The Sabbath Recorder

The Paper Needed in Every Seventh Day Baptist Home

"My people are destroyed for lack of knowledge."

The Paper Needed
by THE PASTOR
CHURCH OFFICIALS
PARENTS
CHILDREN

No one interested in the Kingdom tasks as represented by Seventh Day Baptists can afford to be without

The Sabbath Recorder

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REV. WILLARD D. BURDICK
President of General Conference at Alfred, N. Y., 1931

Vol. 111 AUGUST 31, 1931 No. 9
**SEVENTH DAY BAPTIST DIRECTORY**

**THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**

Next session will be held with the Seventh Day Baptist Conference. There is a session held on the last Sunday in January, April, July, and October.

**THE SEVENTH DAY BAPTIST MEMORIAL FUND**

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Secretary—William C. Hubbard, Plainfield, N. J.

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Recording Secretary—George Crandall, Battle Creek, Mich.

Secretary—Miss Ada E. Hess, 312 N. Washington Ave., Seattle, Wash.

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Life is full of misunderstandings and strained relationships. In our shortsightedness or carelessness or unthoughtfulness we offend our own interests or those of the donors. It is a major Christian virtue to acknowledge our mistake and to make the act of apologizing one admits he has offended others, our hearts would be lighter and others happier. Try it out. Author unknown.

**EDITORIAL**

"THE GRACE OF APOLOGY"

Why is it so hard to apologize? It sometimes seems hard to forgive, but after all, it is harder to apologize. It is because the act of apologizing one admits he has been wrong. Are we not likely to forget in our pride our privilege of the teachings of Jesus? He said that we come to the altar and thus remember that we have grieved or wounded or wronged anyone the first thing to do is to go, apologize, and be reconciled. It would then be time to return to the altar and make the gift. This teaching is neither accidental nor incidental—it is fundamental. It gets right down to the root of things. The willingness and promptness to apologize for wrongs done to others is a major Christian virtue, and it is often neglected, if not entirely eliminated.

Unintentional wrongs to one another grow many of the quarrels of life. Many of these would disappear if we would search for our wrongs to others and offer apology rather than hunt for wrongs done us. If, instead of treating the wrong we read or fancied, we earnestly endeavor to correct the mistakes by which we have offended others, our hearts would be lighter and others happier.

Harder to apologize than accept an apology? Yes, for no one likes to admit he is wrong, especially if he has wanted to do right. However hard it may be to apologize, there is the command of our Lord and Master to do it. "Leave there thy gift and go thy way . . ." Little is it then to go to the altar to worship, to carry the head proudly up, or to trample out that inner feeling that your fault should be acknowledged. God will not accept you until you go and be reconciled. Jesus teaches us to forgive if we would be forgiven, no less does he teach confession of faults, "go, and first be reconciled." James who reflects so much of the teachings of the Lord urges, "Confess your faults one to another. In the forgiving of another Christian virtue—let us "abound in this grace also," the grace of apology.
meal, he stole a loaf and gave it to his sis­
ter to feed her starved children. This was
his crime, and for this, nineteen years
were spent in prison.

It is a long story—his effort to go hon­
estly. His spirit was at war with the church;
he stole the silver candlesticks as a priest
who was befriending him, and when captured
by the police and forced to return the
stolen goods, the priest forgave him and
gave him the silver. Val Jean went out
a saved man. In spite of the over­
shadowing past and enmities of his fellow
men, he became benefactor to the poor and
oppressed. Unselfish and unrequited love
are exemplified in the hero of the story.
Well is illustrated the teaching of Jesus—
"He that loseth his life shall find it," he
lay dying, "the light of the silver candle­
sticks fell upon him as his face looked to­
ward heaven. for with those candlesticks
the bishop had literally bought his soul."

China Disaster The sympathy of America
again must be quickened as news is trans­
mited of his flight raging in the Yangtse
River valley. Thousands of lives are re­
ported lost and 30,000,000 are homeless. An
Associated Press correspondent, flying last
Tuesday in the midst of living chaos from
Nanking to Hankow, reports central China as an inland
sea of "islets." Many thousands of lives are
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CONFERENCE PRESIDENT'S ADDRESS
REV. W. D. BURDICK

When David sang to the Lord of his
deliverance from his enemies, he cried out,
"He brought me forth also into a large
place.

The task of providing relief for the mil­
ions of suffering humanity greater than
American post war relief for Russia, as
said. The difficulties will be even greater.

If America will use her navy and air
fleet, with her resources now dedicated to
military and naval war demonstrations to
carry and distribute our surplus wheat and
cotton to those needy millions, not only will
it be a service of friendliness and an
assurance that we are armed for peace instead
of for war, but it will go a long way in
solving our own economic problem at home.

The world has taken on a strange largeness.
With David we can say, "He has brought
us forth also into a large place."

Discoveries and inventions have been
made that have quite revolutionized busi­
ness and travel; more and better educational
opportunities have been placed in the
reach of people; moral reforms have
commanded the attention of the thoughtful,
and some of them have been established;
the Church has entered into new and
boundary activity; nations but little known a hun­
dreds years ago are now wielding great in­
fluences on the most enlightened nations of
Earth. But although these changes have
brought unnumbered blessings to us they
have also brought out problems scarcely thought
that God was so fairly bewildered us, if they do not dis­
hearten us.

Dr. A. W. Beaven, in his address before the
Northern Baptist Convention that was
held recently, graphically pictured these
changes and their effects in these words:
"Think for a moment of the shift in the
basic ideas of the universe which are taking
place. It is not that the college today
day get a vastly different set of ideas of
matter, space, and time than we had. Mat­
ter, instead of being inert, is now in mo­
tion; space, instead of being limited,
stretches away to its millions of light years;
time, instead of beginning yesterday, has
extended millions of centuries. In condi­
tions a billion years ago, and prophecies
as to how this earth may end up by bring­
ing the moon crashing down upon it forty
million years from now. The size of the
canvas on which our children start to paint
their thought pictures of reality, of life,
human relationships, of God, of eternity,
is greatly enlarged over that of the past ge­
neration; and is steadily enlarging. The
mental readjustments necessary in such an age
are prodigious, though sometimes agonizing."-

And now, as he takes up new tasks, faces
tremendous problems as king, he cries.
"The Lord liveth; and blessed be my rock;
and exalted be the God of the rock of my
salvation."

We are gathered in the one hundred
twentieth anniversary services of the
Seventh-day Adventist Conference. During the years of our denominational ex­
istence great changes have taken place; the
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we believe in man the subject of God's gra­
cious plan of salvation; we believe in the
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man has found is revealed in the Bible. According to this standard, sin is the cause of the trouble in all the world. But this Book also reveals to us the great truth that God's supreme effort in behalf of man was Jesus—Jesus whose teachings of Jesus

It is an encouraging sign in these days of distraction and looking about for relief, that so many people are considering the person and teachings of Jesus Christ in their application to individual and social conditions. In a review of the book, "The Place of Jesus Christ in Modern Christianity," by Professor John Bailie of Emmanuel College, University of Toronto, is this statement: "There has been no age in the history of Christianity when more attention was given to the person and nature of our Lord than is given in the present one. . . . Jesus Christ is today the most discussed personality in the world.

Rabbi H. G. Enelow of New York City, a brilliant Jewish preacher, said in a sermon not long ago, "What does the modern Jew think of Jesus? A prophet? Yes, crowning a great tradition, and who can compute all Jesus has meant to humanity? The love he has inspired, the solace he has given, the promise renewed, the hope and joy he has kindled—all that is unequalled in human history. Among the great and good that the human race has produced, none has ever approached Jesus in universality of appeal and sway. He is the greatest personality in history."

Why is he the "greatest personality in history"?

JESUS CHRIST, THE GREATEST TEACHER
When we compare the writings of earth's greatest teachers with the teachings of Jesus Christ we confess, as did the officers sent by the Pharisees and priests to take Jesus, that "Never man spake like this man." But it was not the teachings that saved Peter and Paul and the jailer. It takes more than teachings of Jesus to save sinners today.

JESUS CHRIST OUR PATTERN
Jesus lived his life in perfect harmony with his lofty teachings. We have in him the perfect man—the pattern for our lives.

But we need more than a perfect example; we must have more than a pattern for our lives.

JESUS CHRIST THE SAVIOR
We need a Savior—a Savior who saves from the guilt of sin and the love of sin, a Savior who gives power to live the saved life.

Dr. John R. Mott said not long ago, "I have asked the students of forty nations to show me any power except Christ that could save the world, and given them strength," and only one person made such a claim—and that one came to him before the evening service and confessed that he had made the attempt in his own strength, and had failed.

These words from the book, "Effective Preaching," are true, according to Bible teachings and human experience: "No mere course of instruction, no tremendous amount of information, can make a bad man good or purge a person of his sins. There is no system of truth which can be taught, no set of books which can be read, no catechism which can change the shade of a sinful soul so much as a shadow. But bring that life into actual living touch with the best of lives, and directly there comes upon it the spell of the redemptive personality of the God-man, the Word made flesh."

And remunerates who accepts Jesus Christ as Savior realizes the most possible in him as Teacher and as Example.

Nineteen hundred years ago Jesus called on his followers to join him in saving men—and told them that 12 people who have not even heard of Jesus. Why is this? Because God has lacked helpers! We pour out blood and money to kill men, but we are almost indifferent about giving money and service to save men.

Has any company of people the right to bear the name "Christian" unless they are believers in Jesus Christ, the Saviour of humanity and of all Jesus. has meant to humanity? The love he has inspired, the solace he has given, the promise renewed, the hope and joy he has kindled—all that is unequalled in human history. Among the great and good that the human race has produced, none has ever approached Jesus in universality of appeal and sway. He is the greatest personality in history."

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Why is he the "greatest personality in history"?
but he must have more Christians to serve with him!

A GLANCE AT OUR CONFERENCE PROGRAM

The Scripture passage that is given on our program, "We are laborers together, because we both work for the benefit of our body, our Lord, and we are working for each other, for we share in the labors of the Lord's servant in the church." This spring they are pulling the tare to his pastor and told the story, and share in the labors of the Servant of humanity.

The work of the Master; we need the Christ for our church. This spring they are pulling the tare to his pastor and told the story, and share in the labors of the Servant of humanity.

The interests represented in the Church of God are as worthy of as intelligent, hearty, and active a response as any lodge or business or school or government, and often the cause of our God languishes and is in ill repute because of the lack of consecrated lay workers.

But we are in as great need of consecrated, trained, and willing lay workers in our churches as we are of ministers of the gospel. I believe that more of our churches have died because of the lack of godly, trained, working lay members than because they did not have ministers.

The interests represented in the Church of God are as worthy of as intelligent, hearty, and active a response as any lodge or business or school or government, and often the cause of our God languishes and is in ill repute because of the lack of consecrated lay workers.

Oh, that during this General Conference the Lord would move mightily on the hearts of the laymen and women to return to their church services and heartburn into the work of the church. If such a revival in service is realized, we shall have recruits to the ranks of the ministry.

We have no money, so they sold their ox to sell it.

I urge you to take advantage of this opportunity to learn more about our work as is represented in these boards. This is the time for you to advise with them, and perhaps instruct them as to your wishes.

And this annual meeting enables each of the boards to become more acquainted with the work of the other boards. Morally the boards are not independent of one another; they are important parts of the whole. If one suffers, or is neglected, all must suffer.

In "A Statement of Conditions and Problems Before the Committee on Restudy of Denominational Administration," drawn up by our committee, last year, is the following conclusion that we constantly need to remember: "Neither the boards, nor the churches, nor the Conference are responsible to one another, morally. Under these circumstances our problem at every turn involves the question of cooperation. Under our polity there is no semblance of a united effort without cooperation."

Let us pray for and work for such cooperation. This session of our General Conference as a whole, shall affect us in all departments of church and denominational work.

A MEETING SHOULD BE ONE OF GREAT SPIRITUAL POWER

Because we are failing year by year to raise our denominational budget there is great danger of our feeling that our supreme need is more money to carry on our work. It is true that we must have money to carry on the Lord's work, but our fundamental need is not money but spiritual life and power.

In the first report of the Commission under the New Forward Movement is this clear call: "First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a Godly people, a people more worthy the name of Christians; this is fundamental."
about kingdom of heaven conditions on
earth.
Young people, God is going to speak to
some of you more clearly and insistently
during these days than ever before in your
lives. May this be a great Conference to
you that you shall respond favorably to the
call of God and the challenges of a
needy world.

THIS MUST BE A FORWARD-LOOKING
CONFERENCE
As Seventh Day Baptists we have a his-
tory intensely interesting and stimulating
as we read it. This is a good background.
Our doctrinal beliefs, our denominational
polity, and our different lines of work are
not the result of such thoughts; we abandon them, because we
believe they right.

God, who has brought us thus far on the
way and to this large place, would have
us realize in this General Conference a
great spiritual blessing, a greater interest
in and zeal for the carrying on of the work
that he has entrusted to us.

Our spiritual interests and the welfare of
those who are so closely bound to us in
Christian fellowship and the welfare of the
many outside our denomination who are
influenced by their contacts with us, de-
mand that we take no backward step in this
Conference, rather that we labor to-
gether with God, for a more successful
Onward Movement.

(Closing with the words of the hymn,
"Be Studious! We Are Not Here to Play,
by Malte: D. Balcock. These words are
copyrighted.)

THE GENERAL CONFERENCE
REPORT BY THE ACTING EDITOR
The one hundred twenty-ninth anniver-
sary of the Seventh Day Baptist General
Conference was celebrated promptly Tuesday
afternoon, August 18, 1931, at two o'clock,
with the president, Rev. Willard D. Bur-
dick, in the chair. As the grand memorial
organ rolled out "Faith of Our Fathers,"
with a transcript by Professor Ray W.
Wingate, the people from many states and
from across the sea severally and quietly
took their seats in the beautiful, newly
remodeled First Alfred church auditorium,
and bowed, ready for worship. Memory
recalled, "I was glad when they said unto
me, let us go into the house of the Lord,"
"Our God is a great God and a mighty King,
within thy gates, O Jerusalem." Follow-
ing the congregational singing of "Faith of
Our Fathers," Dean Arthur E. Main
preached a discourse that was tender, true,
and pointed. Father, 'before the mountains were
brought forth, or ever thou hadst formed the earth
and world, even from everlasting thou art
found." The large audience will forever
remember the deep perspective and
unworthiness. Do thou help us to become more worthy to
be thy fellow workers. Bless our president
and all those who help to administer the
work of this Conference. Are they love thee
to thee for strength—for in so doing they
shall not look in vain. Own and bless us
in thy name, and cause us to know thy love and
faith and love unite us. Do for us more
and better than we can ask or think. Guide
us with thy strength and wisdom and may
these words make an outstanding blessing." The anthem, "Great is the
Lord," by Wooler, was rendered by the
well trained choir, and the Conference was
on in full swing.

WELCOME
Pastor A. Clyde Ehret in his happy vein
welcomed us as follows:
Most of the guests in Alfred, if not all, have
received a welcome before this. We have
given you a welcome this time in very good
condition; and we feel that you are here. We are here and
we are glad that you are here. Your part is to
feel at home the better time you will have.
We will be on our best behavior and you shall
expect you to be too. Sometimes it pays to be
on our good behavior. Our homes have been
put in good condition; they are yours. Emer-
gencies may arise and we hope that you will be
able to meet them, as we know you will be equal
to the occasion. Not only are you welcome to
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too, Dick, in the chair. As the grand memorial
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afternoon, August 18, 1931, at two o'clock,
with the president, Rev. Willard D. Bur-
dick, in the chair. As the grand memorial
organ rolled out "Faith of Our Fathers,"
with a transcript by Professor Ray W.
Wingate, the people from many states and
from across the sea severally and quietly
took their seats in the beautiful, newly
remodeled First Alfred church auditorium,
and bowed, ready for worship. Memory
recalled, "I was glad when they said unto
me, let us go into the house of the Lord,"
"Our God is a great God and a mighty King,
within thy gates, O Jerusalem." Following the
congregational singing of "Faith of
Our Fathers," Dean Arthur E. Main
preached a discourse that was tender, true,
and pointed. Father, 'before the mountains were
brought forth, or ever thou hadst formed the earth
and world, even from everlasting thou art
found." The large audience will forever
remember the deep perspective and
unworthiness. Do thou help us to become more worthy to
be thy fellow workers. Bless our president
and all those who help to administer the
work of this Conference. Are they love thee
to thee for strength—for in so doing they
shall not look in vain. Own and bless us
in thy name, and cause us to know thy love and
faith and love unite us. Do for us more
and better than we can ask or think. Guide
us with thy strength and wisdom and may
these words make an outstanding blessing." The anthem, "Great is the
Lord," by Wooler, was rendered by the
well trained choir, and the Conference was
on in full swing.

WELCOME
Pastor A. Clyde Ehret in his happy vein
welcomed us as follows:
Most of the guests in Alfred, if not all, have
received a welcome before this. We have
given you a welcome this time in very good
condition; and we feel that you are here. We are here and
we are glad that you are here. Your part is to
feel at home the better time you will have.
We will be on our best behavior and we shall
expect you to be too. Sometimes it pays to be
on our good behavior. Our homes have been
put in good condition; they are yours. Emer-
gencies may arise and we hope that you will be
able to meet them, as we know you will be equal
to the occasion. Not only are you welcome to
our homes but you are welcome to our village
too, Dick, in the chair. As the grand memorial
organ rolled out "Faith of Our Fathers,"
\n
THE SABBATH Recorder
264 THE SABBATH RECORDER
265 THE SABBATH RECORDER
fairs, and under the Onward Movement these ideas have grown until the churches are more united than ever. The Forward Movement and the Onward Movement mean much to us, but I believe that more than anything else we need at this time an attempt to unite our efforts. We have need for them still, because these proceedings, I think it is safe to say that have met here from all over the country. And to Conference and for the very generous words the choir rendered the anthem, "Back to Christ," in the words, "Be the church must contribute to real worship, in which the worshipper may come to sense the real presence, the mediation, address contribute to the experience expressed in the words, "Be still and know that I am God." So it was urged by Rev. Loyal F. Hurley of Adams Center. "The fields are white," said Rev. Theodore J. Van Horn of DeRuyter as he discussed the "Opportunities of the Local Church". It was pointed out that the world is "hopelessly religious." Russia was cited and with everything even as it is happening there, George Bernard Shaw just returned from a hundred mile panorama of ranches and farms stretching to the eastward. At this time and again at the close of the morning program he said to his audience the experience of Isaiah "in the year that King Uzziah died." We must have undiminished vision and faith if we would know what God wants of us. President Boothe C. Davis declared, is the same as that of the strange beings that surround the Infinite. The six wings of these seraphim are symbolic; the first pair of wings of reverence, the second of humility, and the third of service. As of these creatures, we have capacities of reverence, humility, and clothed with the wings of these seraphim, we may go forth and serve God. Unless we exercise these capacities we will ever be hampered in our efforts to serve God. Sacrificed did the congregation feel itself drawn close to the Father, and the hour was auspicious for the splendid program on missions that awaited.

A COMPREHENSIVE PROGRAM OF MISSIONS

was the theme prepared and presented by Secretary William L. Burdick. It was stated that the survey and address of a Christian statesman. The purpose of missions was stated to lead men to a Christ way of life. It was pointed out that the world is "hopelessly religious." Russia was cited and with everything even as it is happening there, George Bernard Shaw just returned from a hundred mile panorama of ranches and farms stretching to the eastward. At this time and again at the close of the morning program he said to his audience the experience of Isaiah "in the year that King Uzziah died." We must have undiminished vision and faith if we would know what God wants of us. President Boothe C. Davis declared, is the same as that of the strange beings that surround the Infinite. The six wings of these seraphim are symbolic; the first pair of wings of reverence, the second of humility, and the third of service. As of these creatures, we have capacities of reverence, humility, and clothed with the wings of these seraphim, we may go forth and serve God. Unless we exercise these capacities we will ever be hampered in our efforts to serve God. Sacrificed did the congregation feel itself drawn close to the Father, and the hour was auspicious for the splendid program on missions that awaited.

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a masterly way Doctor Davis outlined the changes that have occurred, the new problems eventuating, and the need of a new method of reaching the people by getting toward paternalism. Liberty brings its dangers but it brings to one responsibility. This is true of governments as well as individuals. Missions are the expression of their prayers—in part. They went to China to stir to achievement. It has its dangers but even more it has its compensations. Yes, there must be voluntary, glad acceptance of the truth. The schools and the hospital, imbued with the Christ spirit, will enrich and strengthen the power of a strong, evangelical, spiritual church. This must be the center of our mission—a church with a living message of a crucified and risen Savior. It is a great swamps the huge maestodon. He is gone. At the same time lived the prehistorian man—but man survived because he had the power to fit himself into new conditions, while the mastodon did not. What shall we say of the religion, of the denomination, of the church that cannot meet the issues of today? Are they living? Pentecostal preaching is still needed.

MISSIONS—AFTERNOON

Again Rev. Loyal F. Hurley led us before the throne of God and to search our hearts to know if we had the consecration and willingness for the task. "Loved thou me...feed my sheep." REV. JAY W. CROFOOT

"So you are going to take up a new assignment," said a pastor official to Presiding Crofoot of Mission of Feng Shui. He would have one day's leave from China. So the president introduced his address of the afternoon. He has, for over a year, been a member of the Missionary Board. Telling of the man who was so fair and who so loved the Negro race, of the church that could not meet the times the membership it had when Mr. Davis represented his address of the afternoon. He said a port official to Mr. Harris, pastor of the Waterford Church was really a challenge. With forbears who became missionary and evangelistic in spirit in the early colonization days, we too must carry on. A people without missionary spirit will fail. If we would live, we must win others. As Peter stood in their midst, so our ministry must be changed, the administration of the people whom they serve. It is a mighty stream we are in. Nothing can stop it. Mr. Harris in closing suggested as our serious motto—"Every church a home mission center and every member a home missionary." CO-OPTION

"Seventh Day" and "Co-operation," was the theme of Rev. H. Eugene Davis of China. People, he said, are telling him he ought to be in this country; and his answer has been if he has the powers to discern problems and prescribe a remedy for our troubles, it is because the Missionary Board sent him to China. A picture was painted for our instruction of young youth who are ready and of our seventy-seven Sabbath schools full of children waiting for training and training to go use in the great service of God. What are we doing for them, and are we boosting them and for them? Doctor Davis believes some things would and should be set going to cover the home field. Laymen and quartets should be sent out and pastors released. "We must see the task—where there is no vision the people perish." Responsibility must be accepted by someone for the tasks that are before us. The Chinese Church says, "We must be more Christian. It has pleased the Lord to add a thousand members within five years. Where is the home church that will undertake to set such a goal? But it is not impossible. It is a matter of getting it on our hearts. Why not come one hundred per cent back of the board, and boost? We cannot build on criticism, the only way is by "working together with God." BUILDING UP THE LOCAL CHURCH

Another leader of devotional thought, Rev. Herbert L. Polan, drew us closely together in a worship service on "The Lord is my shepherd I shall not want." Quoting from Edgar Guest, "It takes a heap o' liv'ing to make a home, and if it takes a heap o' liv'ing to know God, there is no way whereby we can build up the Church and co-operate with men and God unless we draw near unto God and hearken unto his voice.

The theme of the evening was divided and handled by four people—Rev. Carroll L. Hill, Rev. James L. Skaggs, Mrs. Alonzo J. Edgerton, and Rev. Clifton W. Crandall. The work of Young People, Church Brotherhoods, Church Work for Women, and Working Together—were the responsibilities given. Professor Harris deprecated church lordship or boss. It is a curse to an organization. Responsibility must be placed upon young people and they be allowed to express themselves. A Church must co-ordinate the work of all, and especially lead the youth to know Jesus, help him to choose his calling and life mate, continue guiding him to achieve the highest ideals. All forces must join hands to save the child.

Mr. Skaggs, out of his own experience for many years in brotherhood work, spoke of the benefits and opportunities of a men's organization within the church. He declared a church might well have a slogan—"All members a general interest, every member a special interest." With a basis of service, the Milton Brotherhood works through such committees as prayer meeting, care for the sick, membership, social, civic, community, and program. The purpose is for spiritual development, and in promotion of that ideal fellowship has an important place. Pleasant recreation has its compensations. Yes, it brings to one responsibility. This is true of the religion, of the denomination, of the church that cannot meet the issues of today. Are they living? Pentecostal preaching is still needed.

Music rendered by the Washington chorus and a solo by one of their number added to the pleasure and blessing of the meeting.
MISSIONS

THE SABBATH RECORDER

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSION SOCIETY

(Continued)

Report of Miss Susie M. Burdick, Shanghai

The evangelical work among the women has been carried on much the same as last year. The woman's society has continued to meet the first Wednesday of each month. They have sewed for the Lihoo hospital but have done a little less work. The last of our four o'clock prayer meetings is now a devotional hour. Dr. Grace Candall, on one occasion, spoke very helpfully on Communicable Diseases. The young people have responded to the invitation; the scholars have continued to do that through the fourth grade.

The Boys' School authorities offered us the use of two of their rooms on the second floor in the joint building. The other building was under construction. That gave us a place for the kindergarten and fifth grade for the first semester. Sixth grade and the grades above that had been our living and dining rooms. The new kitchens for school and house were sufficiently completed in September so the rooms over them were used for dormitory, and those with other second floor rooms and the porch of the Burdick-West house accommodated about as many boarders as usual. The girls were kept in the hands of the staff. The houses were not frequently used in such close quarters and about the lack of conveniences, since it was temporary.

In January, we moved into our new Girls' School building. It is a continual joy to use these pleasant rooms when more than doubled our space, and where there are so many conveniences that we have never had before. Indeed, with our increased numbers we have enlarged our staff. A Miss Waung from the Union Girls' School, Hangchow, has carried on a splendid kindergarten. Miss Li, Miss Koo, and Miss Mary Zung, the only pupil of whom Miss Burdick wrote in the Recorder, was a real blessing to the girls in meetings and personal work, quickening their interest and ambition. During the year three girls have been baptized and eight more have become probationers. Others have been on the point of decision, but were hindered by the difficulty of the times. We are not satisfied, and we pray that the year to come may bring greater spiritual blessing.

In the fall Miss Sung Hsing-tung, a deeply consecrated young woman evangelist, brought great blessing to the girls through a series of meetings held with them. This spring Miss Tsoo Zuong-tzung, the fourth pupil of whom Miss Burdick wrote in the Recorder, was a growth in the Christian life and the whole school. As the day school had reached the sixth grade, and the young people have continued to do that through the fourth grade.

The City Day School

At the close of school a year ago Mr. Dzau Sing Chung expressed the desire to stop teaching in the Girls' School and to give his time to closer supervision of the City Day School. He made large plans and preparations and started bravely in September. In October he was taken seriously ill, and the last of November he passed on. The death of our beloved Mr. Dzau Sing Chung was much regretted. As he was in the middle of his work, it was with great joy and gratitude to our friends who had made it possible that, in January, we moved into our new Girls' School building. It is a continual joy to use these pleasant rooms when more than doubled our space, and where there are so many conveniences that we have never had before. Indeed, with our increased numbers we have enlarged our staff. A Miss Waung from the Union Girls' School, Hangchow, has carried on a splendid kindergarten. Miss Li, Miss Koo, and Miss Mary Zung, the only pupil of whom Miss Burdick wrote in the Recorder, was a real blessing to the girls in meetings and personal work, quickening their interest and ambition. During the year three girls have been baptized and eight more have become probationers. Others have been on the point of decision, but were hindered by the difficulty of the times. We are not satisfied, and we pray that the year to come may bring greater spiritual blessing.

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Ye-Lieu Vung-sung, and Miss Burdick were appointed a committee to take the re-
sponsibility of the school. Miss Lee and her assistants have gone regularly for ser-
sices on Sabbath morning.

The teachers report a registration in the fall of eighty-one (81) and this half year of ninety (90).

Report of Grace Hospital, Liuhu

For Year Ending May 31, 1931

BY DOCTORS GRACE I. CRANDALL AND GEORGE THORNGATE

The steady growth and development which Grace Hospital has shown since its begin-
ing has been maintained during the past year. The Waite Cottage for tuberculosis has been used for a year, and the fact that it has been fully practically all of the time has amply proved the need for it. In fact, a large firm in Shanghai has recently asked the staff to consider putting up another such building in order to insure care for their own employees who have tuberculosis! Perhaps it need not be reiterated that tuberculosis is by long odds the leading cause of death in China. There are probably few families which do not have some member afflicted with the disease. Grace Hospital is one of less than ten hospitals in China which specializes in the care of tuberculosis.

The greatest forward step during the year has been the coming of Miriam Shaw to succeed Anna Dant and three extra helpers have been added to the staff. The hospital has recently purchased an X-ray outfit. This piece of equipment, al-
though expensive, is necessary in order to examine patients scientifically and to check up on those treated by pneumonia-thorax.

A glance at the summary of statistics will show that the number of patients has in-
creased over last year by more than twenty per cent, and there were more out-patients than last year. The average length of time spent in the hospital by each patient is greater than ever before, as is also the average number of patients per day.

Tuberculosis of course, leads in the list of diseases. Of the non-tuberculosis cases many were diseases seen more frequently in the Orient such as malaria, flu, infesta-
tion by worms, pneumonia, typhoid fever, amebiasis, hookworm, ophir and anorex-
ia. Operations performed have been about the same in number as in previous years, being largely gynecological and ano-
rectal. The procedure of producing arti-
ficial pneumo-thorax has been carried out in a fairly large number of cases. Spinal anesthesia has been used in all operative cases as was suitable.

The laboratory has been particularly ac-
tive and valuable. Thousands of examina-
tions have been done, affording much help in the diagnosis and management of disease. The technician, Mr. George Bau, besides doing excellent work in his department, has helped with the evangelistic work among the students. He has taken a class of nurses, and helped Miss Shaw in her language study.

The evangelistic work has been carried on with considerable enthusiasm. A special effort was made on the part of Miss Shaw and Mr. Bau to help Miss Shaw in her language study. The work of the church has been carried out with much spiritual interest and with great success. The gospel is explained and Scripture por-
tions given out. The men's social club has its meetings every two weeks, which seem to be enjoyed by all the patients.

Doctor Thorngate has continued his work at the Liuhou Foundling Asylum during the year.

Doctor Crandall has conducted physical examinations for the girls of Grace School and Bridgman School.

(Statistical and financial reports will be
found in the Year Book.)
After an absence of little more than nine months in Europe and the home land, Doctor Palmberg returned from March 1 to her industrial work in Liubo.

Mr. Crofoot is leaving soon after the close of the school year. We believe his going will be an irreparable loss to the mission. But as the Chinese government is demanding Chinese principals for the higher schools, perhaps this the opportune time for making the change.

On account of the leaving of Mr. Crofoot in July, Mr. Davis' furlough was advanced six months. He and his family left December 14 and are expected to return soon after Conference.

The future will bring other changes to the schools of our mission seems almost certain. But as the Chinese government is still in need of Christian educational work in this land, and we are praying that our schools may be able to carry on.

II. HOLLAND

Owing to the belief on the part of many that Holland work has reached its proprieties for Sabbath reform and the gospel as proclaimed by Seventh Day Baptists, the appropriation for labors in that kingdom was slightly increased in the year now closed, even in face of an effort on the part of the board to reduce the sum of its appropriations.

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III. AMERICAN TROPICS

In this report we have already spoken of the problems connected with mission work in China. For the most part the same difficulties confront those who would do mission work in the American Tropics as are found in China, India, and other foreign countries populated by peoples not of our race.

The plan of the board regarding this field is to help the work where appropriate, to support the American colonies in the Tropics and offer a strong foothold.

Tremendous changes have come over people since the cataclysm known as the World War. The work has been followed in the past with a fair degree of success fail now. At every step of the way racial, national, political, and religious problems instantly spring up to thwart the efforts of those who would do mission work.

The board has employed only one worker at Huis't Dieren. Though Brother Thorngate's resignation as missionary in British Guiana, some effort was made to secure a successor, but no one was appointed. There are four churches and our home land to Seventh Day Baptists in British Guiana. The faithful ones have been trying to maintain the work, but it has been under discouraging circumstances.

The board has appropriated $20 a month for the salary of William A. Berry, pastor at Wakenaam, a day's journey from Georgetown, and $10 per month for rent of a place of worship, traveling expenses, and a native worker at Huis't Dieren. Though the work was in a promising way when Brother Thorngate came, there are several indications that it has been disintegrating since he left and that it will not succeed without a mission.

In a letter last autumn Brother Coon expressed a desire to have his successor elected, but thus far the board has not been successful in bringing this about.

The people of the American Tropics are needy. They need many things — more schools, better home life, more physical comforts, higher moral standards, and more brotherliness—but above all they need the religion of Jesus Christ, which transforms human hearts, adjusts social and political relations, and fills the life with faith, hope, and charity. And through the good God has opened the doors of these needy peoples to Seventh Day Baptists.
Women's Work

Mrs. Alberta Davis Batson
Contributing Editor

How Shall We Promote Christian Growth?

By Mrs. Angeline Abbey Allen
(Paper read in the Woman's Hour at the Southwestern Association, by Mrs. R. J. Severance)

There is nothing more interesting or more wonderful in all the world than growth. The miracle of the tiny seed, planted in the earth, springing up, beautiful in form and color, developing day by day and week by week, is a perpetual wonder and joy to all who behold it. It has been said that everything in the universe is either growing or dying. Birth, life, and growth bring joy; decay and death bring grief.

Mothers and fathers are anxious to have their children grow, developing to the very best physically and mentally, and—if they are Christians—spiritually. Some parents do not know how to help their children develop, so they pray that they may not. Physicians and nurses are working continually to eliminate disease—to bring about normal physical and mental growth of the body. How concerned are we all when we learn that one is sick, how anxious to help. How anxious to find the remedy, more earnestly than ever before in our lives; and then, with faith, earnestness, and determination, with zeal and energy, bring about the cure?

Have we, as a people too long been pampering ourselves—in forgetfulness, careless, negligent, ignorant? Shall we not set about studying the cause and seeking to find the remedy, more earnestly than ever before in our lives; and then, with faith, earnestness, and determination, with zeal and energy, bring about the cure?

Self-denial is needed, hard work is needed. Let us pray with faith, then do all we can to help answer our own prayers. Years ago Christian endeavorers appointed a certain week early in the year, known as "Self-denial Week," in which the people practiced self-denial, giving some money for the kingdom. There was satisfaction and joy in depriving ourselves of certain articles of food or apparel for a whole week, and great rejoicing as the many dollars were brought into the Lord's treasury. It did not hurt us to go without sugar, butter, and some other foods which we had always considered essential, to wear the last season's garment, and bring the price of these things to help. Small amounts brought in huge amounts. Spiritual life is deepened by sacrifices.

Salvation requires service and sacrifice. "There Can Be no Salvation Except Through Sacrifice," was the theme of a wonderful sermon by a converted Jew, as he depicted the story of the cross. One was impressed with the sacrifice he had made, coming out from his own people who bitterly opposed and persecuted him, and of his great love for Christ, his Savior. Our denomination is sick. Something is wrong—perhaps many things. Conditions are not normal. What are we, as Christian women, going to do about it? It does no good to worry. We need to face facts seriously—study to find the cure, then proceed to restore the patient. As ill health in the human body is often brought about by thoughtlessness, carelessness, or neglect, sometimes by extravagant methods of living, it may be that one has gotten into the regrettable condition in which we find ourselves by some of these means. Unpleasant remedies, drastic remedies, painful to the patient, sometimes needed to be applied.

Young People's Pre-Conference Session.

The session on Tuesday forenoon was a Pre-Conference session of the young people under the supervision of Miss Mary J. Burdick, president of the Young People's Board. After the opening service of music and announcements, words of welcome were given by Miss Maxine Armstrong, to which Miss Dorcas Austin of Westerly, R. I., responded.

At nine fifteen the young people divided themselves in three discussion groups. The first group discussed the subject, "Co-operation with the local church," with Duane Ogden as leader. The second, "Co-operation with young people," was led by Lewis Crawford. The third group discussed Co-operation with the denomination, to which William M. Simpson was the leader.

At twelve-thirty the young people had a fellowship luncheon at the "Gym," which was interspersed with songs, yells, etc., and after the afternoon session eighty-five gathered at Social Hall and on the campus for an hour of fun and fellowship.

Reunion of Alumni.

A group of nearly eighty former students of the Brick had a reunion Sunday, August 16, at one of the most successful summer gatherings held in years.

The Brick porch was the scene of enthusiastic greetings as various classmates who had not seen each other for years exchanged information as to occupations, locations, and engagements. The program for the evening in the Brick dining room a delicious luncheon was served under the supervision of Mrs. J. H. Hills. There were present representatives to arrive from school, held by Fanny Whitford, to 1921, with Burdett Crofoot and his wife, Leah Clerke Crofoot, as able representatives. There was also one member each from the 1924 and 1929 classes.

Following the luncheon, the chairman, Dr. Paul C. Saunders, requested the response to a hearty Welcome to the Class of 1911, upheld by Fanny Whitford, to 1921, with Burdett Crofoot and his wife, Leah Clerke Crofoot, as able representatives. There was also one member each from the 1924 and 1929 classes.

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Mrs. Hunting placed first and second. In group two, over fifteen inches high. Mrs. Hunting placed first in the artistic arrangement of mixture of two or more garden flowers, first place went to Mrs. Hunting, and for the best novelty made with flowers Mrs. Hunting received first place.

Mrs. Hunting has beautiful beds of flowers at her home on South Main street, and takes great pains in their arrangement and production, and the winning of the various places in this flower show indicates her interest and skill with flowers.

—Alfred Sun.

NORTH LOUP, NEB.

The juniors, led by Merlyn Stillman, studied "The Bible." After the session, Miss Rod showed them a scripture which represented the form of the first Bible. She had written texts on it and asked some of the smaller juniors to read them.

The intermediate class discussed "Sabbath Observance" with Richard Babcock, leader. The largest part of the discussion was on, "How to obey the Sabbath." The senior class was "God in Nature," led by Winnie Hamer.

The leader of the vespers service, Mrs. Lou Barber, simply recorded in well known hymns some of the beautiful thoughts she had been having and so called it a Beautiful Thought program. Many beautiful hymns were sung. The orchestra added some of the beautiful hymns sonle of the beautiful music of the church, led by Vinnie Hainler.

"How to Obey the Sabbath" was sung. The orchestra added some of the beautiful hymns as a solo by Clara Clement, simple and beautiful. The church held a program on flowers. Mrs. Esther Babcock, Mrs. L. C. Randolph, and Dell Barber.

"Abide with me" as a solo by Clara Clement Holmes and "Goin' Home" by Elvahelle Hayden. "My Lord Blest and Keep Thee" was read in union instead of sung. The Woman's Missionary Society met at the church Tuesday afternoon to quilt.

The Nellie Shaw Society met here Wednesday afternoon. Mrs. Brown was leader of a program on "Flowers." Oriwell will occupy the pulpit next week assisted by four endeavorers.

The prayer meeting tonight will be conducted by the Woman's Missionary Society.

—Loyalist.

RIVERSIDE, CALIF.

The church is holding its own during vacation—pulpit has been filled by pastors Ballenger and Osborn.

Pastor Hargis and family have been away on a motor trip for four weeks. They visited many points in northern California and Oregon; attended International Christian Endeavor Convention in San Francisco; visited in Portland, Ore., attended a Victorious Life Conference under Doctor Trumble in Berkeley; also attended a State Christian Endeavor Retreat for Christian Endeavor workers at Mt. Hermon, Cali. Pastor Hargis is county pastor counsellor of Riverside County for his third year now. A church program held in Fairmont Park for the pastor on the evening of August 18; a good time was had by all.

The church holds two outpost services per week—at Rialto, ten and one-half miles from Riverside, a Bible study on Thursday evening and a preaching service on Sunday evening.

Pray for us and our work.

—Correspondent.

City Wide Union Service. — Over five hundred people heard a wonderful sermon by Rev. G. D. Hargis. The Riverside Press reports:

The youth of today wants to know God, Rev. G. D. Hargis declared last night at the church of Riverside, "and if they wants to hear about him from the church, not through the mere formalities of religious lives, but through the earnest and righteous lives of its members. The rich young ruler he said, typifies the youth of every age, all asking, "What must I do to be saved?" They are challenging us to give them the Christ of God. We are telling to us in Paul's words to the Roman Church, "As much as in me is, I am ready.

DEPRESSION CURE

If there is depression abroad,—there is nothing so good for it as to come to the foot of the cross. God is in his heaven, and all must be right with the world if we let him take care of our anxieties and worries. No one who has known Jesus Christ will ever be satisfied to live without him.

CAN REBUILD NATION

The speaker referred to several young people's conventions he had recently attended and declared youth was never more anxious to serve the world than it is today, but it must have the leadership of a consecrated church. Youth is going at breakneck speed somewhere, it was said at one of these conventions, and is able to rebuild the nation if the church stands back of it.

Mr. G. E. Osborn presided at the meeting, and Mrs. G. M. Martin sang "The Man of Galilee" with Mrs. Hargis as accompanist. Community singing was led by T. S. Caldwell with D. S. Hollingshead at the piano. Rev. R. H. Neicke, pastor of Grace M. E. Church, led in prayer.

—Press.

PLAINFIELD, N. J.

Miss Hazel Gamble, proof reader at the publishing house, is in hospital August 21, for Cleveland where she will spend her vacation with her parents. A card received by friends reads: "Here OK after successful trip. Mrs. L. C. Randolph, Dir. of The Conference Music. Aug. 24, 1931.

THIRTY PER CENT OF PROHIBITION VIOLATION CASES COME FROM NEW YORK

The Department of Justice, in an announcement made on September 26, says that on January 31, 1931, there were 7,064 criminal cases arising under the National Prohibition Act pending in the state of New York. This is about thirty per cent of the total number of such cases pending throughout the country.—Selected.
YOUNG PEOPLE OF THE SOUTHWEST

I have just returned from the Southwestern Association, from a visit to Fouke after an absence of eight years. Of course there are changes. The school, which Seventh Day Baptist young people helped so long to support, is no longer there; but its influence can still be felt. The children of eight years ago are the young people today; some have wandered away, but some are among the great body of staunch and firm Seventh Day Baptist youth. Mrs. Alberta Godfrey had prepared a good program on "Christian Growth," some of the papers from which we hope to have in this department. Two excellent talks, by Kenneth Davis of Fouke and Nellie Grace Lewis of Gentry, were not very effectively a duet, and Alfred and Annie Mitchell of Little Hammond, Little Prairie, and Belzoni sang very effectively a duet, by Kenneth Davis of Fouke, of "Drifting." Let us set our course and hold it steady and firm Seventh Day Baptist youth.

May the Seventh Day Baptist youth of the Southwest or elsewhere never be found carelessly with the tide, Drifting with the waters wide.

Drifting over the waters wide,
Drifting over the waters wide.
Drifting over the waters wide.
Drifting over life's sea.

May the Seventh Day Baptist youth of the Southwest or elsewhere never be found carelessly with the tide, Drifting with the waters wide. With carelessness of course to guide. Drifting over life's sea.

WHAT SHOULD OUR MEETINGS ACCOMPLISH?

Christian Endeavor Superintendents' Bulletin, September 12, 1931

Sunday—Develop our gift (1 Cor. 12: 4-12)
Monday—Lead to worship (Ps. 84: 1-4)
Tuesday—Teach Christ's way (Heb. 10: 24, 25)
Wednesday—Unite us through prayer (Acts 1: 21-26)
Thursday—Knot us into an organization (1 Cor. 12: 26-31)
Friday—Make the word of the Word (Jas. 1: 22-27)

Sabbath Day—Topic: What should our meetings accomplish? (2 Pet. 1: 5-11)

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NAD, ARK.
Contributing Editor

PRAYER: JESUS' TEACHING AND EXAMPLE

Christian Endeavor Topic for Sabbath Day, September 5, 1931

"Much of our praying is simply because it is time to pray," Dr. H. M. Edmonds told us in class at Nashville. It is well to have a reason and a purpose for praying, but it is not well to let that time and place make prayer mechanical.
**OUR PULPIT**

**THE SERVICES OF THE CHURCH**

**BY REV. LOYAL F. HURLEY**

Pastor of the church at Adams Center, N. Y.

(A ADDRESS DELIVERED AT CONFERENCE)

FOR SABBATH, SEPTEMBER 12, 1931

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**OUR LETTER EXCHANGE**

**DEAR MRS. GREENE:**

I am sending you one dollar for the Missionary Society's debt, also my account of how I earned it: carrying wood, two cents; pulling weeds, one cent; carrying dishes, one cent; carrying wood, two cents; picking let­
tuce, one cent; picking berries, one cent; pumping water, two cents; picking berries, ten cents; picking goose berries, ten cents; washing dishes, two cents; hoeing, twenty cents; shelling peas, eight cents; hoeing, five cents; carrying wood, five cents; pick­
ing beans, ten cents; washing dishes, five cents; pealing potatoes, five cents; pealing potatoes, five cents; picking berries, five cents; total, one dollar.

Sincerely,

**DOLORES BLAKE.**

Billey, Mich.

August 17, 1931.

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**DEAR DOROTHY:**

Your letter came the second day of Con­ference, so I could take it right over to Rev. Harold R. Crandall, treasurer, and he will add it to the money raised for the Missionary Society's debt. You will hear from him soon. It was fine of you to send it. I was glad to learn how you earned it; you surely worked very hard to earn it, and I am proud of you, dear girl.

I am sure you and other Recorder chil­dren will enjoy hearing about some of the children's meetings at Conference. Fran­ces Polan, of Brookfield, reported on the meetings Sabbath day and Sunday. The report appears on this page. I am very grateful to her, aren't you?

Sincerely your friend,

**MIZPAH S. GREENE.**

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Worship will always be basic in the Chris­
tian life. Man is personality and in soul. He regains his spiritual health only as he finds it in God. But even after he is con­
scious of forgiveness and cleansing he still feels incomplete. He finds his fullness and com­pletion in God. Until man finds fellow­ship with his Father he suffers a sense of loneliness and emptiness. Without the Fa­
ther God, man is forever an orphan. But, again, most of our ideas of mortality and

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We are studying the problem of building up the local church. This is basic. With­out a strong local church—strong spiritual­ly, if not numerically—the spiritual life of the individual and the family will suffer; the larger unit called the denomination will suffer both spiritually and financially; and the fundamental task of evangelizing the world will be in danger of failing. To strengthen the work of the kingdom we need to build up the local church. This is basic. With­out a strong local church—strong spiritual­ly, if not numerically—the spiritual life of the individual and the family will suffer; the larger unit called the denomination will suffer both spiritually and financially; and the fundamental task of evangelizing the world will be in danger of failing. To strengthen the work of the kingdom we need to build up the local church. This is basic. With­out a strong local church—strong spiritual­ly, if not numerically—the spiritual life of the individual and the family will suffer; the larger unit called the denomination will suffer both spiritually and financially; and the fundamental task of evangelizing the world will be in danger of failing. To strengthen the work of the kingdom we need to build up the local church. This is basic. With­out a strong local church—strong spiritual­ly, if not numerically—the spiritual life of the individual and the family will suffer; the larger unit called the denomination will suffer both spiritually and financially; and the fundamental task of evangelizing the world will be in danger of failing. To strengthen the work of the kingdom we need to build up the local church. This is basic. With­out a strong local church—strong spiritual­ly, if not numerically—the spiritual life of the individual and the family will suffer; the larger unit called the denomination will suffer both spiritually and financially; and the fundamental task of evangelizing the world will be in danger of failing. To strengthen the work of the kingdom we need to build up the local church. This is basic.

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FOR SABBATH, SEPTEMBER 12, 1931

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**ORDER OF SERVICE**

**HYMN**

**INVOCATION**

**RESPONSIVE READING**

**HYMN**

**SCRIPTURE LESSON**

**PRAYER**

**HYMN**

**NOTICES AND OFFERING**

**SERMON**

**HYMN**

**BENEDICTION**

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How shall the church awaken the sense of the Great Presence? How quicken that sensibility which has been dulled by the wear and tear of daily living? How stir within our breasts the feeling of awe and reverence before the Omnipotent One? How lead us to adoration and confession, to aspiration and consecration? Here is the task supreme to which the church should set her hand.

Obviously, it will be impossible in twenty minutes to do more than suggest a few points for further study and thought. For to make of the worship service of the church what they ought to be will require long and earnest study by the best minds in the church in addition to a rebirth of artistic and creative power, which seems to be lacking today.

Let us begin at the circumstance and try to think toward the center. There is the question of what services to hold, how many of them, and when they should occur. A multitude of services may be a hindrance rather than a help. If the purpose is to deepen the sense of God, it may well prove that too frequent attempts as it may tend to render the religious service--be it prayer meeting, Christian Endeavor, or choir practice for next week--as a mere repetition and formality rather than a feeling of the presence of God. You see, the custom of holding prayer meetings, especially on the Sabbath, day, begin to reach the point of congestion, the prayer meeting coming on the night after Sabbath, commonly called "Saturday night." I never heard of any other church attempting such a thing. But the last years and years that was the custom at Adams Center. And, as prayer meetings go generally, we had a good one, with good attendance.

But we found that in our church there were so many people were missing both Christian Endeavor and prayer meeting. It has not easy for young folks living in the country to get home after Sabbath school and come to prayer meeting. Usually it is 3 o'clock. Then, if the meeting were held until after 4 o'clock it made the same young people late for chores. Also, many of the selections which were belted on "Saturday night"—and our young people were in these activities, naturally and properly. You see, the custom of holding prayer meeting at that time was born long years before there was a Central Union School system functioning in Adams Center, and on entering the church there were a dozen other activities that our young people should legitimately share.

It began to be clear that, while we had a fairly well attended prayer meeting this year, unless our younger generation were trained in the devotional life we would not have a prayer meeting fifteen or twenty years from now. So we have tried this change. We set a date, say the first of January, as the Sabbath is beginning. After a good song service and a period of devotion, we separate into three groups. The children have a leader who conducts a story hour; the young folks have a regular Christian Endeavor meeting; and the older group have Bible study or the discussion of some religious problem. Then we gather again into one group for about five minutes of silence and prayer. And, after the promise of the Bible that is healing for body or mind or soul. And we are distinctly into church.

Several advantages seem clear. We have averaged just about twice the attendance of our former prayer meeting, or to put it in other terms, we have about sixty per cent more than the previous combined average attendance of both the prayer meeting and the Christian Endeavor. That is evidence that the folks enjoy it. Then there is value in the family spirit that naturally prevails. Old and young come together, sing together, pray together. Children hear their parents pray, and parents hear their children pray. It helps both.

Not the least value, probably, is the fact that Sabbath day has lost its hurry and congestion and we have time to enter into the real worship of the Family of God. Even those days when we need quiet more than ever. But, if the Sabbath day is too full of activities to leave anyone time even to think, when will we have time to think about, when will we have the time to think, when will we have that I am God? Since we have combined several groups in one service we have time to keep all the variety that we have.

But a matter of far more importance than the number and time of our services is the question of what occurs when we hold the service. Do we sing the type of hymns we think are proper? Do we sing about the things we think are important? Do we sing the type of hymns we think are proper? In the Protestant church before the service begins you may see children running about, pushing each other, and talking and laughing. After the service begins most of them will be quiet to a considerable degree, though some may be very noisy. Such children are largely the product of the family environment and influence, and some may be the result of the whole church atmosphere. When the grown-ups pay more attention to the babies than they do to the Bible, why of course the babies are not going to be interested. When the babies respond to the attention of the adults, many of them are not going to be interested.

This is one of the most interesting chapters in my pastorate at Garvin, Iowa, where I grew up as a lad. It was during the war, also, and, like many others, I was doing our Sunday school by phone. I was the principal of the high school as well as a pastor. Our home economics teacher, Miss Fern Osbeck, was an Episcopalian. One day I invited her to come over and spend the Sabbath day in the church. I must tell you that Miss Osbeck was by me most sincerely for the invitation, for we were the best of friends and she appeared very excited. She at last almost piteously said, "Mr. Hurley, I wouldn't know I had worshiped if I came to your church.

Have any of you pastors ever been told to your face that the service which you conducted was not worship at all? Or at least not worshipful enough to be recognized? Well, let me tell you that that is exactly what a fellow teacher have I tried to learn what was lacking in our services as average Protestants. Several books have helped me to partially, and I commend to your thoughtful study such volumes as Modern Worship by Von Otzen Vogt, Reality in Worship by Sperry, and the more recent book The Recovery of Worship by Von Hinkle and others. Some of the factors in worship which I shall mention are well treated in these books.

But before we take up any specific factors in the service of worship let us consider our average attitude toward the church. How well thought of is the church? Probably the difference between the Romanist or Episcopalian on one hand, and the average Protestant on the other.

In the Protestant church before the service begins you are apt to see children running about, pushing each other, and talking and laughing. After the service begins most of them will be quiet to a considerable degree, though some may be very noisy. Such children are largely the product of the family environment and influence, and some may be the result of the whole church atmosphere. When the grown-ups pay more attention to the babies than they do to the Bible, why of course the babies are not going to be interested. When the adults are more interested in the new hats or the antics of children than they are in the anthem or the Spirit's presence then you may be sure that the church is a sponge soaks up water. But if every adult bowed in prayer on entering the
church it would do more than hours of ad-
monition in teaching reverence to our chil-
dren. Exeter is better than nothing.

Whatever the other faults of the ritual-
istic churches may be, they are reverent in
the sanctuary. They expect to meet God
there. We expect to meet our friends, and
hear the preacher. They can say, *Surely God
is in this place.* As we leave, we can say,
*Brother Smith preached a good sermon to­day.*

Some of our most thoughtful Seventh
Day Baptists believe that we lose much of
our young folks because of this difference.
The young people attend different churches
when they leave home to make their own way,
and in some of these churches they find
a staleness and reverence, a certain sense
of God that is lacking in our more informal
services. They find the food for their
hungry hearts. They find God. Is it not
possible for Seventh Day Baptists without
out becoming formalists or ritualists, yet
to secure in our services this clearer sense
of the Divine Presence in which we are
conscious of forgiveness and completion and
brotherhood with all God's other children?

We need to recognize more clearly the
objective elements that are valuable ele-
ments in worship. God is a religious Ob-
ject. We are religious subjects. To praise
and adore God, to bow in reverence and
humility before him, is a religious objec­tive. To recognize our faults and failures,
to study our ideals and purposes, to analyze
the causes of our weakness and determine the
method for our improvement, that is
subjective worship. Both kinds of worship
are valuable and have their proper place.

Protestants would improve faster with
more worship of the transcendent God. And
they would improve faster with a better
knowledge of the subject of worship, and in
theology but in terms of human im-
provement. It is this dynamic sense of the
living God which is the outstanding factor
in every great conversion of which I have
read. In his book *Reality in Worship*
Sperry says, *There is no source of
strength in the world as has been indicated
previously, so potent as the consciousness of
a reality exists in which our dreams and
hopes and aspirations abide, not as ideals
but as facts achieved, and that we may
communice with that reality.*

One way in which we could increase the
objective content of our worship would be
by a more careful selection of hymns. Too
many hymns in the typical Protestant song-
book are objective, and some of them sub-
jective with very perfunctory verse. Or they
proceed verse after verse analyzing our feelings
and describing our mental and spiritual states.

Those written words and printed hymn
books all recognize this fault of our
hymnary. Fiske, in his book *The Recovery
of Worship,* tells of an outstanding
service of Protestant worship which he
attended in Madeira. He says, *The hymns
were simple, strong hymns of praise to God,
lasting no time over human moods, spirit-
ualizing and subjective. He procded to
Study a Protestant hymn book some time,
and find for yourself how few grand, objec-
tive songs of worship it actually contains.

Another illustration of the kind of worship
we need to recognize more clearly is the
praise-song. Too often the singing of a
prayer that is reverent without being
subjective, beautiful without being flowery,
intimate and not flippantly familiar, sincere
and not sentimental, simple and not
childish, comprehensive without being
wearying or unending? How many offenses
to God and man are perpetrated in the
name of prayer? If no minister were ever
permitted to utter a public prayer until he
had written two or three, we pastors might
begin to approach the Deity in a way to
honor him, and uplift and inspire his
children.

But we would be helped in all the varied
factors of a service of worship if we kept
constantly in mind the primary object of
the sermon, that worship should be in numer-
ous ways. Von Ogeln Vogt defines it as the
celebration of life. An act and an in-
termittent of offering worship in the most
skins of life's weaving, and celebrate.
Celebration is a common experience of life.
We celebrate national days, and religious
festivals, birthdays, wedding days, holidays.
Celebration is a sort of combination of
memory and gladness, of recollection and
rejoicing. Worship, according to Vogt, is
just defied response to the love of God
throughout our lives, and we rejoice.
That defines worship as an experience of
joy from the thought of God and in the
presence of God.

Probably a more satisfactory analysis is
that of Sperry in his book, *Reality in Wor-
ship,* He lists four simple elements as fol-
lovs: 1. A vision and adoration of God.
2. A confession of creature-hood.
3. A
realization of the presence of God in the
redemptive and reconciling energy.
4. A reaffirmation of God's glory and a
rededication of the self. The first of these is
How to call the Deity? The act that becomes
the antithesis, the third and fourth, take
the form of the synthesis. Poems and psalms
and hymns by the hundred follow this plan.

To show how this pattern is followed in
a helpful order of worship let me quote
from Sperry, as follows: *There is the
approach to God, Christ, eternal life, good-
ness, beauty, truth. There is our own weak-
ness, a thing of sin, ignorance, poverty,
darkness, and uncertainty. There is that
which bids us take heart again, the grace
of God, the life of Jesus, the witness of
the Spirit, the communion of saints, and we
are set once more in the presence of our
object, reassured, more deeply confirmed in
our inner aspiration.* That, after all, is
what we seek in worship. To see afresh
the goal of our lives, to be rededicated to
the achievement of a holy, useful, and
Christ-like life, and to be filled anew with
the hope of its ultimate attainment, that is
the result which we seek when we gather
at the holy house of God. Building the local
church through church services. Ultimately,
Is there any other

THE SABBATH RECORDER

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NOTICE EDUCATION SOCIETY MEETING

The Annual Meeting of the Education Society
will be held at Alfred, N. Y.,
Saturday, September 9, 1931, at 7.30 P. M.

EARL P. SAUNDERS,
Secretary.
DEATHS

Satterlee.—Lydia Satterlee, daughter of David and Mary Shane, was born April 22, 1834, in West Hallock, Ill., and departed this life, on May 21, 1931, at the home of her son, Alfred H. Satterlee, in Los Angeles, Calif., after a very brief illness.

She was married to Arthur D. Satterlee, on January 1, 1866, in West Hallock, Ill., who passed on from this life about two years in advance of her. Two children came to live in their home; a daughter, Lily, who died in infancy; and a son, Alfred H. who still survives.

In early life Sister Satterlee became a member of the Methodist Episcopal Church at a lawn. She was the father of a deacon. In 1891 she and her husband established the home in Nortonsville, Kan. Here she soon received a new view of the Bible Sabbath, and in 1892 they both united with the Seventh Day Baptist Church of that city. They have been members ever since. In October, 1921, they both united with the Seventh Day Baptist Church of Los Angeles, Calif., in October, 1921, and very soon transferred their membership to the Seventy Day Baptist Church of that city.

Sister Satterlee was a loving, devoted wife and mother, and a devoted, consecrated worker in the Lord's service. She will be greatly missed by her many relatives and friends.

Her funeral services were conducted by her pastor, George W. Hills.

"Blessed are the dead who die in the Lord." G. W. H.

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REV. H. G. VAN HORN, M. A., Acting Editor
L. H. NORTH, Business Manager

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