTHWESTERN ASSOCIATION

The forty-eighth annual sessions of the Southwestern Association met with the Little Prairie Church, Nady, Ark., August 4-7, 1938. The theme of the association, "Go Forward," was well expressed in all the meetings and served as a challenge to us as individuals, as churches, and as a denomination. The hospitality and entertainment offered by members of the Little Prairie Church and many others of the community made the guests feel welcome and added much to the spirit of the gathering.

Several very inspirational sermons were the high points in the meetings. The moderator's address on the theme of the association was based on the text from Exodus 14: 15. Rev. Verney Wilson stressed the fact that we should "go forward" with a purpose. The only thing that is permanent is builded on the teachings of Jesus Christ. Let us as Seventh Day Baptists carry on with a purpose—the building of the kingdom of God. Thursday afternoon Rev. A. C. Ehret of Alfred, who came as a representative of the Eastern, Central, and Western Associations brought a message on "What Comes of Being Christians?" The life we live shows what we really believe. We cannot solve problems and correct the world by merely hating the wrong. We must act and we must build our lives on the love of God. If we live as Christians, something will come of our lives. Thursday evening Rev. E. R. Lewis of Gentry, Ark., in a sermon, urged Seventh Day Baptists to act—to push forward with persistence.

The Friday morning program included a paper prepared by Mrs. Angeline Allen of Edinburg, Tex., and read by Mrs. C. C. Van Horn. This was followed by a discussion centering about the work that is being done through the Conference toward reorganization of the denominational set-up and the need for a world-wide revival, beginning in our hearts. Fifteen members of the congregation agreed to take and distribute carefully during the next year, ten Seventh Day Baptist tracts to help in "planting seeds" for God's work. The program of the Missionary Society was presented Friday afternoon in which Rev. E. R. Lewis gave a brief history of the society.

The Sabbath eve service was one of the most inspirational points of the meetings. A fitting devotional service was conducted by Rev. W. L. Davis, followed by a sermon on "A Christian Life" by Pastor Marion Van Horn. Is our religion external or internal—only for show or really from within? Christianity is a way of life and it is the little things that we do that make it Christian. A prayer and conference meeting was led by Rev. Verney Wilson in which many participated, and closed with prayer by Rev. E. R. Lewis.

The Sabbath morning services were under the direction of the Little Prairie Church. The Sabbath school was conducted as is customary by members of that church. Five classes assembled to study the lesson of Ruth—"Adventurous Faith"—after which Rev. W. L. Davis gave a summary of the lesson. Marion Van Horn was in charge of the worship service and Rev. Verney Wilson gave the sermon on "Christ as the Chief Corner Stone." Jesus Christ came to grind away a small nationalism and to establish a universal religion—a great religion for which he spared nothing. The little price that we pay for Christianity in life is very meager. If we make Jesus the chief corner stone of our lives he will guide us as individuals, our churches, and our denomination, and thus we can have something that will "go forward."

The young people's hour was arranged and conducted Sabbath afternoon by Miss Ruth Joy Fitz Randolph of Texarkana. This included four papers: "Go Ye," by Hazel Scouten of Fouke; "The Necessity of Going Forward," illustrated by an acrostic of the word "Forward," by children of Little Prairie, led by Ned Crandall of Hammond; "Forward—Where Must We Go?" by Ruth Joy Fitz Randolph; and "Follow the Way and Ad-

vance," written by the young people of the Gentry C. E. society and read by Russel Maxson. Rev. A. C. Ehret gave an address on "A Pastor's Outlook on What Young People Can Do in the Church." About thirty-five people gathered early Sunday morning on the church lawn for a fellowship breakfast, arranged and conducted by the young people of Nady. A worship service following breakfast centered about the theme, "God of the Out-of-Doors." Short talks on "God in Nature" were given by Ned Crandall and Hazel Scouten. Many young people and children of Nady took part in these and other services by presenting Bible memory passages and special songs.

Rev. W. L. Davis brought the sermon of the evening after the Sabbath on "The Three Great Commandments." The three great verbs of Jesus' teachings were "Come," "Tarry," and "Go." We cannot evangelize until we tarry, and going is the evidence of our having come. At the conclusion of the sermon an invitation was extended to any to come forward and accept Christ and follow him in baptism.

The woman's hour under the direction of Mrs. W. L. Davis was presented Sunday morning. This included several numbers of special music and four excellent papers.

Rev. W. L. Davis brought the sermon Sunday afternoon on "Growth in Grace." Several requirements to grow in the grace of God and ways to grow in grace were discussed. Let us not be so engrossed in this life that we do not grow in the grace of God. The closing sermon was preached by Rev. A. C. Ehret on the subject, "Called to Service." It is only the people that really stand for God that we can depend upon. Each of us is called to do his best just as much as our leaders, and the tasks which come to us are not too great if we couple our strength with that of God. Do you feel called of God to "go forward" and accept the life of service?

Special music for the association included numbers by a male quartet—Rev. W. L. Davis, Marion C. Van Horn, John Greene, and Rev. Verney Wilson, special songs by Little Prairie young people, and other special numbers. Miss Hazel Scouten was organist.

The usual business was taken care of efficiently under the leadership of Moderator Verney Wilson. It was voted to hold the forty-ninth annual sessions in 1939 with the Gentry, Ark., Church, with Rev. W. L. Davis

as moderator. Delegates were present from Gentry, Ark.; Fouke, Ark.; Hammond, La.; and the Eastern, Central, and Western Associations.

Erma B. Van Horn,
Recording Secretary, pro tem.

THE RELATION OF SEVENTH DAY BAPTISTS TO THE ECUMENICAL MOVEMENTS

(Paper given at Pastors' Conference, Alfred, N. Y.)

BY T. R. SUTTON

It is with some hesitation that I attempt to speak on this topic, especially when the one who asked me to do so has had close relationship with the movements. Through the efforts of the Ministers' Association of the Plainfields and Vinity to present to the public this matter I have gained some insight into the movements. It is well that we as Seventh Day Baptists give careful thought to these movements as we do to other movements that may come to our attention, and thereby try to determine whether or not we as a people can have a relationship with them.

For some time there has been a growing feeling among Christian people that the Christian Church should be united. Some go as far as to say that there should be a union between various religions, but as firm believers in the Lord Jesus Christ as the divine Son of God we are compelled to dismiss that thought immediately, unless such a union be through non-Christian groups acknowledging the Christ in this way.

Returning to the idea of union of Christian bodies, there is much that can be said in its favor, and there is a tendency that way in some quarters. Because the Christian Church has been so badly divided there has been a great deal of competition between the denominations and as a result Christian forces have not been united as a force against the evils that so fill this world. On the other hand, the fact that we do have many ways of presenting the Christian faith with many methods, forms, and experiences enables the people of the world a wide choice of approaches in finding the Christ. So at the present time in the world's religious set-up it may not be best to have organic union, for to do so would mean the giving up of many heart-felt Christian convictions.

While some denominations are now coming together into united bodies, and many can do so without sacrifice of convictions, the present tendency of thought is toward some form of Christian unity. Organic union is a slow process and presents so many very difficult problems that it would seem as almost impossible, especially in view of the fact that the world is facing a chaotic condition which challenges every effort on the part of all Christian peoples to combat the forces of paganism. The Christian Church has the only way out of this chaotic condition. If we wait for an organic union it may then be too late; but through co-operation among Christian bodies we can present a united front against paganism in a most forceful way by using our wide variety of methods and experiences as long as we have as a common goal the crucified Christ.

In order that a unity through co-operation may be beneficial to the world, Christian churches must safeguard themselves against certain temptations. The Church of Christ, which to us signifies such unity, must guard against an allegiance to any political party, economic system, or other man-made system. It needs to deal with Christian principles and to uphold truth and righteousness and denounce evil wherever such exists. It must guard itself against compromising with ethical and moral standards, even though members within the Church may do so. The Church of Christ must guard against making social action its goal and program. Its place in the world is to exalt before the world the crucified, yet living, Christ; to bring humanity into the saving power of the Christ—into a realization that he is the only salvation for man and society, and to create religious experiences that will cause redeemed individuals to become active in social relationships with fellow men, that are based on Christian principles.

Permit me to quote at this point a statement from "A Message From the Oxford Conference to the Christian Churches":

"The first duty of the Church, and its greatest service to the world, is that it be in very deed the Church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in him in a fellowship of love and service."

Since these movements seem to tend toward co-operation rather than organic union, I believe that we as Seventh Day Baptists can

have a part in them. Organic union would be practically out of question for us as we would have to sacrifice many convictions. In a co-operative program between denominations we are left free to practice and proclaim our convictions. At the same time we can co-operate in programs of common interest.

The common task of the Church of Christ is, as has already been mentioned, to evangelize the world for Christ—that humanity might be regenerated, and thus redeemed create a society that is in harmony with Christ. The fact that Christian churches are not filled with worshipers is not due to there being too many churches in a community, with perhaps a few exceptions, but rather due to the churches being underpeopled. Part of the blame for this condition may rest upon those who absent themselves from church attendance. However, the Church of Christ, both laymen and ministers, must shoulder a large part of the blame. The churches are not reaching the people.

Through a growing unity we are discovering that churches and preachers have of late years been lacking in an evangelistic message. We have been preaching the social aspect of the gospel of Christ, which is a vital part of Christ's message. But thus do the agencies for social improvement, and to some extent other religions. Too frequently we have failed to proclaim the way by which these things are to come to pass. We are attempting to erect a social structure designed by Christ upon the sands of humanity. Christ told us what would happen to such structures. The Church of Christ in its new unity will strive to present to the world a solid front in proclaiming Christ's redeeming power. As a denomination we need to share this responsibility of placing the human sand into the Christian mixer with the dry cement of a social gospel to which is added the water of life; and when well mixed will produce a solid foundation upon which to build.

We Seventh Day Baptists can help in this united front by strengthening our evangelistic message in our churches through the preaching, the teaching, and the worship. At the same time we cannot afford to lay any less stress upon social responsibility. We can and should lead our people into experiences which are guiding them as regenerated individuals into a social consciousness to live the

Christ life in all activities. So much of our present day social interests have been seeking to remove the mote from our brother's eye; our greatest need is to look inwardly for the beam in our own eyes. A unity in the Church of Christ can best present that attitude if each group will do its part.

Through the Church of Christ we find a unity among those who believe as we on beliefs and practices not held by all Christian denominations. In this respect our fellowship with the Baptist brethren is an opportunity for us to share in the promoting to restore baptism of believers by immersion to the entire Christian Church; as well as to uphold congregational polity and the Bible as the rule of faith. We are Baptist, differing only on the belief of the Sabbath, and I believe we ought to co-operate with them to even a greater extent than we would with non-Baptist bodies. It is my belief that if the world of Christians is ever to come back to the Sabbath, the entering wedge must be made through the Baptists, a people who look to the Bible for their authority—which is the only Sabbath authority. The Baptists have a strong influence in the Christian Church and seem to be gradually turning the thinking of other Christians back to Bible beliefs and practices. If they can be led to accept the Bible Sabbath, the matter will be forced upon the entire Christian Church, so that a new reformation will shake the world and cause Christians to return to Bible truth, placing a firm emphasis upon the necessity of the new birth with Christ, of baptism of believers by immersion, of the seventh day Sabbath, and the independence of the Christian Church. Thus united, the Church of Christ shall be able to crush the powers of paganism, and all peoples be under the power of Christ with great hosts as believers. As Seventh Day Baptists we should make use of this opportunity open to us.

It is my deepest conviction that we as Seventh Day Baptists should co-operate as far as we can in these great Christian movements, as long as we are not called upon to make any sacrifice of our basic beliefs. We should co-operate with the Federal Council of Churches of Christ in America, the new World Council of Churches, with the International Council of Religious Education, the International Society of Christian Endeavor, and other interdenominational movements. There are so

many common activities in which we may participate, and a wide number of experiences with which Christians should share. We are not being called upon to cast aside our convictions, but rather to share them with each other. By co-operating in our common tasks we have new opportunities in which to present to the Church of Christ as a whole those beliefs by which we are justified in remaining a separate denomination. Christians will never be united as long as each group isolates itself from others or are engaging in inter-denominational conflicts. We must, each one, learn to live together peaceably with a spirit of co-operation, yet at the same time remaining loyal to convictions, if Christians are to become united.

In closing, permit me to say that I believe that Seventh Day Baptists can best serve the world by forming clear-cut convictions in regard to Bible truth; then teach and practice those convictions fearlessly and faithfully—co-operating where and when it is possible for us to do so, and remaining steadfast without compromise on those beliefs which we have been entrusted by God to hold before the world. Let us co-operate in the one most important function of all evangelic Christians, to bring men and women, boys and girls to a saving knowledge of Jesus Christ, and co-operate with the Baptist fellowship for restoring Bible authority as the rule of faith and practice of Christians. Then faithfully hold up by word and example the Sabbath truth. When the world can come to an acceptance of God's holy truth so that humanity surrenders to Christ, our problems, whether economic, social, or personal; whether national or international, will be on their way to solution—not because the Church has dictatorial powers over mankind, but because man is permitting Christ to rule human actions so that selfishness with its wars, greed, crime, immorality, and other sins is being removed from society. May Seventh Day Baptists as individuals and as a denomination do their part in causing the downfall of paganism and in establishing the way of Christ as supreme among the peoples of the earth.

Poet: "I put my whole mind into this poem."

Editor: "Evidently; I see that it's blank verse."

—Watchman-Examiner.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I would like to join the RECORDER boys and girls. I have been reading some of your letters in a recent number of the SABBATH RECORDER and I enjoy them very much.

I will be twelve years old the eighteenth of September. I live in the Nebraska Pan-Handle, where we can see for miles and miles. On a clear day we can see Laramie Peak in Wyoming which is about one hundred miles from here.

My daddy is a ditch-rider for the Pathfinder Irrigation District. I go with him and drive the car through gates that I can't open. I like to see the water run down the ditches and over the falls, or drops, as they are called in ditch language. My daddy likes the work because he says it is interesting.

I will start to school the twenty-ninth of this month. I will be in the sixth grade. I took the fourth grade two years so I am a little behind others of my age. Arithmetic is my most difficult subject.

I would like to receive letters from boys and girls from the East, telling me about the country and what they do there. I will answer the letters.

It is my bed time so I will have to close.

Your RECORDER friend,

Kenneth Van Horn.

Minatare, Neb.,
August 12, 1938.

Dear Kenneth:

Welcome, welcome to our growing RECORDER band of boys and girls. I am especially glad you chose this week to join. I think you can see why without my telling you. Do write often.

The country in which you live must indeed be an interesting one, especially the irrigation system. I never saw it working for I was brought up in Wisconsin where, as you know, we did not need irrigating ditches. I never went any farther west than Nortonville, Kan., where I attended Conference just thirty-four years ago.

I hope some of the eastern boys and girls will write to you for I am sure you can tell them some interesting things and no doubt they can tell you many things which will be new to you, also.

THE CHURCH INSPIRES TO VICTORY — HOW?

(A paper at the education hour, Southeastern Association, Middle Island, July 3, 1938)

BY CROSBY U. ROGERS

The Church Inspires to Victory—How? The theme is "Victory Through Education." You have just heard how the "Home Guides to Victory," and after my talk you will hear "Through Our Schools to Victory."

We all start in the home with our education. We go to Sabbath school before we go to public school. The stage of the church is next to the longest, or in some respects it is the longest process of education, because one begins going to Sabbath school when just a small child, and continues until he is of old age.

Of course the home is the longest, but the people will change in the home, as when one begins a home of his own, whereas in the church things are more or less the same. The church inspires to victory when one begins to go to the primary department; he has pictures to draw and stories read to him. He gets older and prepares a lesson (or should prepare a lesson though there are quite a few who just go) and then maybe teaches some of the classes. After some years he gets to the older classes.

As one passes from the beginning to the end, he has Christ as a leader and is inspired on to victory by his excellent example. Others that one may look up to and take some advice from are his parents, pastor, teachers, and there are many others. Every one has an ideal and every one is an ideal. When you are the ideal and have some children of your own you are more careful as to what you do and say because you will never know when some one is listening, and before you know it when you do something that is not quite right it is put before you and you have a problem on your hands. You may be a pastor or just a football player, and there is someone that thinks you are better than the other fellow, so be careful at all times. When you look for an ideal you look for someone who has all the qualities of a perfect man; of course no one is perfect, but we think some people are just about so.

Another example of how the church inspires us on to victory may be illustrated by the making of a snow man. We start with a very small bit of snow and gradually roll until he is the size we wish. If the snow is

I must make my letter short this time for I have a story in rhyme this week, written by a well beloved and successful teacher of children for her Sabbath school class, and given to me for your enjoyment, also.

Affectionately your friend,

Mizpah S. Greene.

Andover, N. Y.,

August 21, 1938.

JOHNNY'S TASK

(Written by Mrs. Julia Maxson, Little Genesee, N. Y.)

Said Johnny's father to him one day,
Listen, my son, I am going away;
And while I am gone I want you to hoe
Out in the garden the four short rows,
Where the potatoes are peeping out of the ground
And the grass is growing so thick around.
And when I return at setting of sun
Fifty cents is yours for each row that's well done.

Then he stepped in his car and whizzed down the street,

While Johnny stood gaping down at his feet.
Then Johnny took his hoe, went to the well for a drink,

And sat down under a tree by the garden to think.

He figured and figured, trying to see
How much money four fifty-cent pieces would be.
At last he found out, what is plain to you scholars,

That four fifty-cent pieces are an even two dollars.

Then the thought came, how should he spend it?
For of course he'd not save it, or give it, or lend it.

His first thought was candy, ice cream, and gum,
And how much he could buy with this generous sum;

Then he thought of the movies and the carnival show,

And the circus next week, and he wanted to go.
But all thoughts of these things came to a stop
When he thought of the things in the town toy shop;

Two dollars would buy a ball and a bat,
Or a fireman's uniform with a gay hat;
There were skis and a scooter and a BB gun,
A fishpole and tackle and a watch that would run.

But just at this point he heard some one call,
"Hi, Johnny! where are you?" and over the wall
Came Jimmy and Freddy, each with a big basket,
And each had a question and both tried to ask it.

We'll have to wait until next week to learn
what that question was and what it led to.

Wife: "I heard the clock strike two as you came in."

Husband: "Yes, dear, it was beginning to strike ten but I stopped it for fear it would wake you."

—Watchman-Examiner.

level or even in thickness, then the ball is smooth and round, but if the snow thickness varies, then the snow man looks as though he might have indigestion; or the head might look like a man with a toothache. So as a little child begins with a very little bit of knowledge and grows along the right lines with pure and trusting guidance, the man will develop and will be inspired to do for others what others made possible for him.

We start young, grow in knowledge and stature—as in the primary department—and go to the old folks' class in leaps and bounds. With not much heed to the future, we are more than likely to have a one-sided life. If we take Christ as our example and let him inspire us on to greater victory, we will be living the fuller life through our church relationship.

LETTER FROM THE SOUTH

Brother Andrew J. Williams from Morales, Tex., writes:

Through the kindness of our editor we lone Sabbath keepers can tell of our experiences and faith to the SABBATH RECORDER family. I am truly glad to be spared to tell of some of my experiences as a Seventh Day Baptist. While pastor of a Baptist Church at Wharton, Tex., I held revival meetings in Port Lavaca. There I first met Brother Allen (now in Edinburg). I noted him as he attended the services on Saturday and Sunday, but worked early and late hours on Sunday. But he did not teach me "why." Later from Brother Whately of Berclair, Tex., who was a Seventh Day Baptist, I received Dr. A. H. Lewis' book on the *History of the Sabbath*. I kept this book ten years without reading it. Then I heard an Adventist minister preach and came to believe what he taught concerning "last days," and fellowshipped with the Adventists for four years, though still non-sectarian. In 1908, Brother Allen gave me some SABBATH RECORDERS, and my wife and I soon became Seventh Day Baptists and are members of the Gentry Church. While we have helped other people in mission work, we are loyal and true old time Seventh Day Baptists. We believe Seventh Day Baptists are chosen people of God and that salvation is by grace through faith; we believe in believer's baptism, preservation of the saints, etc. But today too many people believe in all manner of traditions and customs. Grace is strictly the unmerited favor

of God. Baptism or Sabbath keeping are not "means of grace, but matters of loving obedience." We are "created in Jesus Christ unto good works," Ephesians 2: 1-6. "By grace have ye been saved."

I am not now able to stand alone, but hold "chair talks," and hope to continue this as long as I am able. We truly enjoy every line of our literature, especially our late SABBATH RECORDERS. How can any true Seventh Day Baptist do without our own literature? Really, we need to wake up. The world is in a "boiling" condition. Jeremiah 25: 31, also Revelation 11:18. "Then they that feared the Lord spake often one to another, and the Lord heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Amen.

LABOR DAY

BY NEAL D. MILLS

For a good many years the churches have recognized Labor Day and in the services of the week-end preceding it have extolled the dignity of labor and upheld the rights of labor. The Federal Council of Churches has issued messages approving many of the goals of organized labor and appealing to labor for a closer relationship.

This year representatives of leading labor organizations have sent out an appeal to the churches to use the services of Labor Day week-end to promote an alliance to keep this nation out of war. This is something unusual and important. Let us hope that the appeal will be widely answered. The churches have long opposed war. They need and should welcome the support of labor in this great cause.

Labor has not been so consistent in its opposition to war. We recall that several years ago a national convention of English labor voted never to support another war, but when the test came British labor modified its position. If American labor is to maintain its stand against war it will need the full co-operation of the American Church.

In view of labor's traditional attitude of indifference and distrust toward churches this appeal is significant. Let the churches seize this extraordinary opportunity to promote a great cause and keep faith with those who toil.

De Ruyter, N. Y.

OUR PULPIT

CONFERENCE PRESIDENT'S ADDRESS

COURTLAND V. DAVIS

The work of the year now closing has been a challenging and yet a most heartening experience, with a greatly widened acquaintance among our people, with new friendships made, and with old friendships strengthened. There has come in this year deeper understanding of the faith that is in me, the faith of my fathers. There has come a stronger conviction of the vital part Seventh Day Baptists as Seventh Day Baptists are playing right now in 1938 in the fundamental advancement of mankind. There has come a larger appreciation of the fine men and women who are the workers in our churches and denominational organizations and a realization of my own good fortune in having in this year's work the help and sympathy of the members of my home church.

Whatever of value there may be to the denomination as a result of my efforts this year must be credited to the many men and women who have given so freely of their time and energy in conference and correspondence. No one has been so busy, no one has been so little interested, as to fail to have time for any request, energy for any task.

In its report to Conference last year the Commission recommended that "the program of the 1938 Conference be largely a constructive survey council to study and appraise our denominational work, and to point us the way in which we may better advance the cause and kingdom of Christ with larger vision, renewed courage, and deeper loyalty."

Conference adopted that recommendation. In SABBATH RECORDER columns of many weeks past and in the program placed in your hands today you find the outline of that plan. In the work of nucleus groups and chairmen of Council committees since early spring and in the committee meetings you have attended today and will attend tomorrow you find the working out of that plan.

Two additional emphases may I make here. First, this is, I hope, in an especial way a young people's Conference. More special activities have been planned for the young people than at most Conferences. The teen-age group is making special studies of "Worship," "Understanding Ourselves," and "Conflicting

Standards" under the able leadership of Harley Sutton. The older young people are assigned to and taking part in the Council committees. The Sabbath afternoon program gives us all an opportunity to see our young people in action and to know them better.

Second, this is, I hope, in an especial way a praying Conference. How else may come that deepening of the spiritual life which is a fundamental in our list of goals? Beginning with that impressive meeting of minds and hearts last night when twenty-two men and women, Council committee chairmen and Commission members, together sought the mind of Christ and the will of his Father and ours, it continued today in the earnest prayers in every committee room, and will extend through the week as twice each day we take special time to seek divine guidance and to set our eyes again upon the far goals.

In a program such as this it has been necessary very sharply to limit the time of the various boards and other denominational agencies customarily represented on the Conference program. This limitation has been accepted in a fine spirit of co-operation and helpfulness by all concerned. In many instances a definite attempt has been made to compensate even in the limited time available to these agencies for the lack of time usually devoted to the more inspirational features of the program.

It is to be expected that there will be differences of opinion in committee and on Conference floor. Such differences indicate that people are thinking about proposed actions and are interested in their outcome. Care is being taken as the various committees proceed with their work that there be full expression given to all views sincerely held or to so wide a range of alternatives that those who hold intermediate views are covered by implication. That same care must extend to the floor of Conference. Only in this way can we reach that general agreement which will mean unanimity of purpose and vigorous pursuit in all our far-flung denomination, of the policies here determined.

Let us not be influenced in these days by any feeling of crisis. We stand at no parting of the ways. The decisions of this week, important though they be, are no more momentous than those of other Conferences. We are here to enlarge our vision, to renew our courage, to deepen our loyalty, and in ad-

vancing the cause and kingdom of Christ to take the next step. One step. Only that.

This is a quotation:

Is there not a challenge in this for us? Is it not a call to renewed courage? I have confidence in the cause for which we stand and no less confidence in the people who represent it. But hear me, my friends, God is calling us to a renewed life, a renewed sense of our spiritual opportunities. We have been too busy with our personal affairs, with our differences and our doubts, and not busy with enough for Christ. We have been striving from points too widely separated, each board, each school, each church, and sometimes even each individual, seeing its own problems and seeking its own solutions, not realizing that only through a mutual working out of our problems could any permanent solution be obtained. The challenge comes clearly and plainly: Let us get our shoulders to the one great wheel where each branch of our work will be a real spoke bearing its part of the load, and moving us all to ultimate victory for God and the Church, through Christ, to whom be all the glory.

That statement was made by its president to the Conference of 1922.

Again I quote:

Assuredly, our denomination exists primarily for the maintenance and propagation of the doctrine, that the seventh day of the week is the only divinely appointed Sabbath. To this end we sustain our general and special organizations, seek the conversion of souls at home and abroad, publish our tracts, papers, and periodicals, establish our institutions of learning, and convene this Council. While the keeping of the fourth commandment does not embrace the highest principle in the inculcating of the Christian religion, yet to us it constitutes the vital, central idea in the system of truths on which our churches are founded, made so, on the one hand, by the almost universal discarding of the real Sabbath by the Christian world, and, on the other, by the plain and incontrovertible imperatives of the Bible on the subject. So the continuation and the character of the existence of our denomination depend hereafter, in a most important degree, upon the success or failure of its movements to establish, among the nations of the earth, the recognition and the observance of the Sabbath of Jehovah, instituted at the creation, re-enjoined in the Ten Commandments, enforced by the prophets, explained by Christ, honored by his apostles, and still obligatory upon the human race.

That statement may be found in the report of the Committee on Our Denominational Future to the Council of 1890.

Both of those quotations are equally valid in 1938.

The year 1938 requires of us only as it did of our fathers, that with clear-eyed vision, un-

faltering courage, and unswerving loyalty we seek his will, and finding it—take the next step.

MEDITATION

BY MISS EVALOIS ST. JOHN

At opening session of General Conference.

"Larger Vision"

This morning found us organizing into small groups to study and appraise our denominational work that we may, through larger vision, renewed courage, and greater loyalty, advance the Kingdom.

Some nineteen hundred years ago a larger vision came to a Palestinian Youth. His new interpretation of a great elemental truth became an inspiration and help in the lives of common men and women who had their problems to meet, their fears to face, their battles to fight, their bread to win.

Down through the centuries this inspiration has continued. The hearts and minds of men and women have been opened to the voice of God, and he has shown them new heights, has given them an "awareness" of opportunities for advancing his work.

Stephen Mumford came from England to Newport, R. I. Standing alone in his peculiar views but certain that he held a truth vital to all people, he set out to convince others. Six years later a group left the communion in which they had been reared and formed the first Seventh Day Baptist Church in America.

Another visioned the various churches uniting in an institution for "propagating our religion in the different parts of the United States." Thus more churches came into being. Without doubt the "larger vision" of this individual gave new meaning and shape to the General Conference, and had a direct bearing on the formation of the Seventh Day Baptist Missionary Society, the Seventh Day Baptist Publishing Society, and later the American Sabbath Tract Society.

The mention of these interests brings to mind such men as Elder William B. Maxson, Elder George B. Utter, Thomas B. Stillman, Dr. A. H. Lewis, Dr. Theodore L. Gardiner—men of vision all!

Then there were those who sensed the place of education in the advancement of the Kingdom—Campbell, Irish, Kenyon, Goodrich, Whitford, Huffman. Each had a part in starting and fostering De Ruyter, Alfred, Milton, Salem.

And so we find ourselves in this place tonight the possessors of a heritage, a heritage to which each generation has made some contribution. What shall we add!

Let us pray that in this counseling together our hearts and minds may be opened to the voice of God, that he may show us also new heights—heights above the commonplace, that he may kindle our imaginations, and point us to new opportunities.

"Where there is no vision the people perish."

Meditation—"Renewed Courage"

The Palestinian was a man of courage as well as of vision. Every thought, every act of his life attested to this. It took supreme courage to face the members of that thoroughly entrenched religious hierarchy. It took courage to tell his dreams to the world.

There have been men of courage among us. In England men and women suffered punishment and imprisonment for proclaiming a truth which they felt vital to the Kingdom. John James, while preaching to his congregation in Bull Stake Alley on the Sabbath Day, was dragged from his pulpit, tried, and hanged.

It took courage as well as vision for our first foreign missionaries to leave their home and loved ones and set sail for a distant and strange port.

It took courage for the late George H. Utter to proclaim his Sabbath beliefs to his fellow congressmen, and as governor of the State of Rhode Island to remain true and consistent always to those convictions.

Problems are not new things. The poet says—"Each occasion brings new duties." So, each year, each decade, has had its particular problems. However, because there were problems, earnest men sought God with open minds and hearts. Such seeking brought not only the solution, but new adventures or opportunities opened to the seekers, and courage to adventure was given as well.

Let us seek God with open hearts and minds, and ask for the courage to follow his leadings.

"Be of good courage, and let us play the men for our people."

Meditation—"Greater Loyalty"

The Palestinian was loyal—true to the truth as it was revealed to him. Loyal souls pass by in our memory now. Every church represented here has its own list of loyal souls. All who hear my voice have been in-

fluenced by loyal souls. The future of us as a people, the advancement of the Kingdom, the solution of the problems of society at large, these all depend much upon our loyalty. Our leaders may have great vision, they may have great courage, but they need a loyal force to stand with them, men and women who have a real appreciation of the past, and then imagination—vision—and who dare venture into new fields. It is our deeper loyalty and our larger vision they need if their dreams are to come true. We are the ones who shall pass on the torch.

"Therefore, with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and the perfection of faith.

"So up with your listless hands! Strengthen your weak knees! And make straight paths for your feet to walk in. You must not let the lame get dislocated, but rather make him whole. Aim at peace with all and at that consecration without which no one will ever see the Lord; see to it . . . that no root of bitterness grows up to be a trouble by contaminating all the rest of you.

"Remember your leaders, the men who spoke the word of God to you; look back upon the close of their career, and copy their faith. Jesus Christ is always the same, yesterday, today, and forever.

"May the God of peace who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, with the blood of the eternal covenant, furnish you with everything for the doing of his will, creating in your lives by Jesus Christ what is acceptable in his own sight! To him be glory for ever and ever. Amen."—*Hebrews 12: 1-3, 14, 15; 13: 7, 8, 20, 21. (Moffatt's Translation.)*

KATHRYN BLISS ROGERS

(Spoken by Edwin Shaw at the farewell service)

I am indebted to the *Janesville Gazette* of August 4, 1938, for the following brief, well-written formal obituary:

Kathryn Bliss, daughter of Elferd and Margaret Steer Bliss, was born in Milton Junction, August 13, 1884. When she was still a young girl her parents moved to Milton, where she had since lived. She was graduated from the School of Music of Milton College in piano-forte and later studied organ with President W. C. Daland of Milton College and with teachers

in Milwaukee and Chicago. She was an associate of the American Guild of Organists.

Mrs. Rogers has been the organ teacher in Milton College since the death of President Daland in 1921; was organist in the Milton Seventh Day Baptist church for forty years, and in the First Baptist church, Janesville, for the last three years. Since the autumn of 1930, she had been the director of the Treble Clef of Milton College and was accompanist for the Choral Union for almost thirty-five years.

As a member of the Seventh Day Baptist Church she had been active in all church activities and was a member of the Women's Village Improvement Club, of which she was president during the year 1922-23. She was married in 1905 to Walter E. Rogers, in Milton.

Survivors are: her husband, W. E. Rogers, village clerk and county supervisor; a son, Robert Bliss Rogers; a brother, Earl Bliss, Valier, Mont.; five nieces and four nephews in Valier; and an aunt, Mrs. Bertha Bliss Spafford, Winnebago, Ill.

According to this, Mrs. Rogers lived all her life in Milton Junction and in Milton. But really did she? Well, her home has always been here, she was born here, all her days and years were spent here; but to say that she lived all her life here would be far, very far from a true description. For in the first place, she lived in Janesville and Whitewater and Edgerton and in all the communities round about Milton. Her life was spent in these places as well as in Milton. And then she lived in Chicago and London and Paris and Italy and China; anywhere and everywhere that music and art and literature were at home, that was her home also.

Again and most definitely and effectively she lived and yet lives in the lives of scores and scores of people she has known, young and old, scattered here and there, far and wide in many realms, and to say in this farewell service that she lived all her life in Milton would be untrue. She lived no local life. Her life was wide, far-reaching, extending out in sympathy, helpfulness, friendliness, and in stimulating inspiration.

Mrs. Rogers was a player; she had a talent for playing, a playing disposition, enhanced by diligence and practice. She could, and she did, as we all so well know, play the piano and the organ. Perhaps we are not so well aware of her skill in playing on the heart strings, the spirit chords, the soul keys of us human beings, making music in our lives for ourselves, making music out of our lives for others. With deft fingers her touch was gentle and kind when gentleness and kindness were needed, and it was firm and strong and

masterful when occasions called it forth. She liked to play, she knew how to play, and under her skilled touch, music came not only from piano and from organ, but from church choir and Treble Clef as well, and more than this, her touch brought forth harmonies and melodies to brighten and to cheer the lives of many, many others.

Mrs. Rogers was a singer. Her life was a song; sometimes, but not often, in a minor key. As I think back over the past, for I have known her these almost fifty-four years from her birth, as I think of her as a child in her home with father and mother, Ferd and Maggie, as they were so well and lovingly known, and her brother Earl, as I think of her in her relations to the college, and the interests of music in this whole section of southern Wisconsin, as I think of her in connection with her work in the Village Improvement Club and many other agencies for religious, educational, moral, and social betterment—as I recall these things, somehow I liken her life to an oratorio, based on the fundamental theme of *Human Happiness*, built up, developed, interpreted, by this virtue, then that, then another, and then by a chorus of virtues, such as she possessed and grandly lived.

Mrs. Rogers was an accompanist. I know but little of the technique of music, but as I have listened to her playing for soloists, both instrumental and vocal, and for small groups and choruses, and especially for the productions of our Choral Union, I have marveled at what seemed to me to be the completeness with which she became an undergirding, sustaining, combining, integrating factor in the production. These are not, I know, musical terms, but they describe to me my impression of her skill as an accompanist.

But I am thinking just now rather of her being an artist as an accompanist in other realms than that of music, as a helper, an associate, a counselor, a friend, a comrade, a neighbor, a mother, a wife. She played the accompaniments of life for us with rare tact and sympathetic interpretation and an understanding bordering on perfection.

And after all, friends, is it not in this realm of personal attachments that we come most of all to prize and appreciate and evaluate our human relationships? Mrs. Rogers had rare ability as an accompanist, a singer, a player in all walks of life, and while her material home was here in Milton all her life, and while it

is here that her going will be most keenly felt, yet her real life was far extended, and will continue on and on in other lives far beyond our ken to know and understand.

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

The three-day session of the Northwestern Association closed Sunday night. The seventy-fifth anniversary of the founding of the Seventh Day Baptist Church was celebrated with appropriate services Sunday afternoon and evening, when the church was packed.

Sunday afternoon a historical paper which was written by Deacon Jesse E. Maris, was read by his daughter, Mrs. Carroll Davis. Many interesting facts culled from the church files were given and he told of the arrival here, October 5, 1857, of six Seventh Day Baptist families from Farmington, Ill., who organized a church August 14, 1863. They met in the homes until the Lane schoolhouse was built. In 1882 a church costing \$2,000 was built two miles north of town, and in 1901 another church was built in town.

Ralph Fletcher of Atchison sang two solos, one of which was "The Old Fashioned Religion." Messages from former pastors were read.

The various organizations of the church had charge of the musical program Sunday evening. Ansel Crouch led the old-time praise service, using a tuning fork. The Missionary Society ladies used a melodeon owned by Mrs. C. D. Stillman for their accompaniment. The old melodeon which was used in the early meetings under charge of the first pastor, Rev. A. A. F. Randolph, was on display.

The young folks used a small, square reed organ which was purchased from the church by Kenyon Muncy, and his daughter, Mrs. Ada Moxley, practiced on it when a girl.

The brotherhood men used a piano, and the choir used the two manual organ. The a capella choir also sang several numbers.

—Nortonville News.

[Ninety-six were named following the above, from twenty-two different places.—ED.]

NORTH LOUP, NEB.

The juniors held a social Sunday afternoon in the church parlors, honoring Lynn and Lyda Van Horn, who left Thursday for their new home in California. Games were played, and a lunch of wafers and punch was served.

Friends were pleased to welcome Kenneth Van Horn, who had spent some time in Salem, W. Va., back in his regular place in the choir. Alta Van Horn was also welcomed home again.

Plans are under way to increase the attendance at Sabbath school, and includes a Rally Day, which will be observed in September. More will be given of this later.

The juniors were in charge of the vesper services Sabbath evening. Lyda Van Horn sang a solo; Phyllis and Belva Babcock sang a duet, accompanied by Mary Babcock; Marion Maxson conducted the devotionals; and the juniors sang one song all together.

A carload of wheat was shipped from this depot the first of the week for the Farmers' Elevator, being the second car sent from North Loup. It was billed for Omaha.

—Loyalist.

MILTON JUNCTION, WIS.

Dr. and Mrs. George Thorngate and family, Phoenix, Ariz., arrived Monday night at the Leland Shaw home for a short visit. They were en route to their home from a visit with his parents, Rev. and Mrs. Charles Thorngate, Dodge Center, Minn., and left Milton to continue their journey Wednesday morning. Professor and Mrs. Shaw held open house for the Thorngates Tuesday evening.

Milton Junction Telephone.

BROOKFIELD, N. Y.

Over sixty people of the Seventh Day Baptist parish and their households enjoyed open house at the parsonage Sunday evening. An entertainment of vocal and instrumental selections was much enjoyed and refreshments of home-made ice cream and cake were served.

—Courier.

BEREA, W. VA.

The Southeastern Association Seventh Day Baptist Girls' Camp opened its eighth year at Berea, W. Va., Sunday, July 31, with eleven camp girls present and the following staff of workers: Miss Ada Keith, camp director and Bible teacher; Miss Estelle Bottoms, athletic and swimming director; Miss Julia E. Meathrell, camp cook; Mrs. C. A. Beebe, music; Pastor C. A. Beebe, helper in various ways to make camp comfortable and successful.

The vesper services were unusually helpful because of the interest the girls took in preparing for them, spending one-half hour each morning and one-half hour each afternoon

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.)

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No. 10



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

Conference Number
No. 2