

family. The next day he suffered a stroke of paralysis and died July 31.

We were saddened by these deaths; but rejoice that on Sabbath, July 19, four people were baptized and on the next Sabbath four more were baptized, and on August 9, these eight people were given the right hand of fellowship and united with the DeRuyter Seventh Day Baptist Church. Of this number four were young people and three came from a church of another denomination.

On August 6, Sabbath school and church members gathered at Snug Harbor on Tioughnioga Lake for a picnic lunch. Boating and swimming were enjoyed by many. Others enjoyed visiting in the afternoon. About forty-five were present.

On July 19, the young people from the other churches of the association came to the DeRuyter church for worship and the baptismal service, and afterwards for a young people's conference. In the evening, they gathered at Russel Smith's cottage on the lake for a wiener roast. Nineteen young people stayed over night, with Mr. and Mrs. N. D. Mills as chaperons.

In the early part of the summer the ladies of the Aid society and their families had a picnic dinner in the York Memorial Room.

About two thirds of the roofing on the south side of the church was blown off by a high wind on July 27. It is all repaired now.

Corresponding Secretary.

MARRIAGES

Bowers - Greene. — On June 19, 1941, at the Seventh Day Baptist church at Milton Junction, Wis., Mr. Robert E. Bowers of Beaver Dam, Wis., and Miss Cora Elizabeth Greene, daughter of Deacon and Mrs. Robert E. Greene of Milton Junction, were united in marriage by the bride's pastor, Rev. John Fitz Randolph.

Cole-Branch. — At the home of the bride's parents in White Cloud, Mich., Maxine Branch, daughter of Clyde and Pearl Branch, was united in marriage with Robert Cole, son of Mr. and Mrs. Lafayette Cole of this town, on June 7, 1941, the pastor of the bride officiating.

Mason-McKay. — At the home of the bride's parents, Mr. and Mrs. J. H. McKay, at Nady, Ark., on Sabbath eve, July 25, 1941, Miss Irene McKay was united in marriage to Mr. Earl Mason of Tichnor, Ark., by the bride's pastor, Elder C. A. Beebe. They will make their home at Tichnor.

Gray - Naatz. — On the seventh day of June, 1941, Ralph Winfred Gray of Edgerton, Wis., R.F.D., and Miss Shirley Mary Naatz of Janesville, Wis., were united in marriage at the Seventh Day Baptist parsonage at Milton Junction, Wis., by Rev. John Fitz Randolph.

OBITUARY

Davis. — Mary H. Davis was the eldest of four children born to Abel Bond Davis and Hannah Hall Davis. She was born January 19, 1849, at Beebe's Run, near Shiloh, N. J., and died July 27, 1941, at the age of 92 years 6 months, and 8 days.

Miss Mary, as she was lovingly known by her scores of friends, was one of three teachers who served the community in that capacity for years. Miss Olive Ewing and Miss Julia Davis were the other two. Miss Mary started her teaching when a girl of eighteen.

In her death the Shiloh Seventh Day Baptist Church has lost not only its oldest member, but the one of longest standing. She had been a member of this church for eighty years, having been baptized on March 16, 1861, at the age of twelve years.

She was the last of her immediate family. There survive her a cousin, six nephews, and a niece. Funeral services were conducted at the Shiloh church by her pastor, Rev. Lester G. Osborn, and interment was in the Shiloh cemetery.

Langworthy. — Mrs. Leonora E. Langworthy died at Ashaway, R. I., July 20, 1941. She was the wife of the late George B. Langworthy and the daughter of Henry S. and Elizabeth (West) Barber. She was born in Ashaway, May 14, 1862.

She was a member of the First Hopkinton Seventh Day Baptist Church. She leaves three daughters: Mrs. Grace L. Nolan, of Granby, Conn.; Mrs. Byron Taylor of Westerly, R. I.; and Mrs. Donald Bertch of Ashaway, R. I.; two sons, Lloyd B. and Harry E. Langworthy of Westerly; eight grandchildren; and two great-grandchildren.

Farewell services were conducted in her former home by Rev. Ralph H. Coon, and burial was in the Oak Grove Cemetery at Ashaway.

H. R. C.

Netzer. — Mrs. Amelia Netzer, daughter of Madison and Samantha Bond Randolph, was born in Salem, W. Va., March 2, 1861, and died May 29, 1941.

When a child she came with her parents to Lost Creek. Since a young woman she has been a devout follower of Christ and loyally supported the Lost Creek Seventh Day Baptist Church, of which she was a member.

Surviving her are her husband, Mr. George Netzer; two brothers, Eli F. and Lee; Mrs. Lulu D. Titus, Dayton, Ohio, stepdaughter of a former marriage to Dr. Dennis Davis; other relatives, and many friends.

Farewell services were held in her home church, conducted by her pastor, Rev. E. F. Loofboro, assisted by Ferris Woodruff. Burial in the Brick Church Cemetery.

E. F. L.

The Sabbath Recorder

Vol. 131

PLAINFIELD, N. J., SEPTEMBER 1, 1941

No. 9

SONG OF CHRISTIAN WORKINGMEN

By Thomas Curtis Clark

Our Master toiled, a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And oftentimes, wearily,
He sought, apart, in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker he,
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?

—From Quotable Poems.

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The Sabbath Recorder

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EDITORIALS

CONFERENCE FOR 1942

The newly elected president of the Seventh Day Baptist General Conference is Professor Harley D. Bond of Salem College. Next Conference will meet at Salem, W. Va.

CONFERENCE AT DENVER

Denver and the Rockies seem a long way from many of our folks. But in the view of those who live in Colorado, Denver is not farther away from the East than the East is from Denver.

With smiles and words of welcome, those from East and West, North and South were greeted by Denver people who for a year had been looking forward to this 139th anniversary and 129th session of the Seventh Day Baptist General Conference.

Careful preparation had been made through the weeks and months for the comfort and entertainment of delegates and visitors—so at once Conference was ready to get away to a good start.

One could hardly begin a Colorado Conference report without mentioning the elevations, the mountains, and the "Mile-high City" of Denver, hostess of the meeting. "Air conditioned" city, is one of its advertised slogans. "An unusual" condition met incoming delegates Sunday afternoon at Colorado Springs at the foot of Pike's Peak. A heavy rain storm deluged the countryside at that point. The morning of Conference dawned in a heavy fog that would rival any found in New Jersey.

First Day of Conference

Promptly at the appointed hour, Rev. Edward M. Holston, the president, called the Conference session to order, and the grand old hymn, "Soldiers of Christ Arise," was sung by the congregation, led by the Conference choir directed by Rev. Albert N. Rogers of Yonkers, N. Y. Later the well disciplined choir rendered with feeling Gounod's "Praise Ye the Father." Pastor Rogers' leadership throughout Conference, supported by willing and able singers, produced a high type of music, which largely contributed to the success of the Conference.

Rev. Marion C. Van Horn and Rev. James L. Skaggs led the Conference in the Scripture lesson and prayer. In this part of the service the people were led closer to God in his word to us and the expressions of our faith and joy in him.

Words of Welcome

The welcome was extended by Rev. James Macpherson of the Broadway Baptist Church where the sessions with one exception were held, and Pastor Erlo E. Sutton of the entertaining church. The former expressed his appreciation of the privilege of welcoming the Seventh Day Baptist people and its Conference to his church. His brief address bore evidence of his knowledge of the background and history of our people. He said he and the Baptists were proud of Stephen Mumford who stood so loyally representing the Baptist cause of freedom to worship God in a pure conscience. Baptists all are challenged to stand today against the common foes of Christ and his righteousness.

Pastor Sutton welcomed the people not only to the "Mile-high City," the Rockies, and vacation possibilities, but to the opportunity of working together in finding solutions to our problems, and to planning a larger, more fruitful service back in our homes in the years to come. A good time and a high spiritual experience were his high hopes of the Conference.

The response to the welcome was given by Rev. Trevah R. Sutton of New Market, N. J., who felt that our chief purpose in coming was to achieve spiritual heights. We give his address as follows:

Response to Welcome

By Rev. Trevah R. Sutton

For a year we have been looking forward to coming to Denver for this Conference. Most Conferences are held in the East, but this year we who live east have crossed the Mississippi and Missouri rivers and entered into the West. Those who are westerners have not had to make such long eastward journeys as usual. So here we are in the "Mile-high City" at the foot of the Rockies. From far and near have we come and already a welcome has been given us by friendly people and an invigorating climate.

Our churches are widely scattered over these United States. Some churches may not have delegates in attendance. Nevertheless, the prayers of these people unite us all spiritually. From the rock-bound coast of New England we come, bringing the spirit of our forefathers who formed the first church in America at Newport, R. I. We come from the farm and industrial areas of the New Jersey lowlands and the hills of New York, Pennsylvania, and West Virginia. We come from the parishes of the sunny South, from Florida and Georgia, Alabama and Louisiana, Arkansas and Texas. We come from the east-central states of Ohio and Michigan, Illinois, and Wisconsin. We come from the prairies and plains of the west-central states, from Minnesota and Iowa. We come from the great prairies of Nebraska and Kansas—"out where the west begins." We come across the majestic mountains from California on the Pacific Coast. We come from the plains and highlands of Colorado. Also from all parts of our country come those who live remote from Seventh Day Baptist churches. So here we are at the place where prairie and mountain meet, and for your friendly welcome we say "thank you."

Some of us have already been thrilled by these Rocky Mountains as we have traveled among them, over the passes, up the peaks, or roamed the mountains around the Rocky Mountain Seventh Day Baptist camp and other places. We have looked up towards summits thousands of feet above us, or peered over dizzy heights into canyons below. Others yet will have these experiences after Conference closes.

But our chief purpose for being here is not merely to climb these mountains. We are here to climb spiritual heights. The president has prepared a program of worship, instruction, and

business, that we Seventh Day Baptists may be able to better face our personal, church, and denominational problems.

During the ten days as an instructor at the Rocky Mountain Seventh Day Baptist teen-age camp, about a month ago, I was practically isolated from world conditions, where there was no contact with newspapers or radio. In this I found great relief and came from the mountains refreshed. Of course world problems still exist, from which one cannot long flee.

As we attend this Conference, let us not worry ourselves too much about our problems. Let us, rather, climb the spiritual heights that are before us. Let us look over the valleys below and see the broad view. Let us look into the heavens above and feel the closeness of God. We have problems to face as a people, but let us not struggle alone. These days together can be real mountain top experiences. Just as vacations often help us physically and mentally, so such meetings as Conference give us spiritual uplift for the facing of religious problems.

Whether our problems are personal, denominational, church, or otherwise, let us seek God and climb the heights. Let us prepare ourselves to return to the valleys as workers for God, so Christ may reign in men's hearts.

Following the reports of Commission, secretary, and treasurer, and the appointment of various committees, the president of Conference gave the keynote address. Very well and with a ring of strong conviction did the president challenge his people. Since the address will be published in the Recorder it will not be repeated further here.

The afternoon session from 2 to 3.30 was devoted to committee and sectional meetings, when organization was perfected and fields of activity surveyed. Chairmen and nucleus groups began their work then, which would be carried forward and completed in succeeding sections.

Following the sectional meetings, the Conference was led in meditation and worship by Rev. Albert N. Rogers and Rev. Everett T. Harris. This was the first of five periods of this kind with themes centering in the "church year," each supported by an outstanding doctrine. This one was on the Nativity and the theme, "The Love That Gives — For God so Loved — Love One Another." God's love for man and man's love for fellow men are the two sides, Pastor Harris said, of the coin with which we purchase the satisfaction of the peace of God. Love is revealed in the sacrifices we make.

The worship periods, day by day, were heights of spiritual experiences, mountain tops from which one went refreshed and prepared for the arduous tasks of the day.

On this first afternoon, the remaining time was devoted to informal reunion of friends and fellowship, an opportunity appreciated and used by many.

A deep impression was made on the congregation by the music of the various sessions, none more so than that in the evening meetings. Mention in a bit of detail might be given the "Conference in Praise and Song" of the opening day. "O Beautiful for Spacious Skies" lifted our hearts in thanksgiving for the land of our liberty. Then, "All Hail the Power of Jesus' Name" was sung, the first two verses to the Miles Lane tune, and the last three verses to Coronation. On the fourth stanza, the congregation was invited to sing the melody while the choir sopranos sang in descant. Rarely has the reporter been so lifted by song as in this experience. Mr. Rogers presented the Conference organist, Mrs. R. T. Fetherston, daughter of President Holston, who played "Largo From the New World Symphony" (Dvorak). Again we were held almost breathless. "Remember Now Thy Creator" (Adams), was rendered by the choir, and one wondered at the ability of the leader to train a choir to do so well in the few practices possible.

Again the congregation lifted its united voices in song, "Abide With Me," and the praise closed with the Choral Benediction, "The Lord Bless You and Keep You" (Lutkin).

Dr. Corliss F. Randolph of Maplewood, N. J., brought the message of the evening on the theme, "Keeping Faith With the Past," and used as a text Joshua 4: 6, "What Meaneth These Stones?" After giving the setting of the text, familiar to Bible readers, Doctor Randolph mentioned the value of memorials and monuments, and then applied the lesson to Seventh Day Baptists. Quite fully he reviewed the history of Seventh Day Baptists from the Traskes on down through England and America to the present time. He stressed the persecutions endured, the victories and successes achieved during the years.

What do these things mean to us today? They should be inspiring vantage points from which we launch ourselves into advance movements and worth-while activities. We must keep faith with the past. May it be even so.

We hope the main issues of this address may be published in some helpful form for general distribution.

NOTICE FROM THE OFFICE

On account of an unavoidable delay, the Conference president's address, which we intended to print this week, will not appear until a later issue.

DAILY MEDITATIONS

(Prepared by Charles H. Bond, Alfred, N. Y.)

Sunday, September 7

Read Galatians 6: 1-10.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6: 10.)

"Let us do good unto all men"—that is a lovely thought and will make a beautiful life when put into practice. We Christians, as followers of Christ, are endeavoring to become more like him—to discover his will and to follow it. Therefore, as each day passes we must be alert for the opportunities that come to us to help our fellow men, whether it be by only a kind word or if it may take some real effort and perhaps even sacrifice on our part. One who is ever on the watch for such opportunities will find them all about him, and through helping others will find himself drawn closer to the heavenly Father.

Christ's way is a way of helpfulness. He was never too tired or too busy to help those who were in need. If we honestly strive to "do good unto all men," we will find joy in service to others as Christ did.

Prayer—Dear Father, help us to be quick to see the opportunities all around us to be of service to thy children. May we ever feel more fully that the Christian life is a life lived for others in thy name. Amen.

Monday, September 8

Read 1 Thessalonians 1: 1-10.

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (1 Thessalonians 1: 3.)

I have heard that a fog in one of the world's large cities costs hundreds of thousands of dollars in an eight-hour day. A large part of this amount is spent for lights and signals to guide the people safely through

the semi-darkness of the fog, when familiar surroundings are temporarily blotted out.

So it is with us when we allow our minds to become befogged with doubts and fears, many of which are imaginary. We cannot afford to spend our time in morbid contemplation of our troubles when there is so much of good to be done in the world about us.

A cheerful faith in Christ and a consciousness that God is ever near to us, coupled with a purpose in life to work together with God in helping others, will make these costly "fogs" impossible. We must keep our faith burning brightly to light our way when things seem darkest about us.

Prayer—Dear heavenly Father, help us to grow in faith and trust so that we will realize more completely that thou art always with us, an ever-present help in trouble. Amen.

Tuesday, September 9

Read Acts 11: 22-26.

"He was a good man, and full of the Holy Ghost and of faith." (Acts 11: 24.)

What a simple qualification the Bible gives to Barnabas. The words spoken of him are all God would ask of anyone yet today. "He was a good man, and full of the Holy Ghost and of faith." That is all God wants—someone sound and healthy through and through, with nothing perverted or twisted about him—a man who has proportion and balance and in all things serves the Master.

A tree is known by its fruits, so are believers known by their works.

Prayer—Dear Lord, help us ever to be kind to our fellow men, doing unto others as we would have them do unto us. We pray that our hearts will be open and our souls filled with the Holy Spirit. Amen.

Wednesday, September 10

Read James 2: 17-26.

"Ye see then how that by works a man is justified, and not by faith only." (James 2: 24.)

Our religion does us no good as long as it remains only a theory. But if it is planted in our hearts, as a seed is planted in the ground, and grows and bears fruit, it is infinitely valuable. So we see what a belief in Christ can do for us. Yet it has very little influence upon us until we endeavor to follow his example and make his teachings the basis of our actions.

If we live close to Jesus and trust in him for help in making the decisions of everyday life, we will be putting into practice the things that we believe, and proving that Christianity is the best and only way of life which will make us happy and also those about us—because we live it.

Prayer—Dear heavenly Father, may we ever learn to live more closely to thee and to think and speak and act in accordance with thy will as shown to us in the Bible and through the lives of thy followers. Amen.

Thursday, September 11

Read Luke 16: 1-12.

"He that is faithful in that which is least is faithful also in much." (Luke 16: 10a.)

The story was told of a group of children who were discussing the love they felt for their mothers. One of them said very proudly, "I love my mother so much I would die for her." The rest were quiet after this declaration, for they could never exceed that. Just then an older person sitting nearby said quietly, "Isn't it strange that a little girl who loves her mother enough to die for her doesn't love her enough to sweep the floor for her?"

Too often we are apt to overlook the little evidences of love and faith in everyday life, and keep our eyes glued to the larger and more conspicuous ones. Our Christian religion can be applied in every phase of life and in every relationship, however small. It is through the daily use of Christian principles of living in the little things we do that we will learn to be thoroughly Christian in our hearts.

Prayer—Dear Father, show us that thy way of life is to be taken with us and used wherever we go and whatever we do. Help us to take Christ's teachings into our hearts and live them day by day. Amen.

Friday, September 12

Read Luke 6: 37-45.

"Thou hypocrite, cast out first the beam out of thine own eye . . ." (Luke 6: 42.)

Every man carries with him two wallets, so the story goes, one hanging in front and the other in back of him. In the one before he places all the faults of others, and in the one behind him his own weaknesses. By this means he never sees his own failings, while he has those of his fellow men ever before

him. To me there seems to be a lesson here which each of us would do well to consider.

There are lots of human failures
In the average of us all;
And lots of grave shortcomings
In the short ones and the tall;
But when we think of evils
Men should lay upon the shelves,
It's time we all went out
To take a walk around ourselves.

—Author unknown.

Prayer—God most helpful, be ever near our side, because it seems so easy to see the faults in someone else when we ourselves are so very weak. Make us strong in thy love because love is ever kind. Amen.

Sabbath, September 13

Read Genesis 1: 29-31; 2: 1-3.

"And God blessed the seventh day, and sanctified it." (Genesis 2: 3.)

What is different about Sabbath day? Why? Everything. The birds' music seems just a little bit sweeter, the leaves seem to be a brighter green, and the flowers seem to glisten more in the bright sunshine. The whole world has taken on a new glow. Sometimes I ask myself why. It must be because God is closer to us when our weekly duties are put aside and the God of Glory does come in.

Prayer—God of peace and rest, we thank thee for the Sabbath day, and for all the blessings it brings to each of us. Amen.

"A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."
—H. W. Bucher.

SABBATH SCHOOL LESSON

The Eternal God, the Source of Help. Scripture—Revelation 7: 9-17.

Golden Text—Revelation 4: 8.

MISSIONS

MISSION BOARDS — THEIR PLACE AND THEIR FINANCES

(Conference Address of Karl G. Stillman, Treasurer. In absence of Mr. Stillman, read by Pastor Albert N. Rogers.)

The development of missionary work by all religious denominations, including Seventh Day Baptists, to its present state of organization is the outgrowth of the work

of the earliest individual missionaries. Assuming that the Seventh Day Baptist Missionary Society is a typical missionary organization, it may be of interest to consider briefly some of the missionary efforts put forth in New England, for it was in that section of our country that Seventh Day Baptists first gained a foothold in America.

It has been said that "the first settlement of New England was a missionary enterprise" and this statement is corroborated to a certain degree by the following phraseology in the Royal Charter of the Plymouth Colony: "to second and follow God's sacred will . . . and without offense and we trust to His glory, we may with boldness go on to the settling of so hopeful a work, which tendeth to the reducing and conversion of such savages as remain wandering in desolation and distress to civil society and the Christian religion."

Again in the charter of the Massachusetts Bay Colony appeared the words, "to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind . . . is the principal end of the plantation." It is also significant to note that the seal of this colony represented its missionary aims by depicting the figure of an Indian with a label at his mouth on which was inscribed the Macedonian cry, "Come over and help us."

In spite of this evidence of missionary ideals in these early New England charters, it is an unfortunate fact that the Puritans too often failed utterly in living up to those ideals. As John Robinson of Leyden once wrote the governor of the colony, "Oh, that you had converted some before you killed any!"

However, there were many outstanding missionaries in those early days who were sincere and zealous. Among them might be mentioned John Eliot, Thomas Mayhew, Roger Williams, and our own Stephen Mumford who came over from London, England, in 1664. This was the era of unorganized individual effort and though Stephen Mumford worked all alone, he was remarkably successful in introducing the Sabbath into the New England wilderness of that time. What Seventh Day Baptist missionary of more recent days approaches his achievements performed single-handed? Certainly Stephen Mumford ranks equal in importance with any of his contemporaries or any

of the earliest missionaries in our own country, and none was more successful.

In 1675, the London Seventh Day Baptists sent Elder William Gibson to this country, and the missionary work done by him and by Mumford together was as great as that done by any "Society for propagating the gospel in foreign parts." Though still unorganized, their activity constituted the real beginning of the work which led up to the founding of the Missionary Society as we know it today. But there were intermediate steps.

Throughout the eighteenth century, control over missionary work was vested in local hands and individual initiative was still the strongest factor. Some attempts at organization were made among other religious groups, but it was not until 1801 that Seventh Day Baptists felt the need of a better mission organization. At the General Meeting of the churches held that year at Hopkinton, R. I., it was decided to attempt a union or conference of churches, to pool financial resources in such a group and thus increase the scope of missionary work. Unfortunately many of the churches could not agree on any plan for carrying out the necessary details of organization, so the whole proposition languished until 1805, when the Seventh Day Baptist General Conference was formed. Each church becoming a member of Conference sponsored a missionary society of its own, but its work was under the direction of Conference and its Board of Managers. The first missionary to be sent out by the Seventh Day Baptist General Board of Missions, as this Conference organization was called later, was Amos R. Wells, who went to New Jersey, Pennsylvania, Virginia, and Ohio in the summer of 1819.

It is interesting to note the following resolution passed at Conference in 1825: "Resolved, that the following brethren be recommended to the General Board of Missions as suitable persons to be employed as missionaries, viz: Wm. Greene, Joel Greene, Job Tyler, Lewis A. Davis, John Greene, Amos R. Wells, Wm. B. Maxson, Wm. Satterlee, Daniel Coon, Matthew Stillman, John Davis, Richard Hull, Daniel Babcock, and Amos Satterlee."

What an inspiration it should be to us today to recall those names of men who then were so willing and anxious to do missionary work without compensation for the most

part and in spite of the hardships of travel that had to be overcome! I venture to state that our Board of Managers today would be overwhelmed if an equal number of qualified individuals would offer their services and go as these earlier missionaries did all over the East and Middle West.

In 1828, some of our denominational leaders, feeling that the mission organization still was not complete, proposed a new setup under which the board would be appointed on the basis of one all-inclusive society instead of a delegation from several auxiliary societies. The result was the establishment of the American Seventh Day Baptist Missionary Society, so called, with the old board going out of existence for good the next year, being superseded by the new organization.

In 1842, Conference was not wholly satisfied with our missionary progress and a special committee was appointed to devise a plan for advancing the cause of domestic missions. A constitution was drawn up and this was the beginning of the Seventh Day Baptist Missionary Society as we know it today. The American Seventh Day Baptist Missionary Society continued in existence also until about 1846, when it finally merged with the new organization.

So much for our historical background from which we note the successive stages of development beginning with individual effort, followed by team work of two or more individuals, limited control by church missionary societies, partial organization as a function of Conference, and finally complete autonomy as a special missionary organization. Now let us consider the place of mission boards and some of their financial problems, using our own society as the example.

The administration of missions by any religious denomination offers problems which in many ways are similar to those which face a business enterprise, so that it is only natural that a board of managers or trustees should direct the work as does the board of directors in a business corporation. The selection of individuals to serve on such board is of prime importance, because of the variety of problems to be considered.

We aid many rural churches in the support of their pastors, so board members should have a knowledge of rural life and perhaps this can best be obtained by having capable farmers as members of the board to

advise the others. Our work is religious in character, indicating the necessity of being advised on religious and social matters by qualified trained ministers of the gospel, so certainly the well organized board should include several pastors among its members. Again in connection with the handling of the society's investments, legal and financial questions arise which can best be settled if the board can include lawyers and business men in its governing group. Perhaps, in a general way, we have outlined the most important matters controlled by the Board of Managers although certainly every member should keep posted on international affairs also, in so far as they affect our foreign mission activities.

The membership of boards of managers or trustees is composed of those individuals who are nominated by Conference and voted upon by the members of the society in annual meeting assembled. The board being chosen in this democratic way is at all times responsible for its actions and decisions to those who created it. According to the combined wisdom of its individual members, it must carry out the indicated wishes of the society as a whole.

Having given some thought to the organization of our board, let us now review our most pressing financial problems. Briefly stated, they are the inadequacy of our share of the Denominational Budget to meet the urgent calls for assistance we receive constantly; the difficulty in finding proper investments for our permanent funds which will yield a fair return; and the heavy burden of our indebtedness.

Since our participation in the Budget has been reduced, our annual revenue from that source has decreased \$1,000 in three years' time. This is equivalent to the amount of aid at present rate of \$300 a year that we extend to three small churches, with \$100 towards a fourth church. Proportionately the loss in income is great, resulting in a curtailment of activities instead of expansion, which is the real aim of all missionary work.

The depression years through which our country has passed, followed by the present abnormal situation surrounding our National Defense Program with its accompanying high taxes, has restricted opportunities for safe investment of funds. Income has been greatly reduced percentage-wise, yet it is pleasing

to report that our net income from investments for the year just closed is \$198.71 greater than for the previous twelve months' period, increasing from \$3,405.88 to \$3,604.59.

Our interest-bearing indebtedness has been reduced to \$12,500, as of the close of the Conference year, which indicates that \$2,500 of indebtedness was retired during the year. Through the co-operation of several individuals, some of our bank indebtedness has been retired and replaced at lower rates of interest. Even so, we expended the sum of \$539.50 for interest during the present year, which definitely is an unproductive item. The same sum of money, if it had been available for general purposes, would have permitted us to have paid all our workers in full with the exception of those in Germany and Holland, to whom no money has been sent during the year because of exchange restrictions. At the present rate of retirement, it will take another five years to pay off our remaining indebtedness.

We hear much about the importance and necessity of National Defense in these days when the military forces of aggressor nations are on the march and no free country can be sure where war will next strike. Under such conditions it is right that we should arm ourselves adequately and promptly in the hope that we can make our defenses so strong that it will discourage any hostile power from encroaching upon our rights as a free and independent people. However, there are many phases of National Defense and not all are connected with military preparations. In my opinion, the churches of our country are our first line of defense, for where else in these troublous times can one turn for help in adapting one's self to the restrictions and confusion of a wartime economy? The Church as it interprets the teachings of Christ is a power for peace in times of war. Can we Seventh Day Baptists not keep this thought in mind and as a body of Christians resolve this year, more than ever, to support our denominational activities more generously in a financial way, thus preventing our critics from saying that we cared too little for the survival of our work in a critical time to support it wholeheartedly? With God's help, I believe we can and will do so!

FROM THE FINANCIAL COMMITTEE

Report of the Committee
to Promote the Financial Program

To the Seventh Day Baptist
General Conference:

"The Lord loveth a cheerful giver." The Finance Committee would like to add "and a generous and systematic one." We have had all of the above kinds of givers this year, for which we are devoutly thankful. A few more would have put us over the top.

Possibly a study of our denominational treasurer's annual report may prove of interest and encouragement. Sixty-three of the sixty-eight churches listed in the Year Book contributed to the Denominational Budget for 1940-41. Forty churches contributed more than they did last year or exceeded their "will endeavor" pledge. Twenty-one churches failed to equal their pledge or last year's giving. Two just equaled their pledge or last year's offering, while five failed to make any contribution for denominational support.

Only twelve of the forty-two churches otherwise eligible, qualified for Class AA or A by sending in their "will endeavor" pledge for the 1941-42 Budget on time. The Class AA churches are Alfred First, Alfred Second, Brookfield First, Denver, Farina, Independence, Milton, New York City, Richburg, Shiloh, and West Edmeston. Class A are Hammond and Irvington.

The totals for 1940 were \$21,148 and for 1941, \$19,621. This shows a decrease of \$1,427 for this past year. However, if we take from these totals for each year the special gifts of one very generous giver, we find that our contributions were \$18,032 for 1940, and \$18,886 for 1941, an increase of \$854. The churches also through their weekly contributions made up this year's decrease of \$225 in Conference and association offerings. This shows an actual increase of giving by our churches through regular denominational channels of over \$1,000. Such an increase is certainly commendable and very encouraging.

The "specials" offer another interesting field. Subtracting from these totals the special gifts of the one generous donor, we find the totals stand as follows: 1940, \$1,301; 1941, \$1,849. This shows an increased giving by our "rank and file" of \$548 for designated purposes.

The all-important main line, however, is the Denominational "Budget." It is the backbone of our denominational activities and represents the systematic, businesslike procedure of a corporation.

From the figures submitted to the Commission last August, they felt justified in anticipating a probable income of \$18,380. Upon this basis they proceeded carefully and regretfully to cut down the budget requests of our denominational boards and societies (which aggregated a much larger amount), thus making a real and honest Budget.

The Finance Committee has continued its efforts through the year to encourage generous, systematic giving on the part of every church and every individual. There was the possibility of meeting the Budget in full, a condition devoutly to be desired, instead of realizing about 50 per cent as in the past few years. In this we were doomed to disappointment, lacking \$1,343; but we did boost the per cent to 93. The Budget receipts of \$17,037 were \$306 over the total of the previous year.

Had the "specials" sent in from our churches, amounting to \$1,849, gone into the "undesignated" Budget, we would have gone over our anticipated Budget by some \$500.

The consideration of these figures is heartening. We greatly regret that our denominational interests must suffer from the lack of anticipated funds on which they had built their programs. However, this increased giving and support of the undesignated Budget shows an increase in denominational mindedness and a more systematic giving on the part of our church membership.

The Finance Committee endeavored to make a rather complete survey and study of the financial conditions and operations of the churches in our denomination. After two years and repeated attempts, so many churches failed to reply that the survey failed in its anticipated value. However, the following abstract may prove of interest since the thirty-three churches reporting represent 63 per cent of the 1940-1941 Budget.

As a whole the church properties are well protected by insurance, but less than half of the churches report having books audited.

The number of tithers seems rather small, given as 72 by the churches reporting; the same churches report 556 regular givers.

These are the groups that cheer the hearts of denominational and church officials who must bear the responsibility of keeping our religious activities in action.

Eighty per cent of the churches reporting use the every-member canvass, and a like proportion use the weekly envelopes for the securing of church and denominational support.

The Finance Committee wishes to express its grateful appreciation to each of the churches and individuals who have responded so loyally to the support of our denominational undertakings. Due to a shortage of funds in the Conference treasury, the committee has kept its expenses at a minimum. Out of the appropriation of \$600, only one short trip by President E. M. Holston and special stamped envelopes have been charged to Conference. All the other expenses of material and clerical service have been cared for by the committee. We are especially grateful to the Sabbath Recorder for its splendid co-operation.

In conclusion, the committee wishes to recommend that since most of its members are also on the Seventh Day Baptist Board of Christian Education, which has its center at Alfred, the Committee to Promote the Financial Program should be chosen from the membership of some other congregations; e.g., the Milton churches.

With regrets that we have not been able to accomplish more, with grateful appreciation for the co-operation we have received, and with a prayer for His guidance and blessing upon our successors, we respectfully submit our final report.

The Committee to Promote the Financial Program,

- Harley H. Sutton,
- Alfred E. Whitford,
- L. Ray Polan,
- J. Fred Whitford,
- Harold O. Burdick,
- John R. Spicer,
- A. Burdet Crofoot,
- Jay W. Crofoot,
- Ben R. Crandall, Chairman.

Report of the Treasurer of the Denominational Budget for the Year Ending June 30, 1941

	Budget	Specials
Adams Center	\$ 340.25	\$ 55.00
Albion	158.04	53.05
Alfred, First	1,278.13	122.28

Alfred, Second	237.30	12.00
Andover	5.00	
Associations and Conference	358.23	
Battle Creek	520.30	122.00
Berlin	106.39	
Boulder	131.75	25.25
Brookfield, First	146.58	14.75
Brookfield, Second	191.93	16.50
Carlton	10.00	
Chicago	13.00	
Daytona Beach	259.75	15.00
Denver	154.95	
De Ruyter	302.75	19.50
Dinuba	11.30	
Dodge Center	34.25	1.50
Edinburg	77.50	
Farina	209.00	32.42
Fouke	30.45	5.00
Friendship	21.65	1.00
Gentry	7.75	7.15
Hammond	30.00	
Hebron	34.02	1.00
Hopkinton, First	487.50	37.50
Hopkinton, Second	18.00	
Independence	256.00	5.00
Individuals	441.83	809.63
Irvington	100.00	100.00
Jackson Center	63.00	
Little Genesee	362.46	2.65
Little Prairie	57.35	
Los Angeles	65.00	
Los Angeles - Christ's	6.00	
Lost Creek	257.85	2.50
Marlboro	348.23	42.00
Middle Island	51.42	
Milton	1,433.43	100.45
Milton Junction	531.05	101.00
New Auburn	27.50	
New York City	450.79	75.00
North Loup	153.18	80.08
Nortonville	70.00	23.53
Oakdale	5.00	
Pawcatuck	2,816.50	16.05
People's - Washington, D. C.		20.00
Piscataway	170.24	15.05
Plainfield	1,502.77	151.00
Richburg	111.00	5.00
Ritchie	52.41	
Riverside	263.12	256.98
Roanoke	12.00	
Rockville	81.45	49.34
Salem	506.40	2.00
Salemville	10.00	
Shiloh	1,028.08	
Stonefort	12.00	28.02
Syracuse		25.00
Verona	264.21	44.36
Walworth	25.00	15.00
Waterford	126.25	5.00
Welton	25.00	
West Edmeston	30.00	
White Cloud	145.05	67.81
Total budget	\$17,037.34	
Total specials	2,583.35	
Total receipts	\$19,620.69	

Morton R. Swinney,
Treasurer.

W O M A N ' S W O R K
ANNUAL REPORT OF THE WOMAN'S BOARD

To the Seventh Day Baptist General Conference:

The Woman's Board has concentrated its efforts largely this year on work of directing and supporting the Seventh Day Baptist promoter of evangelism, Rev. Marion C. Van Horn. We feel that the work is getting nicely started. Mr. Van Horn is a man of vision. With the hearty co-operation which the work is receiving throughout the denomination we are looking forward with faith to greater spiritual growth.

The Committee on Christian Culture has collected a number of pamphlets, samples of which have been sent to each society. Additional copies may be ordered from the board. Forty-five hundred (4,500) have already been ordered since the samples were sent out. We hope that a copy of "An Invitation to Meditate," which was prepared by this committee has found its way into the consciousness of every woman in the denomination. We trust that each one of us may grow in spirit until we can conscientiously sign our names to the "My Commitment to Christ," as stated in that pamphlet.

The board has sought to further stimulate the spiritual life of the women of the denomination by adopting and encouraging the use of the following goals:

1. Give as much or more to the United Budget as last year and otherwise encourage its support.
2. Promote interest in the Sabbath Recorder through increased subscriptions.
3. Stimulate tithing or some other form of proportionate giving.
4. Make direct gifts to the Woman's Board for their special project.
5. Encourage Seventh Day Baptist women to ally themselves with the Temperance Movement.
6. Organize or co-operate in work with lone Sabbath keepers.
7. Conduct a study course on world missions.
8. Use the worship programs on the Woman's Page of the Recorder in society meetings.

9. Encourage personal giving through thank offerings or other methods.

10. Recognizing the Bible as our guide in the way of life, we urge that reading and study of the Bible be given a larger place in our personal and family devotions.

11. Memorize the 67th Psalm and the prayer of St. Francis of Assisi.

12. Furnish at least one article for the Woman's Page of the Sabbath Recorder.

13. Build for the future by enlisting teenage girls in the work of our societies.

Many of the societies report that they have worked on the goals. A few have accomplished all of them, while some have not used them at all. We hope that helpful new ones may be suggested in the Conference meetings.

Several societies have sent in histories of their organizations. We hope that all will do so soon. They will be organized in permanent form and filed in some convenient place for reference.

Much interest in Junior Ladies' Aids has developed in some of our churches. The teen-age girls are doing fine work.

Mrs. Frank J. Hubbard has continued a member of the Woman's Committee of the Foreign Missions Conference of North America and is very helpful in keeping us in touch with world missions.

Worship service programs for the use of societies have been published in the Sabbath Recorder each month.

The success of the Woman's Board work depends very largely on the efforts of the correspondents in each association and the key workers in each society, for they are responsible for presenting the board's plans to the societies and sending reports back to the board. We have failed to receive an annual report from one of our most efficient correspondents. The following statistics were compiled from the annual reports of the Woman's Board correspondents:

Venie E. Bond, Treasurer	
In account with the	
Woman's Executive Board	
July 14, 1940, to July 13, 1941	
Debit	
Balance July 14, 1941	\$ 869.25
Morton R. Swinney	
Denominational Budget	\$ 152.85
Specials	139.83
	292.68

Contributions:	
Churches and societies	\$1,010.86
Individuals	76.80
	<u>1,087.66</u>
First National Bank at Salem98
Refund	5.00
Special gift for the American Bible Society	5.00
	<u>\$2,260.57</u>
Credit	
Foreign Missions Conference of North America:	
Twelve copies, "Now More Than Ever"	\$ 1.20
Contribution	12.00
	<u>\$ 13.20</u>
Clarence Rogers, worship programs, Conference, 1940	1.19
Mrs. E. F. Loofboro, expenses, Conference, 1940	35.00
Fox Printing Co., Conference reports, 1940	7.00
Rev. A. L. Davis, traveling expenses Verona to Salem and return	20.00
Karl G. Stillman, Treasurer, Missionary Society:	
For Rev. R. J. Severance, missionary evangelist:	
Salary, three months	\$ 300.00
Traveling expenses	43.01
	<u>343.01</u>
Moving expenses, Rev. Marion C. Van Horn	77.94
Office of the board, stationery, postage, etc.	14.00

Mrs. C. E. Meredith, stationery and printing	5.00
Woman's Board correspondents, (eight) for expense	40.00
The Recorder Press, leaflets	26.00
Mrs. J. L. Skaggs:	
Expenses, Ways and Means Committee	\$ 10.00
Expenses, Christian Culture Committee	5.56
Mimeographing Conference paper, postage	3.63
	<u>19.19</u>
Rev. Marion C. Van Horn, promotor of evangelism:	
Salary, Dec. 1, 1940 to July 15, 1941	\$ 637.50
Transportation	82.53
Expenses, Pittsburgh and Lisle conferences	32.10
Office supplies	24.00
	<u>776.13</u>
Morton R. Swinney for the American Bible Society	10.00
	<u>\$1,387.66</u>
Balance July 13, 1941	872.91
	<u>\$2,260.57</u>
Compared with books and vouchers, and found correct.	
Winfred R. Harris, Auditor.	
Salem, W. Va., July 25, 1941.	

Association	Societies Reporting	Number Members	United Budget	Local Work	Other Projects	Total
Northwestern	13	477	\$ 361.75	\$1,532.94	\$ 564.64	\$2,459.33
Central	5	156	272.85	319.98	706.00	1,298.83
Western	6	166	141.00	961.21	45.00	1,147.21
Southwestern	1			5.79		5.79
Pacific Coast	1	55		128.00	24.00	152.00
Washington Union	1		16.00		51.00	67.00
Southeastern	5	134	151.68	570.32	236.00	958.00
Eastern	9	357	627.00	601.70	369.31	1,598.01
Total	41	1345	\$1,570.28	\$4,119.94	\$1,995.95	\$7,686.17

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mizpah:

For a good many days I have been thinking that I would write to you and send you a letter for the Children's Page. Since we have been here I have seen a number of funny things which I was sure the children would like to hear about, and so I planned to write them and send them to you. I do not know when you will get this letter for mail is very slow getting out from here or coming in, and a good deal of it seems to be lost.

I have written many letters to America since we started on our trek in January and sent a full account of our many and varied experiences to Secretary Burdick, but I do not know how much, if any, has reached its destination.

This has been a great experience We-ze and I have had, running the blockade and getting into Free China. It took from January 9 to April 5 to make it, but we are here now and doing medical work among refu-

gees and residents of this mountain town. The scenery is very beautiful, but the life is quite primitive. There are no other foreigners nearer than twenty miles away and the road is only a mountain path where a person must walk or sit in a Sedan chair. We shall not go over the road often, perhaps not at all until we leave here. We live in a Chinese house, of course, but a pretty good one, and live upon Chinese food almost entirely. Have a little garden and a few chickens, and labor like any home missionary family.

Just now the weather is very hot in the day time, but the nights are quite bearable. We miss electric conveniences, radios and other ways of getting the news, soft beds and easy chairs, but we just get along and are getting quite used to it. We get very little news and the earliest of that is two weeks old. How would you Americans like that in these exciting days? However, what difference does it make whether one knows what is going on or not? But I do find it rather trying not to know anything about my family and friends. The latest letter I had from any of them was dated February 13, and had been four months on the way, but one can get used to that even, I suppose.

I hope that your family and your good self are all fine. I did not see you nearly so much as I should have liked to when I was at home. It did not seem as though I could see nearly all the people I wanted to, even for the briefest few words.

Use as much or as little of what I write as you care to.

Best regards to Walter.

Lovingly your friend,
Grace Crandall.

Changtsun, Lichwan,
Kiangsi, China,
June 21, 1941.

Dear Grace:

I am anxious to use every bit of what you have written, for I know both children and grown-ups will be very much interested in both of your letters. I haven't room to answer your letter in full here, so I will write to you directly very soon. My family and I are all in the best of health.

Your loving friend,
Mizpah S. Greene.

Dear Children of the Children's Page:

You see I am not writing this to Mrs. Greene, for I wrote her a letter all her own. I used to know her when we were girls and we have been friends ever since.

In one of the February Recorders Mrs. Greene tells you about her "Cobble Stone School House," where she went to school when she was a little girl, and it made me want to tell you about this cobble stone town. You may not all know that I was a missionary doctor in Shanghai, China, and I decided that I wanted to come to this part of China where there are many poor refugees and no doctors of any kind. Maybe you knew that I have two Chinese girls whom I have taken care of for a good many years. One of them is a doctor now and the other graduated as a nurse last month. The doctor is with me here.

This is a funny little mountain town with a mountain stream running through it and cobble stone streets, little narrow ones, and cobble stone walls everywhere. Some of the buildings look like old time forts with high stone walls and small holes to shoot through. In this part of China they keep their pigs loose in the streets, going in and out of the houses with the dogs, cats, chickens, and ducks. One day when we first came it was rather cold and when we started for the clinic, we saw a pig lying in the street and a small dog was lying on him, to keep warm, I suppose. At another time we saw a cat sleeping on a dog in the street. All very friendly, you see. But one of the funniest things we saw was an old pig with long whiskers who had been eating his breakfast. His whiskers were all hung full of bits of food and he was standing very still while some small chickens were picking them clean.

Yesterday it was very hot and the nice clean river which runs by our place was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came they were very busy plowing the rice fields. Rice, you know, grows in water, and they plow the field under water and the water buffalo loves water and mud, so he'd just as soon wade through the fields as not. Up around Shanghai, after the rice is planted, the buffaloes have to run the irrigating pumps to keep the fields full of water, but here they take a vacation while the rice grows, for the mountain streams come down from the hills all

the while and the fields are terraced. That means that they are built, each a little higher than the one below, so that the little streams can fill one with water and the overflow fill the next and so on clear down into the valley. So the buffaloes and the men, too, do not have to work very hard while the rice is growing. The buffaloes love to lie in the river and keep cool. I sometimes feel as though I would like to go and lie down there, too, when it is very hot. It looks so cool and clean.

There are many interesting things you would like to see here, but you boys and girls in America are so blessed in comparison to the boys and girls over here. You do not realize how many blessings you have, because you have never seen how many others live. They, too, do not realize the blessings they do not have, because they have never seen the way Americans live.

Grace I. Crandall.

OUR PULPIT

STANDING BY THE COVENANT

(Sermon preached Sabbath morning at Conference, 1941, by Rev. Herbert C. Van Horn)

Text—"And all the people stood to the Covenant." 2 Kings 23: 3c. (Read all the verse. Also 2 Chronicles 34: 30-32.)

These words have to do with the results of good King Josiah's work of religious and reform leadership.

At an age when present-day young men are about to enter professions or other vocations after college and specialized schools, this young king instituted an important and far-reaching reform in his kingdom.

He had gathered money through the free-will offerings of his people for a special work necessary in the development of his project. Carpenters and workmen skilled in various crafts had wrought well, and had been faithful to their tasks. The temple had been repaired and thoroughly renovated. Workmen had been paid for their labor. What a breath of heavenly laden air has been wafted to us in this account. No reckoning had been found necessary in the handling of the money or materials used; no graft or squeeze or strike had had to be dealt with, for the account reads, "because they dealt faithfully."

A most wonderful discovery also had been made in clearing and renewing the temple. Hilkiah, the high priest, had found a book. "I have found the book of the law in the house of the Lord," said he to the king's scribe, Shaphan, who had come to him. The discovery of the book, the reading of it, the consequent earnest seeking of the Lord and obeying his word wrought the great reform for Israel in Josiah's day.

But to think! The book of the law of God lost through the years in God's house! In the wars for possession and struggles for position, in the practice of apostate kings and idolatries of religious leaders, the law of God—the book—had been lost and forgotten. From such loss may be traced the wanderings and backslidings, the waywardness and rebellion of God's people throughout many epochs and ages.

The result of the discovery was a penitent and humble king. Not only was there a personal and official repentance manifested, but there are evidences of a great revival—a penitent and humbled people who undertook wholeheartedly to carry out the will of the Lord under the redeemed leadership of King Josiah.

A great meeting was held—a conference, if you please, that was a real revival—the book was read; the covenant between God and his people was renewed. Standing in his place by the pillar, Josiah "made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book." "And all the people stood to the covenant." That is, they pledged themselves to keep the law of God in all its parts; they consecrated themselves "with all their heart and all their soul to perform the words of the covenant." I have no doubt this was done with enthusiasm—with loud acclaims of "amen and amen." It was a great day for the nation. In token of the fullness of surrender and completeness of reform the trappings of Baal worship were cast out of the temple, the pillars or figures uprooted from the high places within the city and burned; houses of prostitution conducted in the name of religion were destroyed; the worship of Moloch with its burnt offerings of children on the altar was forbidden; necromancy and all other questionable practices were done

away; abominations not only in the city but nation wide were done away.

But not merely iconoclastic was the reform. The true worship of the one and only God was restored. The Passover feast, neglected and forgotten since the days of the judges, was reinstated. It is written of Josiah and his revival, of the king who undertook in a most serious and painstaking way to keep the covenant of the law, that "like unto him was there no king before him who turned to the Lord with all his heart and all his soul and with all his might, according to all the law . . . neither after him arose any like him."

What did the President of Conference see in this story about which he has projected his program? About which he has woven his appointed worship services, addresses, and sermons? Did he not have a vision of our need as a people to find a larger and richer experience in the Lord, through a deeper love, larger loyalty, and an awakened and increased devotion to our God and to the work for which we believe he has called us? Did our president not catch a glimpse of what the Lord can and will do for a people who will rediscover the Book and live to its teaching; for a people who will "stand to the covenant"—to keep the commandments of the Lord, his testimonies, and his statutes with the whole heart, soul, and might?

To be a true and loyal people we must stand to the covenant.

Rediscovery of the Book

The Bible which we have claimed to accept as our rule and guide, the Book of the covenant, has largely been lost through our neglect. Whatever has covered it up may best be known to us, individually. The traditional dust upon its well-leathered covers may be the best of magazines or the worst of the publisher's cupidity and art. Its resting place may have been found in the trunk in the attic, or submerged by the dog-eared mail-order catalogue, or lost sight of under the multitude of radio books and programs. By whatever means it is lost to the person or family, its loss, if permanent or long continued, is tragic. Without its stories, little children's minds are robbed of their rightful and rich heritage; without it, minds are sown with seed that will bear fruit in discord, friction, and futility. Without its ideals and teachings as foundations, youth go out un-

prepared to withstand the storms, strains, and stresses of adolescence and young adulthood. To such loss may be traced many marriage failures and easy divorce, full police and criminal courts, mob violence, and gangster rule. Without its Christ and his salvation, the prophets, their teaching and ideals of social, economic, and world justice, the adults of life have stumbled, failed, and helped to make our fair earth—fruitful and lovely and adequate from the hand of a loving God—a place where want is too prevalent; and now widely torn by war many of its fairest lands and cities lie in shambles and ruin.

In the church—the house of God—the Book has been too largely lost. As to how and why, it is not enough to answer that the schools and seminaries are to blame; nor that the ministers of the Word are incompetent in interpretation and application. But for the most part our churches perhaps are to blame. We demand to be let alone. We want to pursue business or profession, avocation or pleasure, unhindered and unchallenged. We do not want any one to criticize or interfere with our activities. Our consciences seem to be at rest—why dig up ideas and charges of sin, the need of repentance or the obligations of a covenant? Laws and teaching that disturb the status quo? For the time at least many are willing to have conscience trail them as Walt Disney's Jimminy Cricket trailed his Pinocchio. People do not want to be aroused or stirred out of accustomed ways of thinking and doing. Why should we be anxious about the spiritual welfare of the folks across the railroad tracks? What would we do if you were to bring into our group people without a Christian background or Seventh Day Baptist training and tradition? True, new problems would be created, but in their solution there would come new experience and power.

It is admitted by some preachers that Biblical sermons, especially the expository kind, are hardest to prepare and to preach. Is this one of the reasons that sermons under most any and every title under the sun, catchy, bizarre, and sensational, are used so often, and that the congregation learns so little from the pulpit of the Word of God that the Book is actually lost in the house of the Lord? There are those who are hungry for the meat of the gospel, thirsty

for the water of life, panting for the breath of the Spirit. What father, if his son asks for bread, will give him a stone; or if he desires fish, will give him a serpent? Among Jesus' last words to those who were to lead the flock were, "Feed my sheep." Finding so little spiritual food in their own church or denomination may account for those who look for "bread from heaven" in some fly-by-night sect led by one who does present, however wrongly interpreted, something of the Word of God.

In whatever respect and by whatever means the Word of God has been lost, we **must rediscover** it—by our own research, by the greater faithfulness of church and ministry, and, finding it—its truths, challenges, and commissions—**stand by the covenant.** . . .

The Rediscovery of God

An audience like this may wonder why an implication should be made that we have lost God. However, a bit of thoughtful review of situations, of lives of people as revealed in their various relationships, and of the evidences of the denial of the existence of a God, and of atheism on every hand, shows all too evidently that God is ruled out of life and conduct, politically, economically, nationally, and internationally.

But the world needs God—all the world—all of us. The crises of events, of history now being rapidly made, and molds now being set, demand a God in whom we can believe and trust. In the May 21 Christian Century, Hugh Stevenson Tigner, writing on the "Religious View of History," pertinently points out how the Jewish race in the Old Testament, in spite of their delinquencies and failures, met their great crises. When put on the spot they answered with "a faith and affirmation which saw beyond judgment **grace**, beyond destruction a **new creation**, beyond death **life**, beyond history **God**." Back and beyond it all they held there was a good God who held them in a peculiar relationship to himself in shaping the destinies of men. . . .

This profound view contained within itself vast implications, none greater than that God was revealing himself to his people. Again and again the prophets impressed this upon the wayward leaders and people. Its final emphasis was reached in the incarnation, and in the death of Christ upon the cross.

We believe that the rediscovery of God, which is in the background of our text this

morning, is of vital consequence to us and to the world. So we raise the question, How shall God be found in our day and time? In finding a satisfactory answer I desire to be practical. I desire above all else to lay emphasis to the fact of God's continual nearness—"nearer than hands or feet"—endeavoring in history, in current events, in every way consistent with his own goodness and righteousness, to break through men's doubts and fears, through their perverseness and unfaithfulness, to make himself known; to break through man's blinded vision.

1. The rediscovery of God may be made by a careful study of the Bible. So much of our study has been **about** the Bible instead of a study of the Book itself, to find what it really says, comparing Scripture with Scripture **for ourselves**. I will never forget the joy and help I found more than forty years ago in a mission field in conversations with a plain man, uneducated in the schools, who **knew** the Scriptures from personal study and experience. He may have been faulty in some of his exegesis, or a bit mistaken in his interpretation at times—but he had **found God**, God as Creator, Sustainer and Ruler, God as a loving Father. His faith was simple, but like other real simplicities was deep and satisfying in directing a life.

2. By doing the things the Bible teaches, one finds God—God in **experience**. There came to our church one time a family who in its distress attempted to do one by one the things the Bible taught. For years they had had no contact with a church or church people or leaders. Swiss people, they had only an old Zwinglian, family Bible. But in their efforts to be guided by their Bible they found God, that he is, and cares. They found that when, in some inscrutable way, God had taken a loved one in the flower of youth, he was not flailing angrily about him; but that he was lovingly making a "fresh intrusion" into their world, getting ready to make a revelation of **himself** to them. God was in Christ reconciling the world unto himself. So! They found God, and Christ, and the Sabbath, and baptism, and the Seventh Day Baptist Church. They had lined themselves up before God with a promise to do what they found to do. Truly they stood to the covenant, and found God with his accompanying blessing. . . .

The Rediscovery of Our Mission

"The greatest day of missionary opportunity the Church ever has faced" strikes with a cheering challenge the reader of an editorial in the Christian Century of June 11 (p. 773). It is not always that those of us who hold more or less closely to orthodox positions can so wholeheartedly accept a pronouncement of Editor Morrison. But he struck ten with us in his "Missions' Historic Hour." Viewing with regret and alarm the widespread missionary withdrawals and retrenchments, he urges that the Church of Christ today "must become more aggressive than ever before." Christianity, alone of all religions, he avers, "carries within its life and message the seed out of which a universal society can grow." The collapse or threatened collapse of political control by so-called Christian governments over huge territories is not an adequate occasion for retrenchment. What would have happened, he asks, if the Church had retreated to the land of its origin when Rome was overwhelmed by northern barbaric hordes? Not only would failure have resulted in its destiny shaping mission, but irreparable damage to its own spirit would have been suffered. "The inescapable law of spiritual survival is: Witness or die." It was true then; it is true now. We—if sometimes with fear and alarm—view the courage and loyalty of our own missionaries in standing by their posts, with plaudits of praise and thanksgiving. They are standing to the covenant, and God will not fail them.

But the principle stated by Doctor Morrison is vitally true of us as Seventh Day Baptists. "Witness or die"; "Witness or die." We must stand by the covenant or perish.

We must rediscover our mission—the Sabbath—and accept its responsibilities. More or less faithfully Seventh Day Baptists have stood loyally by various religious, economic, and social covenants. We have done well our part in promoting education—secular and religious. We have furnished political, scientific, and civil leaders from the days of Brabourne, Bailey, Chamberlen, the Stennetts, and John James in England. Through two hundred fifty years of history in America we have not been wanting in leadership of great movements. This means much as a background. But we must earnestly realize that in carrying the gospel to home and

foreign shores, others can go, others will evangelize, others will carry the truth and testimony of Christ's saving grace and power in all the relationships of life; in all these and related activities the Seventh Day Baptist denomination is not essential. But in the **Sabbath** we find our particular mission—its observance, its promotion, by bringing it to the attention of others—loving it and sharing it with others—all who will receive.

The Sabbath, literally, has been lost in the house of the Lord—covered up with debris of no-lawism, transfer of authority, careless interpretation, ignorance, indifference, and rebellion. An unbiased reading of the Word of God would rediscover this eternal truth. But the Bible will not be so read by many; it is too little read, if at all. Hence its knowledge and influence must come through you and me. The Bible is most largely being read according to us; the Sabbath, according to us. So! We need to rediscover its meaning and value to our own lives. Has it meant enough to us, its adherents, to recommend it to others?

There are inquirers today—people who from their own study have found the Sabbath and alone are keeping it, people who are thus standing to the covenant. How they long to know others who are also keeping it. When they learn from some old encyclopedia, or from a world Almanac that there is a denomination like the Seventh Day Baptist, they greatly rejoice. No small discouragement is theirs, however, when they discover how small regard so many pay to the Sabbath on its weekly recurrence; how little aggressively we are witnessing to the fact and value of this vital truth. We have too much failed to stand to the covenant. We must "Witness or die"; "witness or die."

Yes, we must rediscover this mission, and rediscover an undying faith in it, a hope, a joy, a confidence in the ultimate triumph of God's way and plan. It was exactly in relation to this very Sabbath question that God spake through the prophet: "And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundation of many generations; and thou shalt be called the repairer of the

breach, the restorer of paths to dwell in." (Isaiah 58: 11, 12.)

The Sabbath, more than any other one thing, calls man back to God—"Remember the sabbath . . . for in six days God created . . ." Let us get back to the great, main issues.

We have talked of issues in our Conferences and associations; we have laid emphasis upon our problems; and they are many and serious. But so much we have continued to move in circles. It is like having our goods packed for a journey; we have been full of enthusiasm—but we have missed the boat. We must not let issues and problems, pressed and stressed too far, shunt us off the main line, leaving us somewhere on a side-track in God's kingdom movement. What a main line we have! It is the full blessed gospel of God's Fatherhood and love; of redemption from sin through God's precious gift, his Son, Jesus Christ; of blessed brotherhood preached and practiced in a sin-stricken, war-torn world. Yes, the main line found in the deathless spirit of Jesus Christ, the Lord of the Sabbath, finding expression in the lives of consecrated people, our own people, and spreading from them to others. As the Christian Leader recently pointed out, we must stand as a watchman "in the blackness of a totalitarian night, proclaiming the supreme worth of every personality." To this we add: and personality's need of redemption in this Christ we are seeking to hold up to the world. We need, too, in such an hour as this a people—men and women—to match a gospel of love and good will. Seventh Day Baptists are men and women of good will, of love and purpose; or, daring to paraphrase the lines of another, "We Seventh Day Baptists have here the stuff of Paradise." Let us be true to our high calling and privilege. Our main issue, I repeat, is the full gospel of Jesus Christ, a gospel of love and practice that includes the Sabbath. We are united in a divine purpose to do God's holy will as Jesus revealed it. The Western Recorder says to its Southern Baptist constituency, "We must be true to the faith preserved and handed down to us at such cost, both divine and human." How much more is this true for Seventh Day Baptists. The above quotation continues, "We should be ashamed to die until we have done what we can to bless the world. We must either change the doctrines we

hold, or we must live them sincerely and share them with others." That is what we are trying to say to our own hearts, to all Seventh Day Baptists. Well may we apply this pronouncement to ourselves and the cause we represent—as said in Jude, we must give all diligence to the trust committed to us, and must earnestly contend for the faith.

Believing in our divine mission and that we are continued in the world for a time like this—preserved, a small people for three hundred years—let us pray and plan at this Conference that the sacrificial spirit shall be quickened, and that gifts of self and substance, of sons and daughters, shall gladly be offered to our Savior and to his kingdom. Let "the people stand to the covenant."

Conclusion

It is of doubtful value to be stirred at a great convention or Conference if we return home complacently to settle down—a church at ease in Zion—unstirred to bring to pass the things hoped for. Such reaction would bear the marks of the man warned against by James—the man who hearing the word but "not a doer," is likened to one who "beholding his face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." The "doer," on the other hand, and not the "forgetter," continuing in his work—"This man shall be blessed in his deed."

The work is not done at Conference; it may be planned there, but the work is done back in the East, or West, in Michigan or Wisconsin—wherever we live—in the church and home and community. Peter and James and John would stay on the Mount of Transfiguration, but there was work down in the valley; the healed demoniac would accompany Jesus, but the Lord sent him back among his fellow Gadarenes to tell what things the Lord had done for him. Back in your Plainfield or Alfred, your West Virginia or California must the work be done; there must the witness be given, the covenant stood to for Christ and the Sabbath, the Bible, and the whole gospel. It must be remembered, too, that one does not give the measles who does not have the measles. A country cannot export what it does not have. Nor can we give to other lands, to other people, to other churches, a vital, spiritual, triumphant gospel—a Christ and the Sabbath—if they are foreign to us. If our message is a call to repentance, we must repent;

if it is a message to save the world from sin, we ourselves must know from experience what it means to be saved from the power of sin.

So, truly, beloved, we must go home to live and practice, to teach and share, possess and impart, a vital faith in the triumphant finale of God's purpose. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it. For ye shall go out with joy, and be led forth with peace." (Isaiah 55: 10, 11a.)

Revitalized by such a faith let us go to our homes for service. The rediscovery of God and his sure promises, lessons from failure and success, a fresh taste of the Word of God and a new experience in fellowship together with Christ, larger realization of the blessings of the Sabbath, an enlarged vision of our mission and responsibility—these all encourage and call us, individually, as churches, and as a denomination, loyally and lovingly to "stand to the covenant."

EMMA LANGWORTHY BURDICK

Emma Sheldon Langworthy was the daughter of Albert H. and Georgianna Sheldon Loveland Langworthy. She was born in Westerly, R. I., August 9, 1877. She was united in marriage with Dr. Clayton A. Burdick, pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, October 5, 1921. From girlhood she was a member of the church and all these years a faithful worker for the cause of Christ. Her religious interest was not confined to her church, but embraced the whole community and wherever there was need. She was interested in the People's Mission, had served as president of the board and in other capacities. She was a member of the Board of Managers of the Seventh Day Baptist Missionary Society. Her death occurred August 8, 1941, at the Westerly Hospital.

Mrs. Burdick's nearest surviving relative is a nephew, Robert Duncan Langworthy, to whom she has been as a mother.

The church was filled with mourning relatives and friends for the funeral service on Monday afternoon, August 11. Pastor Harold R. Crandall officiated, assisted by Joseph L. Gavitt, a member of her Sabbath school class. Interment was in River Bend Cemetery. H. R. C.

REPORT OF SOUTHWESTERN ASSOCIATION

The fifty-first annual session of the Southwestern Association of Seventh Day Baptist Churches convened with the Fouke Church, August 7-10, 1941, with thirty-seven delegates and visitors present from the churches in the Southwestern and sister associations. The theme for the meetings, "Jesus, Our Leader" (Isaiah 6: 1-9), was carefully developed and "I Would Be True," was used as a theme song.

Pastor Clifford A. Beebe of the Fouke Church in the address of welcome asked the delegates and visitors to share the responsibilities as well as the fellowship of the Fouke Church. In the response to the welcome Pastor Harley Sutton of Little Genesee, N. Y., said the fellowship in the churches is "like a picture, as it were, of heaven."

In the moderator's address, Pastor E. R. Lewis of the Gentry Church stated that "Jesus is not our leader unless we follow him."

The young people were very much in evidence during the business meetings, taking charge of praise services, rendering special music, and in other ways being helpful.

Fifth Day afternoon. The letters from the churches of the association were read and greetings were brought by Pastor Harley Sutton from the Eastern, Western, and Central Associations, the Board of Christian Education, and special greetings from the Little Genesee Church.

Evening after the Fifth Day. After the Scripture reading, 1 John 4: 13, and prayer by Pastor Leslie Greene, Albion, Wis., Mrs. Angeline Allen, Edinburg, Tex., brought the message with the theme, "If We Don't Find Christ Sufficient, It Is Not Christ's Fault."

Sixth Day morning. Pastor Clifford A. Beebe delivered an address after the business session, using as a text, "Ye are our epistle written in our hearts, known and read of all men." Greetings were brought by Pastor

Leslie Greene from the Northwestern Association.

Sixth Day afternoon. The woman's hour was in charge of the associational secretary, Mrs. E. R. Lewis, with papers, talks, a poem, reports, and special music by the women of the association.

Pastor Harley Sutton led the congregation in repeating the text of the association, Isaiah 6: 1-9. Pastor Sutton talked to the boys and girls, then preached from the text Colossians 1: 27, on the theme, "Jesus, Our Leader—Our Responsibility as Followers."

The vesper service Sabbath eve was in charge of Herbert Greene, Albion, Wis. After the Scripture reading from Deuteronomy 31, and prayer by Deacon S. J. Davis of Fouke and Mrs. Angeline Allen, Pastor Leslie Greene delivered the message on "Opportunities and Responsibilities of Young People"—"As thy days so shall thy strength be."

Sabbath morning the Sabbath school was in charge of the superintendent of the Fouke school, Deacon S. J. Davis. The church service was an ordination service with Pastor Clifford A. Beebe in charge. The Fouke Church invited the delegates and visitors to participate in the ordination of Wardner T. Fitz Randolph as deacon of this church.

Sabbath Morning Service

Opening hymn—Holy, Holy, Holy
Invocation—Pastor Clifford A. Beebe
Scripture reading, 1 Timothy 3: 1-13—Pastor Harley Sutton

Prayer—Pastor Leslie Greene
"Holy Is the Lord," from Offenbach's "Barcarolle"—by a choir of young people from the Southwestern and sister associations.

Ordination Prayer—Pastor E. R. Lewis, and the laying on of hands by the Seventh Day Baptist deacons and ministers who were present.

Charge to the Candidate—Deacon S. G. Davis
Charge to the Church—Mrs. Angeline Allen
Ordination Sermon, text from Acts 6—Pastor C. A. Beebe

Welcome to the Brotherhood of Deacons—Deacon M. M. Mitchell of Little Prairie Church
Hymn—Blest Be the Tie That Binds
Benediction—Deacon Wardner T. Fitz Randolph

Sabbath afternoon the young people's program was in charge of a committee with Ruth Joy Fitz Randolph of the Fouke Church as leader. The Fouke Junior Christian endeavorers gave a short program of Scripture and songs under the direction of Mrs. Edgar Davis. The program by the young people

consisted of special music, prayer, Scripture reading, reports from young people's societies, a testimony meeting, and a talk to the young people by Pastor Harley Sutton, with the topic, "And He Went a Little Farther."

The young people had supper together at the home of Mr. and Mrs. J. N. Pierce.

On the evening after the Sabbath, after the praise service, which was a feature of every meeting of the association, Pastor Harley Sutton preached from the text, John 10: 10.

First Day morning, following the business session, Deacon Wardner T. Fitz Randolph read Isaiah 40: 1-18, and prayed. Pastor E. R. Lewis preached from the text, "We must see Jesus to follow—we would see Jesus."

First Day afternoon the association had a social gathering, short business session, and a wiener roast at the home of Mr. and Mrs. J. N. Pierce.

At the closing session of the association after the Scripture reading, Romans 12, and prayer by Mrs. Angeline Allen, Pastor Leslie Greene preached from the text, Matthew 4: 33, on the "Value of Christian Living." Many responded in the testimony meeting led by Deacon Wardner Fitz Randolph.

The fifty-second session of the Southwestern Association will convene with the Little Prairie Church at Nady, Ark., the time to be set by the entertaining church.

Hazel Scouten,
Recording Secretary.

OBITUARY

Burdick. — At Westerly, R. I., August 8, 1941, Emma Langworthy Burdick. (A more complete obituary will be found elsewhere in this paper.)

Coalwell. — Leonard L., the eldest son of the late Theodore H. and Thurber Amos Coalwell, was born in Dane County, Wis., on October 3, 1869, and died at his home in Ulen, August 12, 1941.

Funeral services were held August 14, in the Norwegian Lutheran church in Ulen, Rev. J. H. Runholt officiating. Burial in North Cemetery at Ulen.

—Contributed.

"The wheels of time were not made to turn backward. Everything rushes toward eternity."

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PRAYER

May the power of the Father govern us. May the wisdom of the Son enlighten us. May the operation of the Holy Spirit quicken us. O God, we beseech thee, guard our souls, sustain our bodies, exalt our senses, direct our course, regulate our manners, bless our undertakings, fulfill our petitions, inspire us with holy thoughts, pardon what is past, rectify what is present, order what is to come, and all for the sake of Jesus Christ our Lord and Savior, who alone can make us perfect even as he is perfect. Amen.

—The British Weekly.

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