

when this is accomplished, you will find yourself singing out: "The Lord is my light and my salvation; whom shall I fear." "God is our refuge and our strength, a very present help in trouble." "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness." "My heart is fixed; I will sing and give praise; I will praise thee, O Lord, among the people: I will sing unto thee among the nations. For thy mercy is great unto the heaven, and thy truth unto the clouds. Be thou exalted, O God, above the heavens; let thy glory be exalted above all the earth." I entreat you, dear one, to open your heart to God, and draw nigh to him, till you shall break forth in these songs of praise to his holy name. You will then be lifted up into the spirit of the ninetyeth Psalm and enter into the life of a personal evangelist.

SOME CONFERENCE IMPRESSIONS

Rev. Oliver K. Black, speaking before the large group of Seventh Day Baptists who attended the dinner sponsored by the Women's Society, gave a stirring and thought provoking address. The address was a continuation of the theme of his talk given earlier in the day—"Evangelism, the Total Job of a Total Church."

The Christian life is a Christ centered life. Christ appeals to all. He can be held up as the strongest appeal we have for interesting people in the church and for getting them to go to church. Childhood is the time to train for Christian life. The Christian is a responsible person. He has responsibility toward himself, toward God, and toward others. Sin is not merely a missing of a target. Sin is the aiming at a wrong target. Sin can't be indulged in without being registered in the body. The nervous system knows, and, though like Rip Van Winkle we say, "I'll not count this one," it is counted; so it is easier to commit the sin again. Being a righteous person does not mean being born righteous, but attaining righteousness through growth. It is a slow step-by-step process. Rung by rung we climb the ladder of Christ's principles and ideals. We grow bit by bit till a righteous whole is attained. Salvation is a growth, and is what God in Christ does for us.

M. E.

"Repossessing Our Heritage" was the Conference theme. Among inspiring and instructive messages, Dr. J. Nelson Norwood, president of Alfred University, presented outstanding points in the findings of the Delaware Conference on the Bases of a Just and Durable Peace. Rev. Oliver K. Black, of the Federal Council Commission on Evangelism, gave an address and contributed valuably to a seminar on evangelism. The Board of the Women's Society presented their newly appointed director of evangelism, Rev. Leslie O. Greene of Albion, Wis. The American Sabbath Tract Society exhibited a new series of tracts and Sabbath stamps. There also were exhibitions of literature on colleges, evangelism, missions, young people's work, and world peace.

The Conference endorsed by unanimous vote the Sheppard bill, S-865, to protect military camps from liquor and prostitution, and passed a resolution favoring national prohibition of liquor for the duration of the war. Another resolution urged that the subsistence requirements of conscientious objectors to war, doing work of national importance, should be provided by the government, but that the management of such work should be left as at present in civilian hands.

The churches were urged to co-operate in the United Christian Education Advance, in the study and promotion of Christian means of establishing peace and in the observance of the World Wide Communion. Christian Commission for Camps and Defense Communities is to be supported.

The Conference in 1943 will meet at Alfred, N. Y., with Rev. Hurley S. Warren as president.

N. D. M.

OBITUARY

White. — Mrs. Lucy Partelo White, wife of the late Mr. Joseph White, was born at Hopkinton, R. I., May 10, 1864, and died at the home of her son Walter White, in West Kingston, R. I., July 31, 1942.

She was a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway, where she and her husband lived for many years. The farewell service was conducted August 3, 1942, by her pastor, Rev. Ralph H. Coon, at the home of her son Walter White. Interment was in the Oak Grove Cemetery at Ashaway. R. H. C.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., SEPTEMBER 7, 1942

No. 10

Special Conference Number

President Harley D. Bond Urged That
Seventh Day Baptists Must—

- ¶ Face Facts
- ¶ Await No Religious Pearl Harbor
- ¶ Look to No Panaceas, but Have Convictions
- ¶ Indulge No Complacencies
- ¶ Have Purpose, Consecration, Unity, Action.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

A CONFERENCE NUMBER

We are making the issue of the Sabbath Recorder, this week, a Conference Special, attempting to report as much of the Conference and its messages as possible. Many like to preserve the sermons, addresses, and results of the annual gathering for future reference and inspiration. It is impossible to present all the good things in one number. In fact, much of the most valuable part of such a meeting cannot be caught and put in type. Then, already there have appeared in the Recorder reports of the first day, the president's excellent address, impressions, and other matters of vital importance. Some of the sermons and other messages will necessarily not find space in one issue, but will appear in later numbers.

Especial attention is called to the Commission's report, with the brief report of the committee to which it was referred for study. The report appears as amended by the committee and adopted.

The editor here wishes to express his appreciation of the valuable help in reporting rendered by Mrs. Abbie B. Van Horn, Neal D. Mills, Mrs. A. C. Ehret, Mrs. Lucile Bond, Hurley S. Warren, and any others whose names may not be noted in the sections contributed. These all willingly aided in the time of the writer's need.

CONFERENCE REPORT

Second Day of Conference

A helpful devotional message opened the morning session of the second day of Conference. It was presented by our oldest

living minister, Rev. E. A. Witter, who spoke feelingly on the first two verses of Psalm 23, and John 14: 1-3.

At the Christian Education hour another thoughtful devotional meditation and prayer were given by Rev. Orville W. Babcock of Salemville, Pa., who spoke from Habakkuk 3: 17-19—the message suggesting the faith and joy in the Lord, our strength, even in absence of worldly goods.

President of the board, Rev. Edgar D. Van Horn, gave a comprehensive report of the new board's work of the year. This report not only revealed a fine piece of co-operative work done, but challenged us encouragingly with the opportunities and responsibilities in this great field. The recommendations by the 1941 Conference, the speaker said, had been given careful consideration, and as far as possible carried out. The need is deeply felt for an executive full-time secretary. To quote the speaker, it is "absolutely imperative to have someone to devote his whole time to this work."

Meanwhile the board is undertaking to do its work through committees and the service of active pastors and other leaders already heavily loaded. The work of Pastor Harley H. Sutton has been outstanding in the field activity of the board.

At this point a musical contribution was made by one of the young boys of our homes in a fine trombone solo—Lewis Huffman May.

The addresses—informative and inspirational—by Pastors Harley H. Sutton and Carroll L. Hill, were carefully thought out and helpfully presented.

The "Bible School Advance in the School" addresses itself to the problems in our schools of reaching the unreached for decisions for Christ, and of holding our people loyally to Christ, the church, and the Sabbath.

In "Reaching Out," Pastor Hill declared the problem was more than that of increasing enrollment of "Class 4." It is with the homes where the prospective enrollment has its background. It is in the home that ideals—whatever the nature—are instilled.

An important avenue through which our "Reaching Out" operates is in co-operation with workers and teachers of our children elsewhere. Children who have entrance in many homes need to be encouraged to bring unreached young people to our school. We must not be unmindful of the needs of those who are not yet of us.

Afternoon

The program of the Tract Society was presided over by first vice-president, Rev. James L. Skaggs, in the regretted absence of the president, just completing his first year of office, Dr. Lavern C. Bassett. But Doctor Skaggs, with his many years of close contact with the board, made a helpful and sympathetic leader.

The first speaker was L. Harrison North, who presented the report of the treasurer, J. Leland Skaggs, now in the armed service of our country. Then Mr. North spoke on "How the Publishing House Helps" the repossession of our heritage. As the editor appeared on this program, he is not comforted by any written notes. But the addresses were informative, inspiring, challenging. Not soon will the audience forget the challenge in the address of Courtland V. Davis, recording secretary of the board, or the illuminating address with its challenge of Dr. Alva L. Davis, retired minister. He, with others of our retired ministers, is an example of the description made by someone, "You are not retired — you are just re-treaded."

The corresponding secretary sandwiched in a fifteen minute address on "Lift Up Your Eyes Unto the Fields"—pointing out ripened fields and open doors. We must have vision, courage, hope, and faith in the love and promise of God, and not fail the churches or the cause of God in the message entrusted to us.

The closing afternoon message was by Rev. Hurley S. Warren of Plainfield, N. J., who spoke on the theme, "Have We Neglected Our Heritage?"

Seven questions he suggested:

1. Have we neglected our heritage of God and his Word?
2. Have we neglected our heritage of the Holy Spirit and his power?
3. Have we neglected Christ and his gospel?
4. Have we neglected our heritage of the Sabbath and its sanctions?
5. Have we neglected our heritage of stewardship and its sacrifice?
6. Have we neglected our prayer life and its purpose?
7. Have we neglected our church and service?

We know better, but are we doing better?

The sermon in the evening by Rev. Erlo E. Sutton, editor of the Helping Hand, was the closing message of a full day of inspiration and was also fully inspiring from the theme, "Recognizing God's Place in Our Lives." Where shall we go unless to him who alone has eternal life? Men have attempted to find other ways to satisfy a God-given desire, but no ultimate satisfaction has been found elsewhere.

"It's the spirit of the worshiper," the speaker said, "that gives value to the worship."

In closing the message, the speaker urged that "What we need for the noblest service of our generation, and the highest development of ourselves, is not withdrawals from the world, but the disposition to stay in the world, to give God his place in our lives, and conquer the world for the Lord." Such commitment gives certainty and peace.

Thursday Morning, August 20

The Centennial Program of the Missionary Society opened at 10.10 a.m., Thursday. Rev. Harold R. Crandall, president of the society, presented Dr. Rosa W. Palmberg, who conducted the "Devotions." She read St. Luke 22: 24-27, and referred to this appropriate Scripture as she conducted a brief memorial to two women who have been associated with the Missionary Society for many years.

Emma Langworthy Burdick (Mrs. Clayton A.) became a member of the Board of Managers in 1923, and continued active in interest and loyal support until she was called to her heavenly home August 8, 1941. Her zeal and consecration to the work of the

Lord, her concern for and care of many who were in need, her cheerful spirit, all combined, gave expression to a life of good works.

Miss Anna M. West went to China as an employee of the board in 1911, and continued with the China Mission until she was called to her reward March 25, 1942. Doctor Palmborg spoke graciously and intimately of Miss West's sacrificial service in China. She went to China the first time with Doctor Palmborg. "Those who would be great among you, let them be among you as servants," was most fittingly spoken of the beautiful personality and deep devotion of Miss West.

As this veteran missionary glowingly and tenderly paid these tributes and spoke of the nobility of Chinese and Filipino character, we were reminded of the Scriptural comment about Moses "... when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him." The light of heaven was upon her face.

Doctor Palmborg closed by quoting feelingly, "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

President Crandall in his appealing address interpreted to us the long-range view by directing our minds and spirits to the achievements of the past, the needs of the present, and the mounting demands of the future. He stated that, "We must learn to keep a balance between the old and the new, the home and the foreign." "He exhorted us to do that which is at hand"; "look forward to the desired goal, keep busy with the work at hand."

Rev. Carroll L. Hill then presented a paper prepared by Rev. Willard D. Burdick on "Home Fields." (Doctor Burdick was president of the Missionary Society for a number of years.) This was an inspiring account of the beginning and growth of home missionary efforts among Seventh Day Baptists. In the light of early efforts how significant it is that, at this one hundredth anniversary of the organization of the Missionary Society, this General Conference is taking a definite step in advance along home missionary lines.

Rev. Jay W. Crofoot, for thirty years a missionary to China, gave a graphic and human interest picture of the China Mission from its beginning. In 1847, the first missionaries went out to China. All except five of the twenty-five who have served or are serving in China, Doctor Crofoot knew personally. It is a source of gratitude that during all of the hostilities in China not one member of the mission has been seriously injured or lost his life.

Every dark period in the history of the China Mission has been followed by light. "The night was followed by day and we hope in God that this will be."

Now is the time to make ready for the tomorrow of China.

The Conference now united in singing two stanzas of "In Christ There Is No East or West."

Rev. William L. Burdick, corresponding secretary of the Missionary Society, presented an account of the "American Tropics," in an informative and forthright manner. Our missionary labor in this section includes British Guiana, Trinidad, and Jamaica. As we heard of the earnest efforts put forth, of successes, and reverses, of the heart-hunger of the natives in these lands, we were stirred to a greater desire to answer the beckoning calls which are coming repeatedly. Although missionary work in the American Tropics began only nineteen years ago, there is a great reason to rejoice over the fruits of the years.

Doctor Burdick closed by asserting and imploring, "What we can do, we must and will do. So help us eternal and compassionate Father and God."

Rev. James L. Skaggs, in his characteristic manner, reviewed for us the missionary endeavor of Seventh Day Baptists in Europe and Africa. Doctor Skaggs stated that our earliest interest in England dates from the time of the Reformation. We were led to a deep appreciation of the sterling character of those who sought, against odds and reverses many times, to carry the Word of God to the people who had never heard it. We were convinced anew of the part that our people have had in efforts of world evangelization. The vision and zeal and many-sided ministry of these missionaries of earlier years are worthy of our study and

emulation. The speaker touched upon the work in Holland, England, and Germany.

A fine, comprehensive paper on the "Board of Managers" occupied a goodly part of the program, prepared and presented by George Benjamin Utter, editor of the *Western Sun*, only daily run by Seventh Day Baptists, and the only **Sunday** paper in the world published on Sunday. Mr. Utter is the recording secretary of the Missionary Board. The address showed that the writer had spent much time in research, and that the preparation had been for him a pleasant task. Most of the members of the board for the past fifty years, or more, were personally known to him. His flashes of humor, and asides in the presentation, were much enjoyed by all. It is to be hoped that the valuable material assembled may be preserved and made available for many others.

Women's Program

One of the strongest programs of Conference was that presented by the Women's Society, from the meditation period conducted by Mrs. James L. Skaggs through the installation of Rev. Leslie O. Greene as promoter of evangelism.

Rev. Oliver K. Black, of the Federal Council Commission on Evangelism, brought an outstanding address on "Evangelism the Total Job of the Total Church." First he brought the cordial greetings of Dr. Samuel McCrea Cavert of the Federal Council—emphasizing the unbreakable fellowship of Christians in a world where so much has been broken down.

From John 1: 19-51 as his background, Mr. Black outlined three ways that followers of Christ are made, namely: (1) by influence of others—as John the Baptist influenced the two on Jordan's banks; (2) by personal invitation—as that of Jesus, "Follow me"; (3) by reflection on the study and meditation of an earnest soul—as of Nathanael.

These methods are a perfect pattern for what the church ought to be and do in extending Christ to the world.

It must be realized that influence is only the first step, the second is to lead to decision, and the third is to lead to better followers.

Three methods of appeal suggested were: (1) on the basis of reason; (2) the basis of conscience; and (3) the basis of service, Christian service.

This address was an auspicious background for the installation of Rev. Leslie O. Greene of Albion, Wis., as promoter of evangelism. Mrs. Skaggs' explanation and presentation of the one selected for this office were deeply affecting; while the sincere, humble acceptance by Mr. Greene, in his address, conveyed to the Conference an impression of the fitness and ability of him who was being consecrated. Mr. Greene said he had accepted the call because of its challenge, because of a great gospel to be preached, and because of a great support. Of the latter he felt he must have God's comfort and help; that of the Women's Society, who would not fail; and that of Seventh Day Baptists, who would not falter.

The prayer of dedication follows, as made by Rev. Harold R. Crandall, president of the Missionary Society:

Our God and our Father, we thank thee that through thy boundless love thou hast provided for us salvation. Not only do we think of life after this life, but we thank thee for the blessings that come through thy saving grace in this life. We are grateful, too, that thou hast ordained that we shall give unto others the knowledge of this salvation.

We thank thee for the influence of our brother and the lives of boys and girls and men and women. He has been ordained to thy work, and through the years has had a larger vision of service. Now as he enters upon a new work we pray for thy Spirit to rest upon him in full measure. Give him of thy wisdom; give him strength; fill him with thy love that he may carry on thy work in thine own way; and may we uphold him as he undertakes this new task for thee. Let thy benediction rest upon him. Help us to pray truly from our hearts, "Father, thy will be done through me." Amen.

At the close of this prayer the Conference joined with "Father, thy will be done through me."

Thus closed the most memorable and significant program of the Women's Society presented to Conference in the memory and judgment of this reporter.

Historical Society Hour

The Historical Program was presided over by Rev. Albert N. Rogers in the absence of President Corliss F. Randolph.

The reappearance of Bethuel C. Church after sixty years of worldly absence was personified by Dr. J. Nelson Norwood, president of Alfred University.

In the dramatic way of personification the life and history of Mr. Church, who had so

much to do with early history of education among Seventh Day Baptists at Alfred and Milton, was presented.

The president's address by way of report of the work of the Historical Society impressed upon the Conference the continued value of the contribution made to the current work of our people. Too many, perhaps, undervalue the place and importance of history—and on the other hand there may be those who, in the estimation of others, overestimate it.

Few realize the vast amount of time, strength, and self-dedication to the task of the society devoted by the president and his helper, Miss Evalois St. John. This last sentence is editorial observation by one who not only appreciates the report, but who has firsthand, everyday knowledge of the work being done.

Fellowship Dinner

One very pleasant occasion of Conference was the dinner for Sabbath school teachers on Wednesday evening, when the large dining room overflowed with the numbers of people present. Mr. Clarence Rogers, superintendent of the Salem Sabbath school, acted as toastmaster. Erlo E. Sutton, Edgar D. Van Horn, and Everett T. Harris brought brief messages and greetings from the Board of Christian Education. Mr. Rogers presided in a very happy manner and called on representatives of the different schools, who responded with greetings, brief statements of conditions, and activities in the organizations represented. Harley H. Sutton closed the meeting in leading the group in a brief consecration service. It is hoped that this fellowship of those active in the service of our Bible schools may mean much to the denomination.

Seminars

One and three quarter hours were given Friday afternoon to seminar groups for the study of such matters as Evangelism, Sabbath Schools, Young People's Work, Sabbath Promotion, Stewardship, Vocational Problems. Obviously the editor could not attend all these sessions. Others in different ways may make reports.

Sabbath Promotion

The seminar conducted by Rev. Lester G. Osborn on Sabbath Promotion was attended in all by two dozen or more people, who

deeply appreciated the problems and ways and means of sharing the Sabbath with others.

Eighteen questions in mimeographed form were presented by the leader for discussion.

It was emphasized that we must have a conviction, a life loyal to the Sabbath before we can effectively promote it in a world in need. Ways of promotion are by life, teaching, preaching, correspondence, printer's ink, radio, newspapers, etc.

Some valuable suggestions were made to the publishing house, some of which may be found practicable.

Evangelism

The sectional seminar under the leadership of Mrs. Eldred H. Batson proved to be of unusual interest and was the most largely attended of all the seminars. This was probably due to the presence of Rev. Oliver K. Black, of the Commission of Evangelism of the Federal Council of the Churches of Christ in America, and the growing interest in Christian evangelism.

Mr. Black was the speaker introducing the subject of church evangelism. He has an engaging personality and developed his subject in a very practical way.

Five minute talks were given by Rev. Marion Van Horn, Mrs. Trevah R. Sutton, Rev. Paul Maxson, Mrs. G. D. Hargis, Mrs. Hurley Warren, and Charles Bond. There followed an open question period for all, and Mr. Black summarized all the suggestions into a finished plan of work for the local church. He spoke of Seventh Day Baptists as a highly disciplined group because of our Sabbath which we include in the program of dedication of the life to Christ. He urged us to put the emphasis on Christ as the answer to our problems and the object of our teaching and love.

Seventh Day Baptists and a Post War World

This subject was treated by Dr. J. Nelson Norwood in a comprehensive manner by quotations from and comment on the Delaware Conference on the Bases of a Just and Durable Peace. As most of our folks have had opportunity to read the findings of that momentous conference, we need not quote here. The observations made by Doctor Norwood were pertinent and challenging. That we have many boys now in uniform, not because of any local disturbance, but because of things happening thousands of

miles away for which the boys are not responsible, should convince us that we cannot live apart from the rest of the world.

Sabbath at Conference

The Sabbath at Conference, as usual, was the high day—with everything leading up to it in crescendo.

The vesper at sunset, Friday, conducted by President Bond of the college, was a fitting approach to the worship service and message on "The Good Shepherd," by Rev. Loyal F. Hurley. We always expect much from this preacher, and again we were not disappointed.

Ignoring the danger of saying the obvious, the speaker opened up new wells of thought on the old, old topic of the twenty-third Psalm and the "twenty-third Psalm of the new testament," John 10, summed up in the words of Jesus, "I am the good shepherd." By the time Brother Hurley was through, the large audience was prepared to voice itself in a testimony meeting led by the veteran leader, Rev. George B. Shaw. In about forty minutes one hundred forty bore vocal testimony, and as many more, at least, expressed their witness by standing. The matter that so much cheered our hearts was the words from so many young people. Toward the close, a thoughtful leader of men urged the great desirability of having people, old and young, returning home and bearing testimony there in church and community of the love of Christ and desire to serve him. What has often impressed this writer has been the ease with which folks testify at Conference, who are not seen at prayer services in their home churches or whose voices for God are not heard any more in their own land. "Remember this, Seventh Day Baptists, as you desire to repossess your heritage."

On Sabbath morning the auditorium was well filled, and was inspired by the simple, forthright worship period, and blessed and made more conscious of our need of developing a better attitude toward the Sabbath, as Rev. Marion C. Van Horn, pastor at Berea, W. Va., spoke on "Remember the Sabbath." It was a thought provoking message that we all need—and may we remember that as Sabbath keepers. The orchestra under Miss Virginia Davis, and

the choir led by Mrs. Clarence Rogers, were beautiful parts of the inspiring "hour."

The Seventh Day Baptist church auditorium was full for the early celebration of the Lord's Supper, conducted by Rev. Herbert L. Polan and Rev. E. A. Witter, a former pastor.

Youth Carries On

The young people's program of the Board of Christian Education, presented Sabbath afternoon, was largely a report of Seventh Day Baptist camps.

The Western Association camp site was submerged in a flood the night before camp was to open, so it was necessary to give up camp for this year. They plan to have a fellowship meeting sometime this fall, to relieve the disappointment of missing camp.

The Southeastern Association camp was larger than anticipated, which necessitated the driving of almost three hundred miles over the winding roads of central West Virginia scouting for food.

The Rocky Mountain campers were unable to find a Seventh Day Baptist cook. The woman who prepared the meals told one of the camp directors that he would never know what the camp program had meant to her. Their program is always essentially evangelistic, and she is not the first cook who has left camp with a new vision.

The directors of the Pacific Coast camp seem to have been divinely led in the purchase of a new camp site with plenty of running water high up in the pine-clad mountains. When the camp is not in use by Seventh Day Baptists it will be used for underprivileged children. In what better way could Seventh Day Baptists serve and advertise our faith?

The Lewis camp was very successful, carrying on its usual activities. "Grandpa Shaw found his voice and lost his bearings."

It was good to see young people everywhere at this Conference. We were unable to attend their various meetings and other activities. But not only in their own special meetings were they in evidence, but in every session of Conference. So noticeable was this that Rev. Oliver K. Black from the Federal Council, as elsewhere reported on Evangelism, remarked about the number and why they were present. In our young folks we have hope. God bless them.

One Hundred Fifty Years

The session of the night after the Sabbath was given over to the one hundred fiftieth anniversary program of the Salem Seventh Day Baptist Church. The work of the committee's chairman, Miss Leah Virginia Davis, Mrs. Clarence Rogers, Mrs. Joseph Vincent, and Mrs. Leland Skaggs, as evidenced in the pageant, is most commendable. The program was presented in the form of a historical pageant under two main divisions, namely, "From the beginning of time to the departure from Europe (B.C. to 1600 A.D.);" and "From arrival in America to the arrival in New Salem, Va. (1600-1792)."

The script was prepared and read by Mrs. Joseph Vincent, a direct line descendant from Samuel Fitz Randolph, on whose land tract on Ten Mile Creek the village of Salem is located. As the script was read, pictures were thrown on the screen, of historic interest and value.

Present and presented were the living former pastors of the church: A. Clyde Ehret, E. Adelbert Witter, Ahva J. C. Bond, George B. Shaw, and the present pastor, James L. Skaggs. Following the pageant the Honorable Jennings F. Randolph, member of Congress, addressed the Conference on "America at War." Mr. Randolph is an alumnus of Salem College and a loyal member and supporter of the church. Congressman Randolph is also a direct line descendant of Samuel Fitz Randolph, and it seemed very fitting his address should close the church's program of historical significance.

Sunday

Rev. Trevah Sutton's devotional period in the midst of business, Sunday morning, was suggestive and most helpful. Brother Emmett H. Bottoms, likewise in a devotional service in one of the business sessions, brought us back to the great fundamental facts and encouragements of life. Rev. Leon M. Maltby of White Cloud, Mich., brought an evangelistic sermon calling us back to the elemental things in our heritage which is spiritual. This sermon has been promised and will appear soon.

The Christian Front

A pageant entitled "A United Front," written and directed by Rev. Albert N. Rogers, was presented in an impressive way

by a large group of people, old and young. A missionary from a foreign field, a missionary pastor, a board secretary, a minister from a city church, and one from a rural community, a farmer, a teacher, and a housewife represented a cross section of the dependable church life of this country pledged to loyalty to Christ, the Church, and nation. The young people, bearing and assuring allegiance to our national emblem and the Christian flag, brought lumps into our throats.

Business Sessions

As usual, time allotted for reports, discussions, and other items of business was all too short. Many difficulties were met, however, and differences of opinion resolved, temporarily at least, by the fine, Christian spirit manifest by the various speakers.

The matter of retiring from our connections with the Federal Council as urged by two churches in writing was referred, after four days of hearing before a special section and more than an hour and a half of floor discussion, to a committee of six, to be appointed by the Commission—a committee made up of three each pro and con to study thoroughly the charges sometimes made against the Council, and present the findings before the churches for consideration before next Conference. One hundred eighty-seven delegates and twenty-two visitors were accredited. The amount of Conference offering was \$157.72.

Seminar Groups

Interesting findings from the seminar groups were presented during the last hours of Conference, matters which would be of interest to report here; but as some of these things are appearing in other reports and places they are not being further or in detail entered through the Recorder.

1943 Conference

The Conference for 1943 will be held at Alfred, N. Y., if it is possible to hold such a meeting next year. The newly elected president is Rev. Hurley S. Warren, pastor of the Plainfield Church. The other newly elected member of the Commission is Professor William D. Burdick of Milton, Wis. (We learn in a report elsewhere given that Rev. Harold R. Crandall was elected by the Commission as chairman.)

Conference went on record as strongly favoring the Sheppard Bill (S-865), pro-

hibiting the sale of beer in army camps, and prohibiting stronger liquors and prostitution in areas contiguous to the camps, and in a strong resolution declared for total prohibition for the duration.

"West Virginia Hills"

During the opening, evening program, by earnest request College President Bond led the Conference in singing "The West Virginia Hills," without which so many would not think a Conference in Salem had been fully held. In calling Mrs. Eldred Batson to the piano, Doctor Bond said the college would not graduate one from the School of Music who could not play and sing this grand old song from memory. Mrs. Batson certainly could, and the auditorium, well filled for this closing session, resounded to the song. Here are the thrilling words:

The West Virginia Hills

Oh, the West Virginia Hills!
How majestic and how grand!
With their summits bathed in glory,
Like our Prince Immanuel's Land.
Is it any wonder then,
That my heart with rapture thrills,
As I stand once more with loved ones
On those West Virginia Hills?

Oh, the West Virginia Hills,
Where my girlhood's hours were passed,
Where I often wandered lonely,
And the future tried to cast;
Many are our visions bright
Which the future ne'er fulfills;
But how sunny were my day dreams
On those West Virginia Hills!

Oh, the West Virginia Hills!
How unchanged they seem to stand
With their summits pointed skyward
To the Great Almighty's Land;
Many changes I can see,
Which my heart with sadness fills,
But no changes can be noticed
In those West Virginia Hills.

Oh, the West Virginia Hills!
I must bid you now adieu;
In my home beyond the mountains
I shall ever dream of you;
In the evening time of life,
If my Father only wills,
I shall still behold the vision
Of those West Virginia Hills.

Chorus

Oh, the hills, the beautiful hills,
How I love those West Virginia Hills.
If o'er sea or land I roam
Still I think of happy home,
And of friends among the West Virginia Hills.

New President Inducted

In a happy manner the newly elected president, Rev. Hurley S. Warren, Plainfield, N. J., was introduced, and inducted into the office by the highly successful, retiring president, Professor Harley D. Bond. In receiving the gavel, emblem of office, Mr. Warren spoke eloquently of the excellent work done by Professor Bond in the past year as evidenced by the inspiring, on-looking Conference just being concluded. These two presidents, appreciatively facing each other, were college classmates and close friends, finishing their course in Salem College, 1923. Two finer, more conscientious men would be hard to find. This writer was the pastor of one for eleven years, and has been an "Elder" in the church, now being pastored by the other, for an equal number of years. So he speaks this encomium with knowledge. As the new president continued his address of acceptance of the responsibility laid upon him, those present must have felt that in the election to this office the Conference had made no mistake.

Conference Closes

Rev. Clayton O. Mason, pastor of the People's Seventh Day Baptist Church of Washington, D. C., read the evening Scripture and led in prayer. Rev. Carroll L. Hill of Milton, Wis., preached the closing sermon from the text, "Feed My Sheep." Speaking in the food language of the day—vitamins A, B, C, etc.—Mr. Hill listed Assurance, Bible study, making Christ Central as necessary elements in our life of growth and service. This earnest, inspiring message, pleasingly presented, made a satisfying "Point of Departure" and brought to a satisfactory close a most inspiring Conference.

THE PRESIDENT'S CORNER

To the Churches of the General Conference, Greetings in Christ:

Pursuant to notice given at the General Conference held in Denver, Colo., August 19-24, 1941, the following amendment to Section 1 of Article 8 of the By-Laws was presented and upon motion adopted by the General Conference, Salem, W. Va., August 23, 1942:

"The Commission shall elect its chairman annually from its own membership."

By this authority the Commission, at its organization meeting the same afternoon following the adoption of the amendment, elected Rev. Harold R. Crandall as chairman.

As president of General Conference I am writing to express my heartfelt appreciation of this action of Conference and of Mr. Crandall for his willingness to serve as chairman of the Commission.

Yours in His Name,
Hurley S. Warren.

HOW THE PUBLISHING HOUSE HELPS

(Paper on "Repossession of Our Religious Heritage Through the American Sabbath Tract Society," given by L. H. North at Tract Society Hour of Conference.)

Early Efforts to Promote Seventh Day Baptist Publishing Interests

In the early history of the denomination, beginning with the organization of the Seventh Day Baptist Church at Newport, R. I., in 1671, Sabbath promotion met with bitter opposition. Its early struggles were struggles for the right to live, and its work was the work of self-defense rather than the aggressive propagation of truth. Its progress was slow, but when numbers were increased and new churches were formed along the lines of emigration, and ministers and evangelists were ordained and sent out to preach the Word, and the missionary spirit was developed among the people, there came with that spirit the desire for Seventh Day Baptist publications, and especially for a denominational paper or periodical, as a means of communication among the widely scattered churches and people, and a means of religious culture, unity, and co-operation. This desire found expression in the year 1819, among brethren residing at Schenectady, N. Y., who united in an effort to organize and maintain, through a stock company, a Seventh Day Baptist publishing establishment, which should issue a denominational periodical and such other publications as the circumstances might seem to demand. The project failed because it did not receive sufficient financial encouragement.

The agitation of the subject, however, was not without its fruitage. Attention was so generally directed to the importance of some medium of communication among the widely-scattered churches and brethren, and so much interest in the subject was awakened, that in the year 1821 the denominational Mis-

sionary Society determined to commence the publication of a periodical; and accordingly, in August of that year, issued the first number of the Seventh Day Baptist Missionary Magazine. Sixteen numbers of this work were printed in about four years, when it was discontinued mainly because of inadequate support.

On April 14, 1830, some five years after the discontinuance of the Seventh Day Baptist Missionary Magazine, the Protestant Sentinel, the first weekly periodical established with a view to promote our denominational interests, was issued from Homer, N. Y., with the approbation and recommendation of the Seventh Day Baptist General Conference and the Seventh Day Baptist Missionary Society. This paper was discontinued with the issue of May 21, 1839.

The Seventh Day Baptist Register was the next paper issued for the benefit of the denomination. The first number of it came from DeRuyter, N. Y., on March 10, 1840. It was published weekly for four years.

The Sabbath Recorder

As the denomination was then left without a periodical organ, a number of brethren residing in New Jersey, who were desirous of having the denominational paper issued from the city of New York, entered into negotiations with the former publisher of the Register, for the transfer to them of his subscription list, patronage, and favor—an arrangement which was amicably consummated.

At the same time eleven brethren, anxious that the paper should commence at an early day, and convinced from former experiments that its publication would be attended with considerable risk, formed themselves into an association for the purpose of bearing mutually any loss which might result from the enterprise. Under this arrangement, the first number of the Sabbath Recorder was issued from the city of New York on the thirteenth day of June, 1844. During the first year of its publication the receipts of the paper fell short of its expenses, and the deficiency was made up by the persons associated. The second, third, fourth, and fifth volumes of the paper were published under the direction of the same committee, the income from the business equaling expenses, so that no demand was made upon the associates after the close of the first year.

Origin of the Seventh Day Baptist Publishing Society

One of the most important questions brought before the Eastern Association at its meeting in May, 1848, related to the condition and prospects of our denominational publications. It was then stated that the Recorder had been published nearly four years, under the direction of a few brethren associated together for that specific and sole purpose and that there was a desire on the part of many others to have its proprietorship extended, so that it might become in fact the property of a denominational publishing establishment.

Accordingly representatives of the associations met at New Market, N. J., on the fifth of September, 1848, and adopted a constitution, the first two articles reading as follows:

Article 1. This Society shall be known by the name, "The Seventh Day Baptist Publishing Society."

Article 2. The object of this Society shall be to print and publish such periodicals, books, etc., as shall meet the wants of the Seventh Day Baptist denomination, and promote the cause of Christ generally.

The society held its first annual meeting and election of officers in the Seventh Day Baptist meeting house in New York City on May 23, 1849.

It was announced at this meeting that negotiations had been entered into with the Publishing Committee of the Sabbath Recorder, and by them the paper with its equipment and patronage was offered to the society for \$295, and on these terms the society purchased the Sabbath Recorder and secured George B. Utter as editor and general agent of the society.

This society published the Sabbath Recorder from 1849 to 1862; the Sabbath School Visitor from 1851 to 1860; the Seventh Day Baptist Memorial from 1852 to 1854; and a collection of hymns entitled, The Carol, in January, 1855.

These were its only publications, the essential work of the society being the Sabbath Recorder.

The society relied entirely for pecuniary means upon the income from its publications, receiving no contributions from the people for the support of the work.

The average income for the next twelve years was \$3,600 a year. This income supported the work well until about 1860, when financial difficulties were encountered, and in

1862 the Recorder was transferred by sale to George B. Utter individually. The Publishing Society maintained its existence as a separate organization until 1866.

The American Sabbath Tract Society

The first action looking toward a concerted effort for the publication and circulation of tracts was taken at the close of Conference in 1831. The work grew under several organizations, among which were the Seventh Day Baptist General Tract Society, the New York City Tract Society, and others.

In September, 1844, the name of the General Sabbath Tract Society was changed to the American Sabbath Tract Society. It was incorporated under the laws of the state of New York in 1856.

When the business of the American Sabbath Tract Society was revived and enlarged under the management of an executive board located at Brookfield, N. Y., and vicinity, that board soon felt the need of better facilities for publication. It therefore decided to canvass the denomination for funds with which to establish a publishing house, with a view to the efficient prosecution of Sabbath reform work, and facilities for other publications. As sufficient encouragement was received, the Sabbath Recorder was purchased from Mr. Utter, and beginning with the last half of the twenty-eighth volume, June, 1872, it has been continuously published under the auspices of the American Sabbath Tract Society, at the society's publishing house at Alfred, N. Y., and since 1895, at Plainfield, N. J.

The location and personnel of the board was changed to Plainfield, N. J., and vicinity in 1881.

The Helping Hand

In 1885, largely through the efforts of Arthur E. Main, a quarterly magazine devoted to the exposition of the International Sunday School Lessons, was started. Doctor Main was editor the first year. Lewis A. Platts was made managing editor in 1886. Since then it has had two editors, William C. Whitford of Alfred, N. Y., and the present editor, Erlo E. Sutton of Denver, Colo.

Other Publications

Seventh Day Baptists have had a considerable number of other publications in the past one hundred years. These all filled the needs of the time in which they were published.

A long list of books and tracts has also come from the pens of interested consecrated Seventh Day Baptists.

The Publishing House

The present publishing house is a well equipped print shop, housed in a modern brick and concrete building at 510 Watchung Avenue, Plainfield, N. J. It is situated just back of the Seventh Day Baptist Building, access being gained by a walk alongside and back of the Denominational Building. There is also an alley leading from East Fifth Street to the rear of the print shop, where all freight and express shipments are received. A parking space accommodates the cars of the employees—only partially filled now, during the rationing of gas and rubber.

While the printing and distribution of tracts was held at a minimum during the year because of plans to publish an entirely new series, there will be printed in the next few months thirteen tracts that are new as to content and different in appearance from any heretofore printed. Several of the series will be available during this session of General Conference.

The publishing house has excellent facilities for printing and mailing the Sabbath Recorder, the Helping Hand, the Year Book, as well as other denominational literature such as books, tracts, etc. It has a business office to take care of inquiries concerning denominational matters, which are then promptly answered or turned over to the proper officer of local Seventh Day Baptist organizations or forwarded to the Missionary Society, the Denominational Budget treasurer, or others as the case may be. It furnishes mimeograph and mailing service to the corresponding secretary of the Tract Society as well as to other Seventh Day Baptist organizations. It even advances cash for postage to some individual (or committee) who later will put through a voucher to General Conference and then repay the publishing house.

In short, the publishing house is interested in all denominational activities and tries to be helpful in all those matters which come within the scope of its services. Many printed pages of denominational history are available today because of the fact that Seventh Day Baptists have had their own publishing house.

Seventh Day Baptists Should Be Informed

Seventh Day Baptists ought to know more about the denomination and what it stands for. Now, as in the past, they need to read the Sabbath Recorder.

Seventh Day Baptists Should Share

Seventh Day Baptists should share the truths they prize so highly. Since only a comparatively few may, as ministers, preach the gospel, there is a wide field open to the distribution of the printed word. The publishing house is at your service to enable each of you to multiply himself a thousand fold. You are invited to make use of its facilities for printing and distributing religious literature and share in the repossession of your religious heritage.

This in brief is "How the Publishing House Helps in the Repossession of Our Religious Heritage Through the American Sabbath Tract Society."

The historical material used in this paper has all been taken from *Seventh Day Baptists in Europe and America*, Volumes I and II.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

UNANSWERED CALLS

(Substance of address delivered by Secretary William L. Burdick during the Centennial Session of the Missionary Society held at Salem, W. Va., August 20.)

The subject assigned me is, Unanswered Calls. During the century covered by the history of this society, there have been many calls answered, and there have been some which have not been answered. It is not worth while to discuss the question of whether there have been more answered than unanswered. We should turn our attention to the present.

I. The Situation

There was a time when denominations and mission boards were praying for open doors, but that day is past. The last twenty-five or thirty years the doors of the entire world have been opened to the followers of Christ. Seventh Day Baptists have had urgent calls from Australia, China, India, Europe, Africa, Mexico, and various countries in South America and Central America to say nothing

of those from Canada and the United States. Christian missions are the hope of the Church and the world. Dr. David Starr Jordan, when he was president of Leland Stanford University, said, "The boy who smokes cigarettes should not be anxious about his future—he has none." It may be said of Christian churches, the church that does not support missions need not worry about its future—it has none.

We must admit that not all calls are from worthy people. Requests may come for work from those who are prompted by selfish interests, and not by love of God and the truth. A few years past a letter came from a person in a large southern city, urging that the secretary come to hold a series of meetings. The writer of the letter said he was sure there was an opportunity for a large ingathering, and the establishment of a church. Correspondence was carried on, and ministers were sent at different times to hold meetings and work with the group. After a series of years it was found that the leader was unstable and that there was no hope of building up the cause. Such incidents as this should teach us to be careful and to investigate whether the call is a Macedonian cry or something else.

While there may be an occasional call from unworthy people, we have reason to believe that most of the calls are prompted by the Holy Spirit and should be heeded. As stated above, there have been many of these to which Seventh Day Baptists have not responded in the last twenty-five years, and our inability to meet these calls has been a great grief to some of us. But there is one whose disappointment over these failures is far greater than ours can be, and that one is the world's Redeemer. Christ and the holy angels are watching us and urging us to enter the doors the Father opens.

II. Some Things Needed

To meet the unanswered calls many things are needed and among them I mention three: Four generations past a great educator said three B's were needed to constitute a college, namely, books, benches, and brains. Three M's are needed if we are to enter the open doors; and these are men, ministers, and money. Let us consider them in the reverse order.

1. Money.—If the open doors are to be entered, more money is needed. It has always required money to conduct Christian work.

The apostles who carried the gospel to every part of the Roman Empire had to have funds. Even if food and shelter were furnished by those who entertained them, they had to have clothing; and though they went afoot they had to have shoes. Conditions today make money more imperative than ever before.

The wealth of this world belongs to the Father and it has been placed here chiefly for the establishment of the kingdom of his Son. There is nothing unholy about money. When rightly considered and used, it is as sacred as man's physical body, or the breath he breathes. I am not saying that the Father is displeased when we enjoy the things money buys. He is delighted when his creatures enjoy plenty. What he asks of us is that we dedicate a portion to him for the advancement of his kingdom. We are told that not to do this is robbing God. The prophet charged the children of Israel with robbing God, and they asked wherein they robbed him. He answered, "In tithes and offerings." See Malachi 3: 8-10.

2. Ministers.—More ministers are needed. This includes missionaries and evangelists as well as pastors. Churches are dying for lack of pastoral care, and there is call for missionaries on both home and foreign fields. In the last five years there have been urgent calls from the isles of the sea and every continent on the globe. The last letter received from Doctor Thorngate, written December 7, intimated that he had no hope of Anna West's recovery and requested that some one be preparing to take her place. This is only one of many appeals for the gospel. Our churches must produce more ministers and missionaries.

Furthermore, ministers and missionaries must be willing to sacrifice; and ministers and missionaries must give all diligence to the work. Sometimes we hear it said that they are sitting down on the job. They should give no occasion for this. Those who enter the ministry and those who become missionaries should make up their minds to work to the limit of their strength, and sacrifice till it hurts. Moreover, they should do it gladly and without complaint. There is something wrong when a minister or missionary commences to wail over the hardships. We ought to count it a joy to endure hardness for Christ.

3. Men.—More is needed than money and ministers. I am convinced that active, consecrated men in the church are needed most of all to direct and support the ministers and

missionaries and to keep the home fires burning. After all is said, the maintaining of the home base is invaluable. The extension of the kingdom of Christ on either the home or foreign fields cannot be continued long without the backing of strong, devoted laymen. Furthermore, it is the privilege of laymen to lead other laymen to Christ. A business man can help other business men to become Christians better than the pastor. A young person can aid other young people to the Christian life more easily than a minister.

III. Why Answer the Macedonian Cries?

People are asking, "Why respond to these calls?"

1. We should enter the doors the Master opens to us for our own happiness and good. There are few joys, if any, which equal the joy that comes from doing good. It is said of Christ, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." For our own sakes we should seize every opportunity for spreading the light of the gospel. We are given great opportunities, and to fail to spread the gospel means disaster. Jonah is an outstanding illustration of one who refused to answer the call to carry the knowledge of God and his love to others.

2. We should do our utmost to spread the glad news for the sake of others. Missions have brought to the world the highest type of civilization. But they bring more than this, they bring eternal life. The destiny of every one living is eternal life or eternal death, and multitudes in the home and foreign land will never know the way to eternal life except as we carry the news to them.

3. We should enter the open doors for the sake of our Redeemer, who died for this purpose. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

IV. We Should Not Be Discouraged

We have been reviewing the work of the past, looking back over one hundred years and more. We do not need to be discouraged. Much has been accomplished and no doubt much more might have been. As we look into the future we should be inspired by the doors opened to us and the fact that we can enter them if we will. Nineteen years past we answered the call for help from Jamaica, and

today we have about thirty churches and groups. Ten years ago we answered the call from Elder Conradi, and the last we heard there were between twenty-five and thirty Seventh Day Baptist churches in Germany. These are illustrations of what can be done in other countries. We should profit by our past mistakes, humble ourselves on account of our neglects, grasp God's hand of help, and set our faces to the future with determination that no call of the Master shall be unanswered.

PLACEMENT OF MINISTERS

(Part III of Ministerial Relations Committee's report to General Conference.)

The last two Conferences have requested that the Committee on Ministerial Relations make a statement regarding the procedure in the placement of ministers and the terminating of pastorates.

In considering this subject, it is well to keep in mind that the procedure depends upon the policy of the denomination to which a church belongs. In denominations with a hierarchal form of government, the church has little or nothing to do in selecting and dismissing the pastor; in denominations with a semi-democratic government, the request of the church is considered by the ecclesiastical head of the denomination in placing the pastor and terminating his term of service; in denominations with a democratic form of government, such as Baptists and Congregationalists, the local church has full power to select and dismiss, and on the other hand, the minister determines whether he accepts the call, and has power to terminate his term of service.

Policy Usually Pursued

The polity of Seventh Day Baptist churches is and always has been a pure democracy. Therefore, it is the prerogative of the local church to elect and dismiss its pastor; and the right of the minister to accept or reject the call, and to resign.

The usual procedure in calling a pastor is for the church, in a business meeting, after prayerful consideration, to elect a pastor by vote of its members. In this transaction, the church should, in deep humility, seek the guidance of the Holy Spirit. It is not for the retiring pastor, or a group in the church, or any one outside the church to dictate in this matter.

If the church desiring to call a pastor wishes further knowledge as to what ministers would be likely to consider a call, it instructs the clerk to investigate, or a committee is appointed for this purpose. If such a committee is appointed, it is sometimes requested to state whom it would recommend.

In calling a pastor a majority vote settles the question; but it is customary, upon the motion of some one in the minority, to make the vote unanimous, and a failure to do this forebodes no good to the church.

When the church extends a call to a minister, it states the terms as to salary and parsonage, and the larger churches usually include the normal expense in attending the General Conference.

It is the custom in some churches to vote for a pastor annually. This rule has its advantages and its disadvantages. The church being supreme, it is for it to decide whether it establishes and follows this rule.

In many cases it is agreed that if either pastor or church desires a change, a three months' notice shall be given, and this plan is usually followed, whether stated or not before the minister accepts the call.

Efforts to Aid Churches Find Pastors and Ministers Find Employment

As stated in the foregoing paragraphs, it is the prerogative of the church to elect and dismiss its pastor; and the privilege of the minister to accept or reject a call, and to resign. The policy which grants these rights has its advantages and disadvantages, but it has the support of the New Testament. The denominations with democratic polity for several decades have been struggling with the disadvantages of the procedure, and have had committees to suggest improvements, but no particular progress has been made.

One of the disadvantages is the fact that local churches lack information regarding available candidates, and to meet this obstacle Seventh Day Baptists, as well as other denominations with democratic polity, have appointed committees or boards to which the churches and ministers could apply for information. In 1899, the Seventh Day Baptist General Conference, upon the recommendation of Rev. O. W. Whitford, D.D. (who was president that year), appointed such a committee. Sometimes this committee was called, "The Board of Pulpit Supply and Ministerial Employment," and at other times,

"The Committee on Pastoral Supply." This committee served faithfully till 1918, when Conference voted that it be discontinued. The present committee called, "The Committee on Ministerial Relations," was appointed by Conference in 1930. The action of Conference creating it will be found in the minutes of 1931. Because the corresponding secretaries of the Missionary Board, from the nature of their work, had information regarding ministers, they have served as the chief officer of these committees.

Recommendations

The last General Conference requested that the committee make suggestions regarding the subject.

1. One cause of mistakes is lack of knowledge regarding the procedure in churches where the polity is democratic, as it is in Seventh Day Baptist churches; and your committee recommends that the members of our churches inform themselves regarding this subject.

2. No small amount of trouble in churches grows out of the way affairs are conducted; and your committee would recommend that care be taken that all church business be conducted according to approved parliamentary rules.

3. So long as man is imperfect, no plan will work to perfection. The advancement of Christ's kingdom depends upon the Christian graces of the members of the church; and your committee recommends that churches and pastors put the welfare of the church first in all decisions.

Respectfully submitted,
William L. Burdick,
Karl G. Stillman,
LaVerne D. Langworthy,
Committee.

ADDRESS

(This address was delivered by Rev. Harold R. Crandall, President of the Missionary Society, during the Centennial Session of the Seventh Day Baptist Missionary Society, held in connection with the General Conference, Salem, W. Va., 1942)

We are here marking the one hundredth anniversary of the founding of the Seventh Day Baptist Missionary Society. This is not to say that missionary work of Seventh Day Baptists has just reached the end of its first century. The Christian Church was a missionary church from its foundation. It was a church of baptized believers in God the heav-

only Father, and Jesus Christ, his Son, the Savior of the world, and keepers of the seventh-day Sabbath. Missions, then, are co-eval with Seventh Day Baptists.

The missionary spirit lived in the heart of Stephen Mumford and in the hearts of the faithful ones whom he led to accept further truth. From Newport on the west and still farther west, as settlers and pioneers made their way, Seventh Day Baptist missionaries went with the gospel. The old Westerly Church (now First Hopkinton), in particular, had a staff of workers who were sent through Connecticut and "way out west in York State," as there was time and opportunity. These men strengthened the brethren, converted sinners, and founded churches to maintain and further the work.

As time went on and the needs of the fields increased in magnitude, various plans and methods were tried. It soon became evident that for most efficient work there must be co-ordination of effort that could best be accomplished by more centralized direction.

In 1801, Elder Henry Clark asked the several churches "to invite in an institution for propagating our religion in the different parts of the United States, by sending out from the different churches in said union, missionaries on the expense of the different churches who may fall in with the proposition." About this time our General Conference was formed. Rev. James Bailey in his History of the Seventh Day Baptist General Conference says, "It is worthy of especial note here, that the missionary enterprise gave life and shape to the General Conference and was not an outgrowth thereof."

At the General Conference in 1842, Rev. Thomas B. Brown presented the following resolutions:

Resolved, That a committee of seven be appointed to devise and submit for the consideration of this body, some plan for concentrating and carrying into execution the various benevolent enterprises of the denomination with the greatest possible efficiency.

Resolved, further, That the committee report whether, in their judgment, the General Conference, under its present organization, is a suitable vehicle for the diffusion of the benevolence of the denomination, or whether an entirely new organization is necessary for this purpose.

Resolved, further, That the present position of affairs in the kingdom of Christ, and the signs of the times generally, demand such an organization under the auspices of the Seventh Day Baptist

denomination as shall the most effectually tend to the promotion of the cause of truth in the earth.

Thus our spiritual and physical forebears of a century ago saw the need of co-ordination and direction of effort, and planned wisely and well as they organized our present-day Missionary Society. Almost immediately the world need was recognized and the feeling evident that it was not enough that the gospel be preached in the homeland, and steps were taken to find opportunity for the spread of the gospel in some foreign land. The year 1847 saw the beginning of our mission in China. Through the years calls have come from other lands and the needs of the homeland have not diminished. Work upon new fields has been undertaken with enthusiasm, in some cases continuing with varying degrees of success, in others having to be abandoned for lack of workers, inadequacy of financial support, or adverse circumstances on the field.

The history of the second fifty years of our first century has similarities to that of the first fifty. It was written in a report in that first period, "The calls for missionary labor increase upon them without their having means of supporting them." This is true of the second half century as of the previous time. In the Jubilee Papers, written and published fifty years ago, Rev. L. E. Livermore says, "But during all these years the Executive Committee found great embarrassment in their work from the want of money. The churches were either unable to contribute liberally or were indifferent to the urgent demands for missionary labor. Probably both of these causes hindered the work. For several years plans would be laid and the committee instructed at the annual Associations, looking to largely increased missionary operations, only to meet with the usual report at the next meeting that the committee were powerless to carry out the plans and in instructions, since they were prohibited from involving the Association in debt, and the churches did not respond to their calls for funds."

The appeal to individuals of one field of work over another has caused difficulties. In enthusiasm for that which is new, the older has suffered from neglect. To some the expression "foreign missions" has a strong appeal, and with attention focused on the distant, that close at hand is not appreciated.

Others concerned with that close at hand do not lift their eyes to the distant vision. We must learn to keep a balance between the old and the new, and between home and foreign.

In these days of rapid transportation and instantaneous communication, the word "foreign" has lost much of its former meaning. When the Carpenters and the Wardners went to China in 1847, the voyage from New York to Hong Kong took nearly four months. Now the journey could be made in as many weeks, by what we consider ordinary means. Then letters would be months reaching their destination and a reply as long in return. Now words spoken half the world away are heard as readily as if spoken in the room where you are. The world has shrunk into a neighborhood. We are learning that we are a part of a great community. The words of Paul, "If one part suffers, all the parts share in its sufferings. If a part has honor done it, all the parts enjoy it too," as applicable to the world as to any other body.

As the gospel has been preached in one place and another, and from one land to another, it would seem as though the powers of evil have redoubled their efforts in trying to defeat the cause of Christ. Things of the world are dressed in such attractive beauty and made to seem so desirable that men and women are enticed away from the house of God and discouraged from doing his service. The tempter is as full of guile as in the days of the temptation of Jesus. He still uses the Scripture in the attempt to accomplish his purpose. He also, in wily manner, uses the very forms of godliness, causing friction between groups and dissension within. The present gigantic struggle between the nations of the earth is his attempt, instilling in men grandiose ideas and selfish desires, to overcome the cause of righteousness.

Laxness in Sabbath observance brings its evil effects upon our cause, even as it brought reverses upon Israel of old. Neither laymen nor ministers can be indifferent to the standards of reasonable Sabbath observance without bringing reproach upon the cause that we represent. What effect does this laxness and indifference have upon converts to the Sabbath, who are seeking enlightenment and looking to Seventh Day Baptists for example and encouragement? If the Sabbath has an important function in Christian living, then we

need to present it especially by example wherever we preach the gospel.

The very hindrances to world-wide missionary work at the present time ought to work out to the advantage of the cause. There should be renewed and concentrated effort on the home field which should continue through the years ahead. Interest should be stirred up in our whole program. Every agency available should be employed for the purpose of information and help in present procedure, and for study to determine the wise course of action in our foreign missions in the post-war years. That conditions never will be the same as formerly is a foregone conclusion. That there will be need of additional funds for rebuilding, for repairs and improvements, is a clearly recognizable fact. Treasurer Stillman has advised the accumulation of funds to meet these needs. The present is an auspicious time to build up this reserve. With increased income there should be proportionate increase in contributions to religious work. The great advance in wages during the past months has not been reflected in the receipts of funds for denominational work.

Money is necessary. The dollars earned by brain and hand, by those who have built up the endowment of our societies, represent greater effort and sacrifice than the dollars we earn today. Are we satisfied not to contribute far more than the amount of income from those funds?

The hearts of some burn with zeal and the desire to see the cause of Christ advance. I have said that we need to study to know what and how to do in the future. Let us take a lesson from those of early years. Do that which is at hand. Only as we perform present duties, humble and unimportant though they may seem, will we be ready to carry on. Look forward to the desired goal and keep busy with the task in hand.

REPORT OF THE COMMISSION

(Since copies of the report of the Commission as adopted by Conference will soon be in people's hands, we print here only a few excerpts, including the "Recommendations," the proposed budget for 1942-43, and "Conclusions."—Editor.)

Excerpts

Ben R. Crandall has been named as Seventh Day Baptist representative on the General Commission on Army and Navy Chaplains.

The Commission expresses its appreciation of the work done by the Committee which

prepared the book, Seventh Day Baptist Beliefs, and has requested the Board of Christian Education to urge its study by groups and individuals throughout the denomination.

Sales of Seventh Day Baptist Beliefs have continued through the year at a satisfactory rate. The Tract Society has carried the unpaid balance on this account and has been requested to continue to do so during the coming Conference year.

Herbert C. Van Horn has been asked by the Commission to arrange for the program and deliver the message for a broadcast to be sponsored by the Seventh Day Baptist General Conference on April 4, 1943, on Mutual's Radio Chapel, a nation-wide network program sponsored each week by a separate denomination. The Commission has arranged to have printed or mimeographed sufficient copies of the message to be delivered on that program to supply all requests for copies which may be made in the stations carrying the program.

Albert N. Rogers has been asked to represent Seventh Day Baptists at the retreat and conference of the Committee on Foreign Relief Appeals at Asbury Park, N. J., on September 10 and 11.

Following Conference at Denver, a request was made for the Commission to appoint a special Committee to Study the Relationship of Our Theological Seminary to the Denomination and to Alfred University. Pursuant to that request a special committee of six was appointed, consisting of Harold R. Crandall, James L. Skaggs, Edward M. Holston, Loyal F. Hurley, D. Nelson Inglis, and Harley D. Bond. A meeting of the committee was appointed in Alfred for June 11. Two members were unable to be present, Edward M. Holston and Loyal F. Hurley. Two other meetings have been held, and the following report is the consensus of the committee:

By request, President J. Nelson Norwood of Alfred University met with the committee in June. President Norwood has given much study to the history of Alfred University and the School of Theology and had available a fund of information which the committee could not have discovered in months of careful study.

That our School of Theology is effectively and efficiently fulfilling its mission is evidenced by the successful work being carried on by the young men who have been trained in that school. In view of this evidence, the teaching force is satisfactorily carrying the task which is theirs.

Certain scholastic standards must be maintained and certain financial requirements must be met in

order for our School of Theology to be recognized as a standard school. The present salaries paid are practically a minimum, the salary of the dean being not above salaries of our better paid pastors, when house rent has been deducted.

A school of our own for training our young men for ministry in our churches and missions is a necessity. Rev. T. R. Williams, in the Jubilee Papers, published fifty years ago, said, "There is a natural motherhood about a denominational college or theological school for which it is impossible to find a natural substitute." The wholesome, cordial fraternal relationships existing between men who have had the opportunity of the three years together in our seminary is a binding force of inestimable value to the Seventh Day Baptist denomination.

Therefore this committee is in agreement that the School of Theology is a department of Alfred University and enjoys all the advantages of the university. It is housed in a building provided and heated by the university. At present about two thirds of the expense of maintenance is cared for by the university and income from endowments specially designated for their purpose. The school is deserving of our moral support and the denomination should increase its financial support of our school.

As your Committee to Consider the Relation of Ordained Ministers of Other Seventh Day Baptist Conferences to the Seventh Day Baptist General Conference of the United States, the Commission proposes the following amendment to the By-Laws of the Conference and hereby gives notice that at the next regular meeting of the Conference the following amendment will be proposed to be added to Article 2 of the By-Laws:

Petitions for such members with all credentials, and for the accreditation of ministers ordained by other religious bodies, with accompanying credentials, when presented to the General Conference shall be referred to the Commission of General Conference for thorough consideration; and final action shall be deferred until the following annual meeting of the General Conference.

Revised lists of accredited ministers, member churches, associations, and affiliated conferences shall be prepared by the Commission and published in the Year Book regularly, classified as to countries and grades of standing.

Recommendations

The Commission recommends:

1. That the Conference approve and urge upon our people the observance of America's Prayer Minute.

2. That the Conference suggest to our churches that they support the position of any young pastor who desires to enter the Chaplains' Corps of the Army or Navy by assuring him that if he is ready to go, the church will grant him leave of absence until hostilities are over, and will back him in his

plan and zeal and encourage him in any way possible.

3. That the Conference adopt the following statement:

Inasmuch as it would seem that the present plan of the Federal Government regarding the subsistence requirements for Conscientious Objectors is an injustice and in effect penalizes the Conscientious Objector for standing consistent with his conscience on the matter of participation in the acts of war, we would urge that the subsistence requirements of those engaged in work of national importance in civilian work camps without remuneration in various parts of the country be taken over by the Federal Government.

4. That the Conference recommend to the churches that special arrangements be made in each church to keep the Tract Board informed of the addresses of its members in the armed services.

5. That Conference recommend to the churches the observance of World Wide Communion Sabbath on October 3, 1942.

6. That five dollars be contributed by Conference to the work of the Christian Commission for Camps and Defense Communities, such payment to be made from the Expense Fund.

7. That the following plan be adopted to develop Christian service on the part of laymen, to increase the effectiveness of our churches, and to render assistance and encouragement to churches, communities, and groups who are without pastors. We believe this would increase our membership and develop the spirituality of our people.

Already some churches are offering their pastors for use in pastorless churches or needy communities during the summer. We feel this is a commendable practice, and urge that the annual release of the pastors of all our churches for home mission work in other communities be adopted as a denominational policy. We earnestly request that church members take this matter seriously and that a definite time be set, (we suggest, February 1, 1943), when all our churches shall approach this matter with deep conviction and prayer when both pastors and laymen shall reinvigorate their Christian life through personal evangelism. The home church is to support the pastor while away on evangelical service. Those unable to assist in this should redouble their efforts in the support financially and spiritually of the home church and so develop latent powers of Christian leadership, especially among our young people.

We believe there is efficacy in making this a definite, unified, co-operative, undertaking on the part of all the churches and boards of our denomination.

It is recommended that this matter have the early attention of the promoter of evangelism and that every effort be made to secure wide co-operation in it.

The following quotation from an English bishop is significant:

We have been a pleasure loving people, dishonoring the Sabbath, picnicking and bathing—now the seashores are barred.

We have preferred motor travel to church going—now there is a shortage of motor fuel and material.

We would not listen to the way of peace—now we are forced to listen to the way of war.

The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

The service we would not give to God—now is conscripted for our country.

There never has been a time in human history when there was a greater need for Christian teaching and Christian living than now. Shall we as a denomination neglect our opportunity and repudiate our obligation in this crisis? May we ring true to our Master and the faith of our fathers.

8. That the Denominational Budget be set at \$19,600. The churches have reported that they "Will Endeavor" to raise for 1942-1943 Budget a total of \$10,451.00.

9. That the following be adopted as the Denominational Budget for the Budget year October 1, 1942, to September 30, 1943:

Missionary Society		
Home missions	\$ 3,200.00	
Foreign missions	3,200.00	
Administration	900.00	
Evangelistic work	500.00	
Debt reduction	200.00	
		\$ 8,000.00
Tract Society		
Sabbath Recorder	\$ 500.00	
Administration	1,000.00	
General printing and distribution of literature	1,000.00	
		2,500.00
Board of Christian Education		
Higher Education		
School of Theology	\$ 2,000.00	
Church School Work		
Editor Helping Hand	500.00	
Children's Page of Recorder	25.00	
Leadership Training, Vacation Bible School, Church School	225.00	
Young People's Work		
The Beacon and Camps	300.00	
Attendance at Camp and Conference	100.00	
Administration	240.00	
International Council	60.00	
		3,450.00
Women's Board		160.00
Historical Society		130.00
Ministerial Retirement		2,100.00
Seventh Day Baptist Building		
Maintenance	\$ 950.00	
Liquidation of loan	600.00	
		1,550.00

General Conference		
World Council of Churches	.....\$	25.00
Baptist World Alliance	.....	25.00
Federal Council of Churches	.....	90.00
Year Book	.....	400.00
Committee to Promote Financial Program	.....	150.00
Expenses of Conference	.....	820.00
Contingent Fund	.....	200.00
		1,710.00
		\$19,600.00

11. That when we adjourn we adjourn to meet on the Tuesday before the fourth Sabbath in August, 1943, or if impossible to meet for Conference at that time, or, in the considered judgment of the Commission, if it is deemed extremely impracticable, then the Commission shall be empowered to set the time and place of the next meeting of Conference; and in the event of the necessity of omitting the meeting of Conference, that the Commission be delegated to act for Conference in necessary business at its regular meetings in December and August.

Conclusion

With a deep sense of gratitude for the privilege which was ours, the Commission respectfully submits this report for your consideration. Humility and harmony have characterized the sessions of this body, and it has been led with the desire to further His cause in the world.

We want to express our appreciation for denominational co-operation which has been marked throughout the year. While our financial goal has not quite been reached we believe that if each one will lift in accordance with the blessings he has received, another year can exceed the goal which has been set.

Throughout our denomination there seems to be a general feeling of anticipation. Nor is this feeling confined to us alone. Christianity is facing a challenge; we are on the verge of a new era. We would urge that Seventh Day Baptists be prepared to meet this challenge through a spiritual consecration and the vision of the task ahead.

May we all unite in giving thanks for the blessings which have been ours, and pray that in the days to come we may be given the vision to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Respectfully submitted,

Harley D. Bond,
Chairman,
Courtland V. Davis,
Secretary.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

REPORT OF WOMEN'S SOCIETY PROGRAM

The Board of Directors of the Women's Society planned its part in the Conference program around the theme of Missionary Evangelism.

Attention was called to the Great Commission of Jesus: "Go ye . . . preach, teach . . . make disciples," as the individual responsibility of every follower of the Master.

Thinking of this responsibility, the vice-president called upon the audience to stand and join in voicing the prayer of the melodies as played by Miss Leah Virginia Davis on the violin accompanied by Mrs. Clarence Rogers on the piano:

"If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in mine own willful way,
Dear Lord, forgive."

A period of meditation followed into which came a voice:

"Hark, I hear the Savior calling,
Who will go and work today?
Loud and strong the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
'Here am I, send me, send me!'"

The audience joined in:

"Lord, speak to me that I may speak
In loving echoes of thy tone;
As thou hast sought, so let us seek
Thine erring children lost and won." Amen.

Then followed the address by Rev. Oliver K. Black of the Department of Evangelism of the Federal Council of Churches of Christ in America, on the theme, Evangelism, the Total Job of a Total Church.

This address was followed by a short dedicatory service introduced by a solo, "Hold Thou My Hand," sung by Mrs. Eldred Batson. The statement from the board by Mrs. James L. Skaggs and the statement of acceptance by Rev. L. O. Greene are given here. These statements were followed by a dedicatory prayer by Rev. Harold R. Crandall, president of the Missionary Society, and closed with the prayer in which the whole audience joined, "Father, thy will be done through me."

STATEMENT FROM THE BOARD OF DIRECTORS OF THE WOMEN'S SOCIETY

By Mrs. James L. Skaggs

The Board of Directors of the Women's Society has set apart this time for a short dedicatory service of installation. Since two years ago the Women's Society has been responsible for a project in evangelism. During this time the local societies have been most loyal in their support of the work.

These times and the years just ahead promise to be times of opportunity. Indeed, these times fling a challenge to Christians everywhere to accept and act upon the implications of Christian fellowship. It is our hope that this work in evangelism may contribute some small part in helping Seventh Day Baptists to meet the challenge of these days.

Since January, the board has been seeking a man who might carry on the work so efficiently begun by Rev. Marion C. Van Horn. Seeking, I say, for few are the men and women who have been trained in the work of missionary evangelism in the homeland. Is it not true that Seventh Day Baptists have a heritage along this line which is not fully repossessed in this generation, and brought up to date?

The aim of the board has been to find the man who has the inclination to apply himself to this line of Christian effort. One who, with freedom from other and personal obligations, might enter into this work wholeheartedly.

We think we have found the man. We invite you to rejoice with us today that Rev. Leslie O. Greene, pastor of the Albion, Wis., Church, has accepted the call of this board to become its promoter of evangelism.

Mr. Greene, something in one of your earlier letters made a most favorable impression. This is when you told us that earlier in your life you had hoped such an opportunity for service would come to you. That latent hope and ambition seemed a good beginning on which to build our faith.

The board noted and appreciated your report of the work which you did last October, when Mr. Van Horn could not meet his field appointments.

You have had the experience of pastoral work and of teaching. Another experience of no small value has been yours in helping to dream dreams, build ideals, and to train five fine sons and daughters in your home. As

promoter of evangelism, also, one may need to dream dreams and see visions and patiently, persistently, and prayerfully labor to build toward those ideals.

We hope and pray that real success may attend your earnest efforts; that this work may be carried on, as far as possible, in a spirit of co-operation with all the other agencies of the denomination.

There will be problems and sometimes discouragements in these uncertain times, perhaps more than we can now foresee. Let our attitude be that of the missionary who was writing home of the almost overwhelming difficulties to be met in her place of service. She closed her letter with these words, "But let us carry on, God does."

The women of the denomination will not fail to support the work. The directing board is full of courage. We shall hope to share with you not only the happy experiences but also the perplexing problems.

So may we all in fine Christian fellowship work together with God for the building of his kingdom in the hearts of men.

STATEMENT OF ACCEPTANCE

By Rev. Leslie O. Greene

Your call to act as promoter of evangelism came to me as a surprise. My first thought was, Why ask me when there are younger and better prepared men; but on second thought I concluded that was not for me to answer. My problem was to accept or reject as God should direct me. Prayer would be the solution. I kept thinking how after eight years in the ministry I had side-stepped, for financial reasons, to teach school, and during those eighteen years I had attempted to satisfy myself with the feeling that I was doing a good work in directing youth in preparing for life; but I was unable to escape my earlier decision to preach the gospel in full-time endeavor. I recalled many times when I had hoped a call would come, and regretted when a few came I could not accept; but when, five years ago, the church of Albion asked me to serve them, I realized God was answering anxious prayers, and I hastened a reply lest the door would close against me. These have been happy years and the ties seem hard to break, but your field seems larger and more needy and I told my good wife, whom I wish were here today, that possibly to some degree in this more intensive service I might be able

to make up for those years I spent in teaching. At least, I hoped to be able to spend as many years in the vineyard of the Lord as I had in the field of education.

To be more specific, there are many minor reasons for accepting this call today, but I shall very briefly speak of only the three major ones. They are: (1) The call presents a *great* challenge; (2) The work involves a *great* gospel; (3) It can be done because of the *great* support I will have.

When I was in the theological seminary at Alfred, years ago, our good Dean Main told us that one very essential reason for entering the ministry was the great need for workers. Indeed, that seemed very imperative then, but is even more so today. The fields are still "white and ready for the harvest, and the laborers are few." How can one pray for more laborers unless he stands ready to become one if God calls? With a world torn and bleeding because of war, and men's faith shaken or souls dying in sin, thoughtful and praying Christians dare not reject the solemn call, "Go ye into all the world and preach the gospel."

There are many ways to preach, but this is the way God has asked me to do it. We are proud of our youth who are responding in scores of ways to the calls of today. Can we parents do less? When I last talked to my son, on furlough from the army camp, I said, "You and I can march side by side in the one common cause for justice and peace. You on the battlefield will be helping me at home to protect our church and religion, and together we will help save the lives and souls of men and all our cherished ideals. The challenge is ours."

The second reason I accept your call is because we have a great gospel to preach. It is truly the most wonderful and cheering news the world has to offer. The greatest thing God gave man was a living soul made in his own image. This soul needs to be saved and deserves to be, for "all have sinned and come short of the glory of God." The gospel reveals the plan for saving the soul from condemnation. It has saved millions throughout the ages and is still able to save all "who call upon him in faith." Life without the eternal realities of righteousness and salvation means nothing, but by God's grace, no sin is too great, nor sinner too low, for the blood of Jesus Christ to cleanse. The hope of the gos-

pel is found in its declared purpose, "Whoever will, may come and take of the water of life freely."

The last reason I will mention for making my decision is that I have no fear in accepting this call in view of the great support I shall have. This is threefold. I shall always have God. Some are saying that he has deserted the world in this dark crisis; but Christians know that if "God so loved the world that he gave his only begotten Son" to crush out sin that men may be saved, he cannot fail us now when religion, Christianity, and every high and noble purpose of man are at stake. No, God will march on, and men will follow, and his faithful servants will be able to do all things through Christ who strengthens us.

Again, backing up this work will be groups of women from every corner of the denomination, whose great longing for service is manifested in this program they are so zealous to promote. Nothing will stop these devoted and loyal servants of the Master, for they are set to defend the gospel with their money, counsel, and prayers.

And, finally, the expression of approval that I see written on the faces of this audience today and the trend of thought which has been expressed throughout this Conference lead me to believe that pastors, humble laymen, and churches everywhere will unite heart and hand to spread the gospel to lost humanity. In union there is strength, and Seventh Day Baptists will stand together, as always, that in every good way we may "Repossess Our Religious Heritage."

SUPPER MEETING

The study of evangelism promoted by the Women's Society closed with a well-attended supper served in the college cafeteria. Miss Lotta Bond, corresponding secretary of the Board of Directors, graciously and humorously presented Dr. Oliver K. Black, the guest speaker, and the promoter of evangelism, Rev. Leslie O. Greene. Doctor Black completed his series of talks on Evangelism begun in the morning program, while Mr. Greene spoke briefly of hopes and plans for the future. Miss Bond called attention to the fact that one speaker was "Black" and the other was "Greene."

NOTICE

The Women's Society of the Seventh Day Baptist Conference will hold their annual meeting in the Trainer Class room, in Salem, W. Va., September 13, 1942. All Seventh Day Baptist women are invited to attend this meeting, in which they are entitled to vote.

SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION

Annual Report by the President,
Rev. Edgar D. Van Horn

In submitting this report of the Board of Christian Education for the year just ended, I shall endeavor to conform to the suggestion of our program committee, namely, that I deal more in detail with the activities of the board this year than I did last Conference time. This I am glad to do, even if we have had to operate under war-time conditions and with a budget far below our needs and opportunities. All our boards have had to face similar handicaps and confine themselves to such operations as funds permit.

At our early fall meeting, following Conference, the board voted to proceed in its organization on the same general lines as that of last year, that is, with the continuation of the following committees: (1) Committee on Theological Training and Higher Education in our Colleges, (2) Committee on Church Schools, (3) Committee on Young People's Work, and (4) Committee on Finance. You may be interested to know the personnel of these committees. On the Committee on Higher Education were: A. J. C. Bond, J. N. Norwood, Dora K. Degen, E. D. Van Horn, and V. W. Skaggs. On the Committee on Church Schools were: E. T. Harris, W. L. Greene, Harley Sutton, H. O. Burdick, A. E. Whitford, and Kenneth Van Horn. The Committee on Young People's Work consisted of Elmo Randolph, Charles Bond, David Clarke, Burton Crandall, Ruth Dennis, and A. L. Wheeler. And the Committee on Finance consisted of Ben Crandall, L. R. Polan, Burton Crandall, and John Reed Spicer. Thus it will be seen that all twenty-one directors were named to committees where they were best adapted by qualifications to serve.

At our Conference at Denver, last August, the following recommendations were made by the committee of Conference to consider our report:

1. We recommend the adoption of the report of the Board of Christian Education, including the printed report presented to the Conference, and commend the goals as outlined by the president of the board in his annual address.

2. In view of the request made by the Board of Christian Education relative to a full time executive secretary, that the Conference go on record as commending this request.

3. That the Board of Christian Education make provision at the annual conference for an exhibit of pictures, catalogues, leaflets, etc., of the three colleges and the school of theology.

4. That the Board of Christian Education provide that a leaflet describing the colleges be sent to the young people of the denomination.

In the report of our Committee on Theological Training and Higher Education in our Colleges, of which Dean Bond is chairman, you will find appended his report to the Board of Managers of the School of Theology. I commend to you the careful reading of this report, both on account of the valuable information it contains of our School of Theology and the fact that it may help to clear up some questions of its relation to Alfred University. As a degree conferring institution its status might be seriously affected, if not canceled, were it not for the generous attitude the university takes toward the School of Theology. President Norwood is a warm and loyal friend to our School of Theology and has not only made generous contributions personally, but directed the university to cancel bills for heat and light which otherwise would have left us with a serious deficit.

Then, too, you will find in this report that five hundred copies of a bulletin on our colleges and School of Theology have been printed most attractively and have been distributed to the Seventh Day Baptist graduates and Juniors of the high schools throughout the denomination, setting before them the character and advantages of our colleges and seminary. I am glad to tell you, in this connection, that the students we have had in the School of Theology in recent years have been of the highest type, and the faculty feels that definite progress is being made to enlist in the work of the ministry young men of high quality and character. The colleges have rendered, and may continue to render, an immeasurable service to the denomination and the world by preparing students of high qualification for preparation for the ministry in our School of Theology.

The Committee on Church Schools, under the able leadership of Pastor Harris, has done

most commendable work. The activities of this committee are incorporated in our printed reports and I urge you to give them careful reading. In order, however, that they may get the fullest possible publicity I mention here some phases of this committee's work.

Special attention was given to the recommendation passed by the Denver Conference, viz., that "The Board make a special attempt during the coming year to promote the holding of Worker's meetings in our Sabbath schools, for planning and improving the work of the Sabbath schools, and the provision of definite opportunities for leadership training in our local churches." To this recommendation the committee gave careful thought; but as lack of funds rendered impossible the employment of a full time executive secretary by the board the committee finally worked out a temporary solution to the problem by calling to its aid Rev. Harley Sutton as a special worker in this field. Mr. Sutton has for a number of years been the executive secretary of the Allegany County Bible School Association. His experience in this capacity as well as in his own church made him a valuable man to the Committee on Church Schools. The committee also was ably assisted by Rev. Walter L. Greene, Professor in the School of Theology, who by reason of his wide experience in religious education, experience, and teaching, made valuable contributions to the work of the committee. Furthermore the committee sought to co-ordinate its work with the full program of the board by inviting into its meetings the president of the board and chairmen of other committees. The following quotations from the report of the committee will enable you to get a fairly complete picture of what the committee has been able to accomplish this year.

On recommendation of the committee it was voted by the board to employ Rev. Erlo Sutton to continue writing the lesson helps for the Helping Hand for the calendar year, and Mrs. W. L. Greene to continue writing material for the Children's Page of the Sabbath Recorder.

It was voted by the board that all the churches be urged to co-operate with the International Council of Religious Education in the launching of what has been called "The Christian Education Advance." Reports for the denomination in relation to the "Advance," were sent in by the secretary. Letters were sent to all the churches which included a leaflet concerning the series of one-day conventions which inaugurated the "Advance" throughout the United States, and urged all who possibly could to attend the conferences and in-

clude the suggestions given by the "Advance" materials in the work of the local churches and Sabbath schools. Letters were sent to the moderators of the associations, suggesting that a place be given on associational programs to the "Advance," "reaching the unreached." Rev. Carroll L. Hill of Milton, Wis., who had attended the one-day convention in Wisconsin was a special guest at the meeting held April 26, and reported the conference to the committee. He urged publicizing the program of the "Advance," and said that the one-day conference gave a very clear picture of the program outlined. Mr. Hill answered many questions and took part in the discussion of this subject.

At the November meeting it was voted to ask the secretary to arrange for conferences of Sabbath school teachers where possible by correspondence with those who have had experience in Christian education and to conduct such conferences himself where possible, and to do some special work with the Sabbath school teachers of all the churches by correspondence. In this way conferences were held at Milton, for the teachers and workers of the churches in that vicinity under the leadership of Miss Marjorie Burdick, an experienced religious education worker and teacher, and she reports that these conferences were well attended and were highly successful. Similarly Harley Sutton conducted conferences at Salem and Lost Creek with equal interest and success. These conferences served not only to bring into the open many problems of mutual interest, but opened the way for frank discussions and many helpful suggestions. They also served to indicate the wide and vital interest in the Christian Education Advance that is sweeping the country.

Mr. Sutton also sent to the pastors, and the leaders in churches where there is no pastor, letters asking for the names and addresses of Sabbath school teachers and superintendents. To all such individuals reported, letters were sent including leaflets helpful to Sabbath school teachers, a warm personal message from the board assuring them of the vital interest and sincere purpose the board has to be of service to them, a blank to be filled out seeking certain needed information—age group taught, materials being used, how pupils are led to accept Christ, how student co-operation is gained, problems faced, etc., and out of the more than eighty answers returned Mr. Sutton was able to formulate a reply that gave answers and suggestions raised. The names of these teachers were classified according to groups taught, and the names and addresses of teachers of children and youth were mailed to the leading denominational publishing houses with the request that sample materials be sent to them. The following are some of the more important suggestions as to how the board might be helpful to them: Helps for children written by Seventh Day Baptists; arrange a simplified training course for teachers; have a monthly news letter giving news and suggestions from the Sabbath schools; prepare biographical material of Seventh Day Baptist missionaries and other leaders which could be used especially by children of the junior age.

Mr. Sutton says in his report, "It is regrettable that several of our active churches did not send

the names of their teachers, so that the work had to be left incomplete." He did receive help and encouragement from several pastors and teachers, so that the committee feels that the work should be continued.

The Committee on Church Schools is to be commended for its promotion of the Vacation Church School. Letters were sent to all the churches encouraging the holding of schools this year, offering financial help and the loan of books to such churches as needed them. Books were loaned to the Boulder, Colo.; Andover, and Brookfield, N. Y., churches. Financial aid was given to Berea, W. Va.; Hebron, Pa.; and Nile, N. Y.

Reports have been received from thirty-four Sabbath schools, giving the number of pupils enrolled, names of officers, the number of workers' conferences held, whether a Vacation Church School was held, if the school participated in week-day school, and the names of texts used in the classes. A summary will be made for the Year Book from the reports at hand. Will all those who have not sent in the report please do so at once.

Reports have been received from eighteen churches where Vacation Schools have been held. There were 870 children enrolled and the reports gave the name of texts used. A summary will be made and copies mailed to the churches, of the reports from both the Sabbath schools and the churches holding Vacation Schools.

The Committee on Young People's Work, under the able leadership of Elmo F. Randolph, has carried on its work this year as usual, with especial attention to the Beacon and young people's camps. Mr. Randolph says in his report:

The history of the Beacon, a monthly publication by and for the Seventh Day Baptist young people, is worthy of greater attention on the part of our people. From the birth of the idea of a young people's publication for the Seventh Day Baptist youth in Salem, W. Va., to the present time, the Beacon has been edited, published, and largely financed by our young people who have worked on a strictly volunteer basis. A study of the Beacon's editions month by month since its beginning, under the editorship and management of different individuals and groups shows the paper to have a real vitality and to be serving a definite need.

The past year of the Beacon's life has been under the editorship and management of Alton Wheeler, Frances Polan Clarke, and Ethel Davis Dickinson, with able assistance in various capacities from a number of college and local young people. The Young People's Committee wishes to express its thanks to the editors and staff of the Beacon for their faithfulness and efficient work.

The camp program of the denomination, with which the committee has been in touch during the year, has not been curtailed seriously by the national emergency. All of the association camps which ran last year, with the possible exception of the Northwestern camp, are carrying on again this season with full plans.

Due to the growing number of problems over which your committee has no control, it has been deemed wise to eliminate the Pre-Conference Leadership Camp for this season.

Associational camps being held this season are: California, Rocky Mountain Camp, West Virginia Camp, Western Association, and Lewis Camp.

One of our many problems, if not our most perplexing, is that of finance. I suppose this is true of all our boards. We are constantly asking the question, How can we make one dollar do the work of two and, strange as it may seem, we have not yet found the answer to that question. There are still people who labor under the false impression that this board since its consolidation with other boards has plenty of money to care for this or that interest. Let me remind you that we are still under the trust laws of New York State, and every dollar we hold as endowment has to be administered in accordance with the will of its donor. Consolidation of the old boards in no wise changed the status of these funds. They must still be administered in accordance with the purpose for which they were designated. Only those undesignated funds which come to us through the Denominational Budget may be used at our discretion, and this is as it should be.

Dr. Ben Crandall, chairman of our Finance Committee, who has associated with him such capable men as Burton Crandall, treasurer of Alfred University, Professor Ray Polan, treasurer of our board, and Professor J. Reed Spicer, all men of ability and skill in matters of finance, cannot do the impossible. We are still dependent upon the gifts of the people of the denomination to enable us to carry on our work of Christian education.

Our most pressing need at the present time is the employment of a full time executive secretary, one with the ability, vision, and consecration to carry forward the task of Christian education in our churches and homes. While we have the best talent we are able to secure, men who give much time and thought to our needs and problems, it is absolutely imperative that we have some one to devote his full time to this work, otherwise we shall go on only partially or ineffectually doing the work committed to this board.

We were encouraged at the Denver Conference last year when the special committee, appointed to consider the report of our board and make recommendations, brought in its report, commending the board for the goals we had set up and approving our suggestion that

we must take this important step of employing such an executive. We know it has been the long deferred hope of many of our friends at Milton and other centers that this be done. In fact it is the conviction of the present personnel of the board that this be done, and I am sure the Commission will approve an item in our budget if and as soon as the people of the denomination are awake to the immediate and urgent need of such a move.

We are living in dreadful days, days when some of the finest values the world has achieved through blood, sacrifice, agony of soul are tottering on the verge of destruction. Liberty of mind and heart and conscience, the blessings of family and home and religion are slipping from us and will be lost unless the Church faces its responsibility and heeds the challenge of the hour. It is not enough for us to stand on the side lines and watch with feelings of elation or depression as the shifting fortunes of a World War unfold before us. I know it's a gripping drama being unfolded before our eyes, but we have work to do, a work which involves no band playing, no flag waving, no cheering. Our job is to maintain a pure and vital religion in this day of the world's most desperate need. If that is to be done the Christian forces of America must see to it that when democracy wins, it shall be a Christian democracy.

In closing I can do no better than set before you a résumé of the goals which we set before the Denver Conference and which it unanimously approved, namely:

To foster in boys and girls, young men and women and in parents a growing consciousness of God as a reality in human life and destiny.

To develop in growing persons such an understanding and appreciation of the life and teachings of Jesus as will lead to personal commitment to him as Lord and Savior, and loyalty to him and his way of life in daily conduct.

To develop in our homes and church the ability and disposition to contribute constructively to a growing social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

To develop in growing persons a disposition to participate in the work of the Christian Church.

To develop in all an appreciation of the meaning and importance of the Christian family and a disposition and ability to contribute constructively to the life of this primary social group.

To enable all to arrive at a Christian interpretation of life and the universe, to see in it God's purposes and plans, and to hold such a philosophy of life as a guiding principle of action.

And finally, to effect in all men such an appreciation of the religious experiences of men, espe-

cially that recorded in the Bible, as will lead to its adoption as an effective guide in present experience.

This is the task of the Board of Christian Education.

MEETING OF COMMISSION

The Commission met in the Biology Room of Salem College at 4.45 p.m., August 23, 1942, following the close of the Conference session at which new members were elected.

The following members were present: Harley D. Bond, Harold R. Crandall, Perley B. Hurley, Leslie O. Greene, and Hurley S. Warren. Courtland V. Davis was secretary.

Harold R. Crandall was elected chairman. Charles E. Gardner was authorized to countersign the checks of the treasurer of the Denominational Budget, and D. Nelson Inglis those of the treasurer of the General Conference.

Harley D. Bond and William D. Burdick were elected as Auditing Committee.

Leslie O. Greene and Perley B. Hurley were elected Committee on Official List of Seventh Day Baptist Ministers.

Conference President Hurley S. Warren was authorized to secure necessary stenographic help and asked to prepare the program for the next session of the General Conference.

It was voted that the chairman of the Commission and the president of Conference be authorized to set the time and place of the mid-year meeting of the Commission.

A tentative plan to meet in Plainfield, N. J., on Monday, December 28, 1942, at 11.45 a.m., for the mid-year meeting was agreed upon.

The following were appointed as the Committee of the General Conference to continue the study of the Federal Council, as directed by the action of Conference: Lester G. Osborn, chairman, Leon M. Maltby, Paul H. Hummel, Jay W. Crofoot, co-chairman, Carroll L. Hill, and J. Nelson Norwood.

Courtland V. Davis,
Secretary.

A LAYMAN'S VIEW OF CONFERENCE

By P. B. Hurley

I was glad we did not give up having Conference because of restrictions and rationing. I believe we got something of the spiritual uplift which we so much need at this time. It filled me with hope, because even those churches that had voted to postpone Conference sent their pastors and laymen, too, so there were nearly two hundred delegates.

Another hopeful sign was the splendid Christian spirit which prevailed even in heated discussions. One pastor who had been very positive in his statement of desires said to me on the street, "No matter how that is decided, I shall continue to give my best efforts to evangelism and Sabbath promotion."

The pastors were filled with the Spirit. They had a message and were anxious to make it effective. They seemed not to care so much if their words were entertaining, but wanted them to carry the "message of The Book." May I be forgiven for believing the crowning message of the kind was the one on "The Good Shepherd." This was followed by a conference meeting led by dear Rev. George B. Shaw. Near one hundred forty spoke in a very short time, and perhaps two hundred stood, expressing their desire to have spoken if there were time.

Young folks were there. Children were there. I was sorry not to get more of the young people's activities as I know they were carried on away from the Conference floor, but judging from what they brought to us there, they must have been excellent.

Many good things were carried on in committee rooms where the really in earnest layman had his say and helped decide methods and policies. These were early morning meetings, so that a person had to be really in earnest to get there after the late hours of meeting and greeting in good fellowship in after sessions of the night before. Yes, the layman was there. He was asking for more aggressive movements; even wanted some drastic changes in practices and methods.

Laymen even "preached" some of the good sermons. One presented facts and figures showing how we were willing to spend large sums for "entertainment" and "vanity tickling" in having the Recorder look nice, etc., and how small the amount we were willing to spend for evangelism and Sabbath promotion. That sermon was filled with thoughts

to inspire us to better living and more constructive work.

Another lay preacher, likening "The Message" to something to sell, said something like this: Christ was the first great Salesman; we should take him as our Pattern and Guide and put greater effort into the selling job.

I was hopeful when I saw evidence that laymen quite generally seemed willing to become "salesmen," and under their pastor as "sales manager" do more selling themselves; that they would even send their pastor out to establish new sales groups and in that way make it possible for our denomination to grow.

Secretary Burdick of the Missionary Society pleaded for more men in the ministry—many more consecrated ministers. He too saw the need for lay-salesmen, for he said that for every new minister we need one hundred laymen, consecrated laymen.

These ministers and laymen, too, must needs come from homes where the parents have ceased lamenting the "handicap" to their children in keeping the Sabbath—where the parents will be preaching the joy and pleasure of wholly following the commands of a loving Lord and Savior. Our most excellent president was a layman, and in his address of a few well chosen words he closed with four words I think could well be our slogan for a very aggressive year: *Purpose, Consecration, Unity, Action.*

Riverside, Calif.

OUR HERITAGE: HOW SHARED?

By Courtland V. Davis

(Given on the Tract Board program at Conference, Wednesday, August 19)

One hundred fifty years ago the church which is our host this week was born of the Christian zeal and missionary effort of a band of pioneers struggling against difficulties which we can in these days only dimly imagine, yet eager to work together to keep before themselves and to spread to all about them the wonderful words of the whole Bible.

One hundred forty years ago the Seventh Day Baptist General Conference was organized primarily for the furtherance of missionary effort; organized that other churches might be brought forth to continue and expand the broadcast of that message.

One hundred years ago a special organization, the Seventh Day Baptist Missionary So-

ciety, was organized that this cause might be the more largely and more successfully promoted.

On this sacred spot, but thirty-six years ago, while the sweltering heat of an August sun beat down through a canvas roof upon the rough pine bench whereon he sat, an old man who had devoted an active life to Christian service in business, in government, in social betterment, spoke the words that started the building of a magnificent printing plant and headquarters building for the work of Seventh Day Baptists.

Such were the Seventh Day Baptists of yesterday. Today, in 1942, that magnificent printing plant is still in the hands of Seventh Day Baptists, thanks largely to the skill and effort of a self-sacrificing manager and the faithfulness of a little group of three or four committee members who have for long years given up their brief hours of leisure to advise with him in the operation of a business eighty-five per cent of which is commercial, competitive, and as far removed from the purpose for which the plant was built as this afternoon's edition of the Clarksburg Telegram.

Today that headquarters building is still in the hands of Seventh Day Baptists apparently only by the grace of agents of the political state. (Have Seventh Day Baptists given up that ancient doctrine of the separation of church and state for which their fathers sacrificed so much?) Today that Seventh Day Baptist Building has the appearance of activity, but it is activity devoted to the history of the fathers, to the administration of funds contributed by the fathers, to the continuation and carrying on of projects initiated by the fathers.

Have not we of today something to contribute to the advancement of our mission as a people? Is it ours merely to keep the wheels turning? We have every reason to be proud of our history. We owe to our Historical Society and its devoted president and librarian a debt of gratitude, that only succeeding generations will fully realize, for the magnificent job of finding, classifying, and recording the details of that history. But what are we doing that will be worthy of study by another generation? What are we doing to *make* history?

Are we satisfied merely to maintain our denomination? If we have no mission, why should we remain any longer a separate peo-

ple? Why do we seek plans for retaining our young people? Why are we concerned about the increase or decrease in our total membership? If our purpose is only or primarily to maintain ourselves, you and I want none of it.

If we have a purpose beyond mere maintenance (and you know and I know that the fathers had), if we have such a purpose, let's be about it. Let's stop this talk of maintaining this and keeping that; let's stop this worry about retaining our membership and holding our young people; let's stop spending our efforts and our money on ourselves, and get busy at the main job.

What can we do now?

Recommendation number seven in the Commission's report is a real step forward in this direction. You remember that—the suggestion that each of our churches give up its pastor, his sermons, his leadership, his pastoral ministrations for a period each year to work in some pastorless church or in a community where there is no church of our faith. This is not a matter of exchanging pastors so that you may hear a fresh voice in the pulpit. It means giving up, sacrificing a bit, for missionary effort. Are you willing to do it, willing to help maintain the regular services and pastoral work of your church by giving your own time and effort to that end while your pastor is on missionary work? Are you? The procedure there recommended was a common practice among our fathers. It accounted for much of their success in their mission which is now ours; will count for much in our time if we use it wisely and consistently.

There are many other ways in which we can sacrifice something of our own, that our mission may be forwarded.

For another instance there is the Sabbath Recorder, ninety-eight years old—a venerable institution. It served a useful purpose in the nineteenth-century, does yet. For many years it was self-supporting, sometimes a source of income for its owners. Sixteen years ago, seventy-five per cent of the income left by the fathers for the propagation of the Sabbath truth was used *over and above current receipts from subscriptions* to keep the Recorder going to sixteen hundred of our own homes, for our own instruction and comfort. If you think the situation is any better after sixteen years of such subsidies, take a look at the record. You'll find it in the current report of the Tract Board distributed at Conference.

In nearly every Conference since 1931, it has been proposed that the Recorder be reduced to where it could be self-supporting; but always Conference has turned it down, has insisted that *more* money, not less, be spent on the Sabbath Recorder, has suggested that a campaign for more subscriptions be carried on when already our people have more subscribers per hundred members than any other denominational group, has brought forth pleas for those who've had the Recorder in the family for many years and wouldn't know how to get along without it.

What is the main job of the Tract Society? Providing for ourselves or spreading the gospel? Look at the record. In 1933, the Tract Society spent \$6,900 over the amount paid in for subscriptions to keep the Sabbath Recorder going, while for the printing and distribution of tracts the society was spending a grand total of \$291. In 1935, the Recorder cost above receipts \$3,229; for printing and distribution of tracts the society paid \$474. In 1938, Recorder \$3,859, tracts \$625. Look up this year's report.

Surely we need the Sabbath Recorder. But why not reduce it to where it would carry itself? Why continue to use the money of the fathers or for that matter our own contributions for tract publication and distribution, for the purpose of sending the Sabbath Recorder to ourselves? Let us have just as much Sabbath Recorder as we are willing to pay for in subscription rates, and no more. Let us give up the rest, even if it is a blow to our pride and our dignity, that the main job may be forwarded.

What could the Tract Society do with the more than three thousand dollars now going into the maintenance for the sake of our own convenience and satisfaction of the Sabbath Recorder? You know the needs. Vision for yourself the possibilities of the use of live, convincing printed matter with Elizabeth Randolph in Florida, with Walter Hancock and Ary Bottoms in the deep South, with Colonel Conyers, Fred Bakker, Leland Skaggs, and the hundred other loyal, active Seventh Day Baptists in the armed services, with Luther Crichlow in Jamaica, with William Berry in British Guiana, with Edward Holston in Adrian, with B. B. Friesen in Dinuba, in the hands of a growing group of earnest intelligent active Christian workers in the Tract-a-Month Club. (Are you a member?

If not, why not? Don't you care enough about our mission as a people to do something *yourself*?)

Who are these Seventh Day Baptists? Who, indeed? A people so proud of themselves that they spend their heritage for their own comfort and consolation? A people whose meagre Tract Funds are spent advertising themselves instead of their message? A people who think more about a Seventh Day Baptist who in ancient times ministered to kings or sat in a governor's chair than they do about a Seventh Day Baptist who is in August, 1942, clothing the naked, feeding the hungry, ministering to the oppressed, teaching the uninformed, bringing the light of His life into the man-made darkness?

Who are these Seventh Day Baptists?

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 13, 1942, at two o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 13, 1942, at two-thirty o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

OUR PULPIT

RECOGNIZING GOD'S PLACE IN OUR LIVES

(Sermon given at General Conference, Salem, W. Va., Wednesday night, August 19, 1942, by Rev. Erlo Sutton)

Scripture Lesson: John 6: 27-69.

Text: "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." John 6: 68, 69.

The circumstances under which these words were spoken were especially affecting. The spiritual and searching character of the Savior's words concerning the bread of life had offended the multitude that had recently crowded around him to be fed at his hands and were now deserting him in mingled anger and derision. Turning to the little inner circle of disciples, he said, "Will ye also go away?"

Peter, arising to the occasion, answered, "Lord, to whom shall we go? thou hast the words of eternal life." These words sprang from the love of his heart, and they were deeply rooted also in the conviction of his head. We greatly wrong that great apostle when we regard him as a mere creature of impulse, or attempt to make it appear that his adherence to Jesus was more a matter of emotion than intelligence. It was the quickness and clearness of his intellectual perceptions that made his impulses so rapid, and though his language was sometimes thoughtless, his faith was not a blind faith, but a rational and well-founded belief. The clear-sighted John did not arrive at a proper conception of the Savior's person so speedily as did Peter who also was the first to say, "Thou art the Christ, the Son of the living God."

"To whom shall we go?" That is one of the first questions that presents itself when a man awakes to moral consciousness, and feels those inarticulate longings within him which reveal that he is not as he ought to be. Some heathen philosophers—for example, Plato—attempted to account for such yearnings by regarding them as the result of a kind of sub-consciousness of a former state of existence in which the soul had perfect ideas of things that it has somehow now lost; and we, with the Bible revelation, can see how near that was to the condition of the person who has lost God out of the life, or to the person who

is not giving God the rightful place in his life. With many the soul is not what it once was or what it was designed to be; it has been ruined by sin and God has no place.

From the very grandeur of its ruin, man has learned that he was made to be a glorious temple for the Lord's abode, but, alas, he has also learned by many painful failures that he cannot, of himself, reconstruct that spiritual edifice that has been ruined by sin. Like the strain of some sweet song which one cannot himself quite recall, but which lives so in the memory that he can at once recognize it when it is sung by another, or like a name which one is sure he knows but at the time cannot recollect, though he can identify it at once if spoken by another, so is the lost ideal of the human soul to the heart that is straining after its attainment. Its constant cry is, "Who will restore my true self to me? To whom shall I go?"

The soul recognizes its forgotten greatness when it sees it again. It is not imposed by deceit. It can say, and does say, when something is offered in the place of God and Jesus Christ, "That is not what I seek, nor is that what I need." But when it finds God through Jesus Christ, gives him the rightful place in life, it identifies its long-lost manhood in him, and exclaims, "Now I have found myself. Rejoice with me for I have found that which I had lost."

The soul recognizes God because he meets its need, fills in its outlines, satisfies its longings, and translates into the language of definite conception those vague and shadowy aspirations which formerly could not formulate themselves into speech.

Besides these sighings after perfection, which of themselves might be the mark of a fallen soul, there is within most of us a sense of guilt and the feeling that we have not given God this rightful place in our lives. Our conscience tells us that we have sinned, and beneath the burden of its guilt our spirits groan, "Who will help us?" We feel we are under condemnation for not living at our best, and we seek for something, or someone, to help us.

When one finds that he is suffering from some physical disease one of his first questions is, For what physician shall I send; to whom shall I entrust my case? So when we feel that something is lacking in our spiritual life, our first cry is, "To whom shall we go?" If we

really feel the need of spiritual help, we must go somewhere, we cannot contentedly remain where we are. According as we determine to whom we shall go, the issue will be salvation from the bondage of sin, or disaster.

Many of you here tonight have settled long ago to whom you will go, and have given the Lord his rightful place in your lives. But doubtless there are some of you who are still unsettled concerning it, and some perhaps may have, for the time at least, given a wrong answer to the question, "To whom shall I go?" Therefore it is especially to you that I speak, hoping that by the aid of the Holy Spirit I may set before you some considerations that may help lead you to God and Jesus Christ, that you may recognize God's place in your lives.

To the inquiring Jews of Jesus' day who wished to settle the question as to whom they should go, there were four rival systems claiming attention; for, besides the followers of the gospel of the kingdom which Jesus and his disciples were preaching, there were three different schools of thought among the Hebrews. There were the Sadducees, the Pharisees, and the Essenes.

The Sadducees were the skeptics of the Jewish nation in the days of Jesus, and there are still spiritual Sadducees in every community. They had no faith in the supernatural or in the future life. They maintained that there was no resurrection, neither angel nor spirit. Beginning in what was a healthy reaction against the unreasonable interpretations and traditions of the Pharisees, they at last degenerated into rationalism and ended in what was practically unbelief, just as many do today. When one begins to question the supernatural power of God, the future life, and the deity of Jesus, he is on dangerous ground and is likely to end in unbelief.

The Pharisees were the ritualists of the ancient Jewish Church. They conformed to the letter of the Mosaic law, and not content with that, they added a great many things which they professed to have received by tradition and which they regarded as equally important and binding as the written precepts of the Pentateuch. Theirs was a religion of externalism, a religion of forms and ceremonies, not a religion of the heart, not a religion that gave God his rightful place in life. There are still many religionists of that type.

The Essenes were the ascetics of their age. However, we do not come into contact with them in the gospel, possibly because they withdrew themselves from society in general and attempted to live apart from the world, hoping in this way to attain perfection of character, just as some today feel themselves too "holy" to be contaminated by the world, even with the hope of making it better.

"To whom shall we go?" Shall we go to skepticism? Is there anything in it to commend it to our acceptance? Surely there is not. It tries to treat the diseases of the human soul by denying that there is the malady of sin, regards the fears of the soul as unmanly, and its convictions as superstitions. But that gives little satisfaction. Can hunger be appeased by trying to reason a person into the belief that there is no necessity for hunger? Can you quench thirst by trying to persuade the thirsty one that it is the merest superstition to suppose that water can remove the craving which he thinks he feels? Yet to attempt to take such a course with a hungry or thirsty person would, not be less satisfactory than is the answer of the skeptic to the person who craves the fellowship of God in the heart. It seeks to remove the longings of the soul by denying the existence of such longings or by stifling their expression.

The theory that we need not disturb ourselves about the longings of the soul is like a cruel mother who tries to make her child forget its hunger by putting it to sleep, thereby only postponing and intensifying the evil. But skepticism does not always succeed in putting the soul to sleep, for to leave God out of his rightful place in life is to do violence to the deepest and truest instincts of the heart. To relinquish our personal hopes in God, and to take instead of them an abstract conception thin as air, is a trial to our constituted instincts from which the human soul shrinks, and most people hesitate to do such violence to their better nature. We do not get rid of sin when we turn our backs upon the Word of God, upon God, and upon Jesus Christ.

"To whom shall we go?" Shall we go to ritualism and let it take God's place in our lives? At first it might seem that if we put plenty of form into our religious services that would be recognizing God's place in our lives, but when we examine this idea closely we find that it has mistaken the form for the power. Ritualism is likely to degenerate into

the performance of a certain round of external services, the repetition of set forms and phrases, the observance of outward ceremonies.

While in our complex humanity spiritual life must take some form, still it must be evident to those who think, that a system which is form, and nothing else, can do nothing to benefit the soul. Form is valuable only when life has vitalized and ennobled it, and this can be only when God is given proper recognition and place in life. To seek for that which the soul needs in ritualism alone is like seeking for the living among the dead, and to attempt to improve our spiritual life by such means alone is to begin at the wrong end, for it is character of soul that gives quality to ceremony, and character comes by having God in life.

It is the spirit of the worshiper that gives value to the worship, and not the correctness or lavishness of the worship that gives regeneration to the heart. The root of evil is in the soul itself, and no mere outward ceremony can touch that. Baptism in water alone cannot cleanse the spirit, nor can the taking of bread and wine by the body change the character of the soul. These are outward expressions of an inner life that has been created by giving God his place in life. Kneeling in prayer can no more influence the heart than the bending of the arm, and the repetition of a creed or a form of prayer, merely as such, has no more beneficial effect upon the heart than the repeating of other good words. Forms have their place, but they are but garments in which the spiritual life arrays itself. Forms may whitewash the sepulcher in which the spiritually dead lie. It needs Christ to come with his life-giving power and cry, "Lazarus, come forth," and then, when the quickened one appears, the garments of the tomb of sin are laid aside for the raiment of a living man.

There is something attractive in contemplation, and there is something, too, at once romantic and poetic in dwelling apart from the hum of the busy world; but beautiful as it is in theory, it is useless in practice, and being apart from other men cannot regenerate the soul. Besides, the whole system of seclusion is one of cowardice. That which the soul needs is a dynamic power in life that can cast out evil under the ordinary circum-

stances of life and make every difficulty minister to its strength.

What we need for the noblest service of our generation, and the highest development of ourselves, is not withdrawal from the world, but the disposition to stay in the world, give God his place in our lives, and conquer the world for the Lord. Jesus said to his first disciples, "Follow me," and they left their occupations for his service. Later he prayed, not that they should be taken out of the world, but that they might be kept from its evil. In exceptional instances God may call us to leave our occupations and give our entire time to special religious work, but he is more likely to call us to give the proper place in life to him and follow him while we continue in our several vocations.

The salvation which we need is that which fits the soul for service in any sphere, and not the miserable selfishness which seeks to keep itself aloof from men, caring only for its own interests, and utterly indifferent to the welfare of others. True Christianity is not self-denial for the sake of self-denial, but self-denial for the sake of God. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Proper self-denial consists in the crucifixion of self and a complete surrender of self to God, and there is but one thing that can accomplish that, giving God his place in life.

Recognizing God's place in our lives and giving him that place gives certainty where before was doubt, and peace where formerly was despair. It gives life and significance to worship and service, and makes the desert and the crowded street alike of little difference, if we may therein serve God. It puts into our hearts music, the undertone of which is independent of any circumstance; it opens up within us a fountain which flows on alike in the marts of business and at the communion table; and we begin to know the meaning of the blessed assurance given us by the Son of God, "Who so drinketh of the water that I shall give him shall never thirst; but it shall be in him a well of water springing up to everlasting life." With God in his place in our life, the soul finds peace and joy. The lost excellence, the sense of which was slumbering within like a faintly remembered melody, and the longing for which was our deepest and most constant yearning, is realized.

The Sabbath Recorder

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No. 11

PSALM OF PRAISE

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord he is God; it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

—Psalm 100.

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