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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder
Vol. 113
OCTOBER 10, 1932
No. 15

Is this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth’s fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Heavens lift, new destinies confront,
Blest duties call, our nation, never won
To play the laggard when God’s will was found?
No! rather, strengthen staves and lengthen cords,
Enlarge thy plans and gifts, O Church of Christ,
And to thy kingdom come for such a time,
The earth with all its fullness is the Lord’s.
Great things attempt for him, great things expect
Whose love imperial is, whose power sublime.
Charles Sumner Hoyt.
From “The Christian.”

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Bimonthly Meeting Western Association
A Good Letter From China
Our Pulpit — Devotional and Life Adjustments
Denominational “Hook-Up”
As Seen Through Eyes of the Orient
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Marriages
Sabbath School Lesson for October 22

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If anything was lacking from our contacts with him at Adams Center to endear him to our hearts, it would be the prejudice and misunderstanding which has been more than made up by his presence and gospel messages, four in number, at Plainfield. A blessing to us at Conference, he has been more than a double blessing here in North Jersey. "How our hearts burned within us, as he talked with us by the way," and opened before us to us its contents, its purposes. His is a gospel of love and hope born out of his rich personal experience in which he loves and for whom he witnesses.

We are glad he left his former brethren in love and with mutual friendly feeling. Upon reading some of their correspondence our heart was full of sympathy for them. How easy it seemed to be "in the Lord" when he urged, "Be of good courage, I believe in God, I believe in our Christ, your Friend." It would be a benediction and of untold blessing to us as a people if Elder Conradi could bring four such messages as delivered at Plainfield to every church of the denomination.

Speaking in the special Track Board meeting, of whom he was honored guest, Brother Conradi laid bare his soul in the presence of these men, and we were not only profoundly moved by his words, but are assured that we do not have to go to speak to the Lord at any point. The Lord has made you to be a mouth of the truth at all times, and you make our heart to examine our personal love and relationship to the Book of God, and to the world around us.

Elder Conradi's Visit

Brother Louis R. Conradi called at the Seventh Day Baptist Building last November. He was on his return to Hamburg, Germany, his home, from an important conference of Adventist leaders at Omaha, Neb. He saw no hope of walking together with the brethren of the faith. They refused to accept his position concerning views fundamental to their doctrine. For years Mr. Conradi has engaged in research work, and finally resulted in establishing him firmly in his convictions.

For more than a quarter of a century the writer has been somewhat acquainted with Conradi's work with the Sabbath, a colaboration with J. N. Andrews. Many of our scholars, including Secretary Wm. L. Bard, present this work one of the very strongest treatises on the history of the Sabbath ever written.

When Elder Conradi gave his name that November day, there was a genuine knowing who was making the call. Conversation with him and Doctor Bond, and later with Dr. Corliss F. Randolph, resulted in a tie of love and friendship that has been stronger with cordial correspondence, by his presence at Conference, and much more just now at Plainfield.

The SABBATH RECORDER

A SEVENTH DAY BAPTIST WEEKLY

by the

American Sabbat Ttract Society, Plainfield, N. J.

Vol. 113, No. 15

WHOLE No. 4,570

THEODORE L. GARDINER, D. D.

Editor Emeritus

HERBERT V. WATSON, D. D., Editor

L. H. NORTH, Business Manager

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C., and get your training under Doctor Brooads ... and have as fellow-students those who will be your co-laborers in later years."

"The best bear is that which is used for the best purpose, and the one who might have had at Crozer," he says, "was enticing, but how I would have missed the fellowship of the students, if I had been involved in life's experiences were of real importance to a man in so large a denomination, how vital must they be to members of a smaller group like ours."

We are glad for these five fellow-students. We bespeak for them the loving encouragement and prayers of all Seventh Day Baptists and wish for them a wonderful blessing under God in their new adventures in faith and theology.

CONFERENCE REPORT
FRIDAY AFTERNOON
EDUCATION HOUR (Continued)

The address on "Religion in Education" by Dean Moses H. Van Horn of Salem, W. Va., was inspiring and reassuring to all who had the privilege of listening to it. It follows:

An early entry in the record of one of the old churches in Providence, R. I., contains the following significant statement: "The building was built for the worship of God and to hold all who would join in the worship of God, and the existence of the building is a witness to the beginning of the American history."

EDUCATION DEFINED

There may be a word in the English language with more shades of meaning than has the word education, but if so I cannot name it. I think I am right in my conclusion that the great mistake of those who make common use of the word is to use it as synonymous with schooling. There are for more of our educational institutions are there for, and anyone, however thoroughly developed and coordinated in body, mind, and soul, but who has not been seen fit to place the stamp of graduation, is therefore not educated, then the word education is not well chosen and might better be replaced. Education is rather an unfolding process, a revealing of the man's potentialities."

The Little child, all dressed for bed, nestles down in his mother's arms and asks for the things he little mind can conceive when he says, "Now, mother, sing to me 'the Jesus song.'""

The crowning event, we are told by the narrator, was the making of man in the likeness of his creator. Can anyone doubt that man is essentially a religious being, and that one of the most important influences on the child is religious."

As to the materials that had to do with the subject, "Under the Colors." A heavy rain which began Friday night made it impossible for the people from Stonestreet to arrive in time for the morning service, in fact the wonder was that they had the courage to come at all, for they started in the rain and traveled in the rain most of the way, but they arrived in time for the dinner at the parish house that had been prepared. During the tea and conference activities."

At the close of the meal four young people, two from each group, discussed subjects that had to do with "Our Responsibilities as Citizens, Friends, Christians, and as the subject, "Living up to Our Responsibilities." The discussions were broken up by music, various songs which were also furnished by the young people. This was a very enjoyable service and was the only service in which the older people were present.

In the afternoon a union Christian Endeavor meeting was held and was led by twenty young people from Stonestreet, Ill., came to Farina and engaged with a like number from the home church in a Teen-Age Conference. This conference began Sabbath morning August 13, with a sermon by the pastor of the Farina Church from the subject, "The Place of the Father fittingly?" The crowning event, we are told by the narrator, was the making of man in the likeness of his creator. Can anyone doubt that man is essentially a religious being, and that one of the most important influences on the child is religious.

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SONGS—"Have Thine Own Way, Best Be the Tie."

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The first of the three was discussed by Mrs. Frances F. Babcock; the second, by Mr. John W. Flanigan; and the last, by the pastor of the church at Farina, Ill.

At the close of this meeting there was a very spiritual consecration service in which all present expressed the desire and the determination to endeavor to lead the life that Jesus Christ would have them lead. After a swim at Lake Farina and the noon-day meal, the young people from Stonefort departed for their homes expressing a desire for many more such friendly and helpful gatherings, a sentiment the young people from every part of the country were sure to feel as they started back and thought how many consecrated men were enlisted anew in the work. In many villages and cities auxiliary organizations were formed and three have been more or less efficient through the year.

Sunday, November 13, 1932, has been appointed by the Laymen's Missionary Movement as "Men and Missions Sunday" and fifty-one denominations have agreed to promote its observance in their churches. Those who are entitled to special mention are as follows: A. The speaker feels that in considering home missions two principal things must be considered, the need of the home field and the efficiency of the church in the foreign field. We cannot hope to have either men or money for the foreign field if the work at home is at low ebb, the churches weak and all too few in number. Several of our strong churches were once missionary churches and the work in them was maintained over a long period by the denominational board. Had it not been for this fostering care they might have gone out long ago. This is true of self-supporting churches able to contribute to the work of the denomination.

It is sometimes said that it is extremely difficult to find men for the home field. Must not much of this be overcome if work on the home field were made as attractive as in any other field? Why should we hesitate to spend money for churches that have been made necessary for effective work on the home field more than on any other field? Money spent in rented buildings, and other necessary equipment is definitely needed for the home missions. May the support of such missions be placed on such a basis as to appeal to our men. One is no less heroic who gives his life to the mission field than he who gives his life to other lines of Christian service. Nevertheless, the laymen must hold the key to success in this day. The wealth of the world and no small part of its culture is dependent on the youth of today. They must be upheld, encourage, and make efficient the efforts of the clergy. They must study the principles of the gospel and apply them in their lives; they must familiarize themselves with world conditions and world needs, the history of their own church and its administration; and they must consecrate themselves to the work. Thou therefore endure hardness, as a good soldier of Jesus Christ."

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MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I., Contributing Editor

MEN AND MISSIONS

Twenty-six years ago the Laymen's Missionary Movement was started and up to the time of the entrance of the United States into the World War it enlisted hundreds of thousands of Christian men in the work of establishing Christ's kingdom upon the earth. When the activities of war dominated the country this movement stepped aside, but did not disappear. It was received and has again been exercising wide influence. Tuesday, November 13, 1931, was observed as Men and Missions Day. In that same year many consecrated men were enlisted anew in the work. In many villages and cities auxiliary organizations were formed and two have been more or less efficient through the year.

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MORE RECORDERS AND TRACTS

MORE RECORDERS AND TRACTS

Wanted —more SABBATH Recorders, Helping Hands, and Sabbath tracts, sent post paid to Frank Jefferds, 1322 N. Main St., Racine, Wis., for free distribution. Those desiring a reply please inclose a self- addressed postcard. F. J.

"Oh, that I could dedicate my all to God. This is all the return I can make him."

HOME MISSIONS

(A Conference address by Rev. E. C. Sutton)

(Concluded)

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The first of the three was discussed by Mrs. Frances F. Babcock; the second, by Mr. John W. Flanigan; and the last, by the pastor of the church at Farina, Ill.
The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 21, 1932, President Clayton A. Burdick, Westerly, R. I.

Prayer was offered by Rev. Harold R. Cran dall.

Upon motion the president appointed as a Committee on Nominations: A. B. Babcock, G. B. Utter, W. L. Burdick, Harold Cran dall, and Carroll Hill.

The following letter was received and ordered recorded:

To the Members of the Missionary Board

Dear Friends:

After many years of serving the Seventh Day Baptist Missionary Board as its president, I take this opportunity of tendering my resignation to be accepted at this meeting.

The co-operation of the members of the board, and the faithfulness of our present officers have been greatly appreciated by me. I wish to express my appreciation at this time.

With renewed confidence, increased faith in our God, and our eyes upon him, may we respond to the call of the Master in entering fields of usefulness.

Yours in the Master's service,

Clayton A. Burdick.

September 21, 1932.

It was voted: Upon receiving his declina tion to accept further election as president of the Seventh Day Baptist Missionary Society, we wish to place on record our warm appreci ation of the strong inspiration we, at all times, have received in our association with Rev. Clayton A. Burdick during his fourteen years' occupancy of the office, distinguished by friendly, faith ful, real service.

We assure Brother Burdick that he will continue to hold the high esteem and sincere love of this society and of each and every member of the Missionary Board.

The Nominating Committee report was adopted and the following were announced as elected for the ensuing year:

President—Willard D. Burdick, Rockville, R. I.

President Emeritus—Clayton A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

The following were announced as the nominees for office:

Treasurer—Karl G. Stillman, Westerly, R. I.

The following were elected for the coming year:

Committee on Nominations: A. B. Babcock, W. L. Burdick, Carroll Hill.

James A. Saunders, Westerly, R. I.

Clayton A. Burdick, Westerly, R. I.

John H. Austin, Westerly, R. I.

Wm. L. Burdick, Ashaway, R. I.

Robert L. Coon, Ashaway, R. I.

James A. Saunders, Westerly, R. I.

George B. Utter, Westerly, R. I.

Edwin Whitford, Westerly, R. I.

LaVerne D. Worth, Westerly, R. I.

Harold R. Cran dall, Westerly, R. I.

Mrs. Clayton A. Burdick, Westerly, R. I.

Allan C. Whitford, Westerly, R. I.

Amelia Potter, Westerly, R. I.

Mrs. Elizabeth Cran dall, Westerly, R. I.

Walter D. Kenyon, Hopkinton, R. I.

Karl G. Stillman, Westerly, R. I.

Mrs. Anne L. Waite, Bradford, R. I.

Morton B. Swinney, Woonsocket, R. I.

Carroll L. Hill, Westerly, R. I.

R. E. Moore, East Providence, R. I.

H. J. Marsh, Plainfield, N. J.

A. B. Babcock, Ellwood, Pa.

Everett T. Harris, Waterford, Conn.

John S. Kowal, Westerly, R. I.

Herbert C. Van Horn, Ellwood, Pa.

Alexander W. Vars, Plainfield, N. J.

Asia Frey, East Providence, R. I.

James L. Skaggs, New York City.

The annual meeting adjourned to meet in annual meeting at the same place on the third Wednesday of September, 1933, at 9:30 a.m.

George B. Utter.

Recording Secretary.

From the Conference President

It has been a long time since I first learned that "A word is the sign of an idea." I have had the experience many a time, however, of hearing a word, or many of them without getting an idea. Many words often cover up or confuse ideas, sometimes even convey the wrong idea. It is happily true that experience and association have much to do with the idea or ideas one gets from particular words or phrases or sentences. Their meaning may be changed, deepened, and enriched through experience.

In what I have said thus far I may have furnished my readers with a good example of how words may be used to obscure an idea. I trust that I have led up to the point I wish to make with reference to a particular phrase which was much in use in some quarters during the last Conference year. I venture the statement that the expression, "friendly visitor," has a new and richer content of meaning for those who took seriously the suggestion made last year that "friendly visiting" be promoted among the people of our churches.

I am writing this to call attention to the fact that when this movement was inaugurated it was not the thought of those responsible for its promotion that it was something to be carried on for a brief season and then be discontinued. It was hoped that a new spirit of friendliness might take hold of many people. No, not a new spirit. But rather that time should be taken to revive the spirit of friendliness which is resident in every Christian heart, but which too often in our busy lives we fail to express.

One good deacon told me at Conference how he and his wife had tried to carry out during the year the spirit and plan of friendly visiting in some quarters of the church. They had received real pleasure from the experience. There are others of whom I know personally who found real satisfaction in carrying this work in some other way. They found their own hearts being warmed as they called on their friends, and families in the church in whom they were glad to show special interest. Those who had had experience therefore in this pleasant service need no urging to go and repeat the experience.

Autumn is here again, and the evenings are growing long. This is afforded the many of us an opportunity for that sort of exchange of fireside family visiting which is a happy memory in the minds of many members of the older generation. If we but take advantage of these opportunities for friendly visiting, and season the intimate exchange of neighborly chat with a serious desire to be helpful, many a heart will be made lighter, the world will take on a brighter hue for some who are sad, and the spirit of Christ will find happier expression in the lives of all.

One of the most important conclusions necessary, but this good service may be encouraged by being talked up and may be stimulated by the thoughtful efforts of all who believe in the value of friendly visiting.

Mrs. Moore and I had always wanted to take such a trip. When Pastor Hargis and family had returned from Panama, our desire was intensified. The means with which to make such a trip unexpectedly came to hand, and we felt that no better use could be made of the money than to spend it on a trip that would improve mind, soul, and body all at the same time. Freight steamers with their low rates yet excellent service proved to us how desir able it would be to combine the utmost in relaxation and freedom from demands of society, with good fellowship with other travelers. So after a twelve day trip from Los Angeles harbor to Cristobal, Canal Zone, a three-day stay at Colon, and a three-day trip across the Caribbean, we found ourselves in the land of bananas and cocomuts, and were most warmly welcomed by the entire Hargis family.

It would be easy to begin to ramble on paper, same as we have done on land; but we will forbear. The entire island of Jamaica is wonderfully beautiful and interesting and there is almost no end to the scenes that absorb the attention of the newcomer. But for the purpose of this letter one trip alone will be outlined. On August 4 "Precious Plymouth," the missionary auto, was loaded up with necessities for camping, and Pastor Hargis and family started for a trip to several of the outlying

The Sabbath Recorder

Moore Light on Jamaica

Sabbath Recorder, Plainfield, N. J.

Dear Editor:

It would be a splendid thing if every one in homeland churches or at least a good number of them, could visit some foreign mission field and really get the spirit of such work, an insight into the problems, and a first hand acquaintance with results. We would be better workers at home for such an experience.

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points of interest. There is little level coun-
try; instead, there are innumerable wind-
row winding roads through scenes of novel
beauty. Our first stop was at Post Road,
where Mrs. Emily Smikle kept us in an active
awaiting the arrival of Brother Edwards,
who was on hand, too, but did not last long.
A brief worship meeting was held, followed
by a splendid inspirational sermon by Pastor
Hargis. He told of the tent services which
were held in the neighborhood, and that day
as no place was available and it was
impossible to hold the baptism service.
The crowd outside was smaller than be-
cause of the weather conditions; but it was
impressed that those in-
side were deeply impressed.
Next morning camp was broken and
everything loaded up for the trip home,
which we made by way of Montego Bay
and the north coast of the island, then cross-
ing to the south coast by way of Fern Gully,
with its enchanting and wonderful growth of
ferns, and finally to the hill tops and.
steep sides of the cultivated hillsides and valleys far
below. We reached home at Kingston late in the
evening, feeling that our seven days
trip had been wonderfully interesting from
the mission field worker's angle. Mrs.
Moore, the local leader, spent some hours
with Wakefield in their work and asked co-
operating in the neighborhood, eating man­
does and drinking water cocoanuts harvested
from the tall trees by a small boy who could
nearly equal a monkey in the way he could
get to the top in a few moments. In the
evening Mrs. Smikle and one or two others
came to the church booth where we sat and
listened to her interesting accounts of their
experiences in Christian work, till late in the
evening.
When we left Kingston we thought the
car was well loaded, but when loading up at
Post Road next morning we found our load
had increased greatly through the generosity
of friends who brought sugar cane, corn,
and even all kinds of equipment, and the many.
other things that folks think they have to
with them. Pastor Hargis is adept at find-
ing places for them, nothing getting them
turned on so they will stick.
Before we left we again had a profitable
talk with Mrs. Smikle and another friend
about church matters, and a brief worship
service was held at the church booth. A
brief visit was paid to a large, semi-
tent got a hint of what Jamaica might do in
the future. We reached home at Kingston late in
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study, Christian Endeavor, and vesper services.

The general conference of all the island workers, held in Kingston just after our arrival, was a fitting prelude to the field trips. This conference was an important one, as there were problems to be met and plans to be made for united and active field work. The conference was already well reported for the Rascords, but I feel like adding that it impressed us as being highly successful in attaining its objectives. It was well attended, spiritual, and harmonious. There seemed to be a desire to forget self and to unite in aggressive work for the Master. Plans were made for organization and field work that should accomplish much when put into effect. People seem ready and willing of God; they are being led to acknowledge Christ as supreme in their lives; they are turning from careless and sinful ways to paths of righteousness; they are ready and willing to cooperate with others in organized evangelistic efforts. The kind words of welcome we received everywhere and the courtesy shown us were far beyond anything we could expect, coming as strangers among them. Their enthusiasm in religious service, their well expressed testimonies and heartfelt statements of personal experience were impressive to us, and we felt that God, through his servants, is doing a great work in the hearts and lives of the people of Jamaica. Seventh Day Baptists have a wide and fertile field here. The remainder is addressed to pastors, adult workers and young people.

Dr. C. N. Hodge is leaving his work as editor of this department. The Young People's Board is sorry that he felt he could not continue, for we know he has done a good work. We wish him success in his new field.

Rev. Clifford Beebe is leaving his work as editor of this department. The Young People's Board is sorry that he felt he could not continue, for we know he has done a good work. We wish him success in his new field.

We said, "We love Jesus." We must prove it.

We said, "We want to be like Jesus." We must prove it.

We said, "We would stand for Christ and the Church." We must prove it.

Can we not hear Jesus saying to us: "Those things which ye have heard of me, and seen me do: have ye my works followeth me; if ye have my Word and believe not my works? Then will your vision be wider, your love deeper, your joy greater, and I will renew your strength."

"One's ideal is one's vision from the slope of the mountains of endeavor—each step of climbing widens the horizon, not in one only, but in all directions, while the vision inspires renewed effort."—From an article in a public school journal.

This brought to mind a splendid and helpful talk at Conference, in which we were told to "widen our horizons." You will want to read Professor Titworth's sermon and make it your own.

There are certain times each year when many of us make a special effort to set certain high ideals for ourselves, that we may "widen our horizons." As we attain those ideals we gain a wider vision and "press toward the mark for the prize of the high calling of God in Christ Jesus."

But this is not New Year's Day, or Christmas, or Thanksgiving, or even our birthday! What is it? It is a time to renew our ideals in church activities, and journey on, endeavoring to climb higher than ever before. It is the birth of a youth forward movement for all of us! Let us make it our own.

Perhaps you have been knocked down, or pulled out of your young people's society, or one of your church plans has failed. Think of this as another opportunity to widen your vision. If you are down and feel that you cannot climb on two feet, crawl on all four, but do not be a quitter. Climb and get a wider horizon.

"I can do all things through Christ which strengtheneth me."

Now is the time to do big things, many things, good things for Christ. We claim that we want to put Christ first. Do we? I wonder if we are not guilty of saying, "I am so busy with this or that," and being too busy to do one thing we want to do with Christ. We are not doing all we can for ourselves, and I am too tired to go to Sabbath school or help in the church." No doubt we thought that we were sincere when we gave our lives to Christ; if we meant what we said at that time, we should prove it. We should prove it by working in his Church and for his cause. We are to live and grow and climb in the Christian way.

THE SABBATH RECORDER

Young People's Work

MRS. MARJORIE J. BURDICK

1122 Seymour Avenue, Lansing, Mich.

Contributing Editor

PLAN EIGHT DEFINITE WORTH WHILE THINGS THIS YEAR

For Christ and the Church.

Sincerely yours,

THE YOUNG PEOPLE'S BOARD

MARJORIE J. BURDICK, President.
A SOUTHWESTERN ASSOCIATION PAPER

OPPORTUNITIES FOR PROMOTING THE SABBATH TRUTH IN INTERDENOMINATIONAL RELATIONSHIPS

BY RUTH JOY FITZ-RANDOLPH

We Seventh Day Baptists should try at all times to promote the Sabbath truth in our relations with people of other denominations. The first place for the young people to do this is at school. In many public schools the students have never heard of Seventh Day Baptists, and often class parties and picnics are planned to be held on Friday night or Sabbath. We should explain our reasons for not attending, and tell our beliefs on the Sabbath question. This will probably cause some of the students to study about it, and at least look up in the Bible to see if the denomination has a strong foundation.

Some of us probably attend meetings in churches of other denominations. Here we can find a chance for promoting the Sabbath truth. I found this to be true a few weeks ago. Since there is no Seventh Day Baptist church where I live, we go to church at Fouke every Sabbath. Meanwhile, I got in the habit of going to B. Y. P. U. Sunday nights because it is helpful to me, and also because the ladies of the community attend. A few weeks ago the lesson was about "Why We Keep Sunday." As usual, when I learned what the lesson was about I studied it very carefully. I was quite interested in seeing their reasons for keeping Sunday. I looked up all their arguments to see what they said. After studying this lesson I was convinced more firmly that I was right. I hunted up the leader of the meeting and told her that I couldn't take the part. I couldn't say that Sunday was the true Sabbath, as the lesson said; I didn't want to tell the other teachers what the Bible has to say about it. However, during the discussion on the lesson, I found an opportunity to tell my beliefs without causing objections. There are many times when we can stand up for our rights in other churches.

In social functions, as in school and other churches, we often find opportunities for promoting the Sabbath truth. Sometimes we can't go to a party on account of our Sabbath, we should always explain why we cannot go to the social function. At work, also, we should stand up for our Sabbath. This is hardest of all because in most cases there is more work on Sabbath than on the other days. Therefore, we can always explain why we won't work on Sabbath.

So in school, in churches of other denominations, in social functions, and at work, we should explain our Sabbath beliefs. We should always make the best of our opportunities for promoting the Sabbath truth in interdenominational relationships.

Texarkana, Ark.

THINK OF THIS

Millions of American voters who believe conscientiously that repeal or modification of prohibition will spell disaster for the American home cannot be "delivered" to any candidate who does not represent dry convictions.

The supporters of the prohibition law will be well advised if they direct all of their energies to electing dry congressmen; to prepare the defeat of the great wet conspiracy; to force the dry states to stand up for our denomination.

In this connection it is pertinent to ask a few vital questions:

1. What was the sinister motive which activated the two political parties in their attacks on prohibition?
2. Is it unjust to believe that a deliberate effort has been made by a small group of millionaires to divert the thinking of the nation from economic problems by raising a general outcry for the return of the legalized liquor traffic?
3. Is the enforcement of the prohibition law more hopeless than the enforcement of the smuggling laws, the liquor laws, or the laws against robbery, racketeering, and murder? If so, why does the government secure convictions from its prohibition cases that it cannot enforce in any other class of prosecutions?
4. Is it seriously proposed that the sale of liquor shall be placed in charge of corrupt political machines in wet industrial states by some system of so-called state control, with its certainty of enormous graft and the solidifying of a tyrannical and insatiable commercial-political organization?
THE SABBATH RECORDER

But love one day came where she sat,
And smiled in her cross row face.
And the angriest lines all melted away,
And a smile came in their place.

OUR LETTER EXCHANGE

DEAR MRS. GREENE: 
I thought I would tell you about my pleasant 
vacation.
I was at Aunt Genevieve's two months. 
August the eighth I came to Chicago to the 
"caboose" of a cattle train with my uncle 
Charlie Clarke who bought and sold cattle. 
I thought it fun, but I didn't really en 
joy the whole journey.
I was wondering when I would hear about 
those boxing gloves again. I knew you boys 
would have great fun with them. I saw you 
and Warren that night at Conference of 
which you speak and I was very proud of 
you both. I am sure your parents will be. 
There are always take pleasure in taking you to 
places.
We could not go to the Angelica fair this 
year as we did not get home until the day 
before Labor Day. We went to Almond 
after Conference, visiting friends in 
Keez ville and Brookfield, N. Y. We were too 
tired the next day to see the celebration at 
Almond, but I know it must have been very 

fine.
I too, hope that many more of the children 
will tell us through the RECORDER about their 
vacation experiences. With you and I both 
to urge them we ought to meet with some 
good results, I hope.
After you have been going to school awhile 
you must write again and tell me about some 
of your experiences or how about it? 

Sincerely your friend,
MIZPAH S. GREENE.

THE SABBATH RECORDER

B. U. Chang is an old Grace School student. 
He has a fine position in the 
Municipal Health Department of Shanghai. 
One day he came out to Grace School and said to 
Mr. Davis (Mr. Crofoot, Miss Burdick, Mr. Angell and Miss 
West). "I want to invest my life where I'll get more 
dividends than I do now. Can you give me some 
information about Grace School?" There 
was a position available. Mr. Crofoot has 
been the center of several problems, but dur 
ing the war last winter, he was on hand to 
serve in any possible way. Especially was he 
of help in the religious work. Miss West 
says that he never begged relief from any 
task or duty.

There are other men and women like this 
who are products of Grace Schools, and who, 
incidentally, have in their lives the 
impact of the lives of Mr. and Mrs. Crofoot, 
Miss Burdick, Mr. Angell and Mrs. West, and Mr. and Mrs. David. 
You ask, "With such people as that in our 
denomination, why do we not open our 
mission affairs to them?" It is a proper 
question. And no one is more anxious to do 
this than our missionaries. But—not one of 
you young people, but many of you are taking 
his steps, whom you have carried in 
your arms these many months, would say to him 
"Now you can walk on your own feet." I'll carry 
you no farther." No. You still ex 
pect to carry him a great deal. And years 
afterward, you must still help him across the 
street.

The Seventh Day Baptist denomina 
tion in China is young against a background 
of four thousand years.

Some years ago a speaker at Conference 
said that many of our young people 
dedicated their lives to extending the kingdom 
of God. In almost no time the platform 
and the space in front of the platform were filled 
with young people. The speaker swamped 
Why? Because the idea of ex 
tending the influence of such a worthwhile 
things is the joy of many of our 
young people. I have not dared to outline the 
needs, the possibilities, or even the difficulties 
of the China field to our young people. They 
are older men and women becoming Seventh Day Baptist missionaries. Retrench 
ments, withdrawals, curtailments have no part 
in their minds. 
I know that we must be practical — but there 
is the other day. I was in the
shop of an Adventist barber. During our conversation I asked how much he gave for missions and how much cents per week per member," he replied. "Yes," I said, "that is a part of your tithe, of course. "Oh, no," he said, "It is extra to the tithe." "But that must be considerable of a burden, isn't it?" "No," he said, "You see, we are sort of interested in the Lord's work."

If we step on the gas in a modern motor car, it doesn't suddenly charge forward; it must go. There is power, excess power, under the hood. At Pentecost the disciples could not help but preach; they had to be missionaries. There was power, excess Power, that had come into them.

The Seventh Day Baptist denomination is one with a noble history. Our attitude today determines our future history. Life in any line—in a denomination—is manifested by reaching out. Not the least reward of this reaching out is the light that comes into the eyes of those that believe and follow Jesus.


The semi-annual meeting of the churches of the Western Association will be held at Little Genesea, N. Y., October 21, 22, 1932.

An interesting and interest awakening bit of information has been done by the local committee, and the tentative program has been forwarded to the office by the association's corresponding secretary, Mrs. Edna B. Sanford.

Friday Night

Young people's service—Mrs. Edna B. Sanford Devotional and conference—Pastor Harley D. Sutton

Sermon—Rev. Walter L. Green

The New Order of Worship—Pastor Sutton

Music in charge of Mrs. Sanford

Sanford—Van Horn

(Children's service in Library Hall, led by Mrs. Ray Polan)

Sabbath Afternoon

Part I. Welcome to Rev. Emmett H. Bottoms

Sermon—Rev. Emmett H. Bottoms

(Children's service in Hall)

Part II. Young People's Hour

Program Managed by Students in the Theological Seminary

Night After Sabbath

Part I. Sacred concert—arranged by Dr. Alfred E. Whitford

Part II.—Sermon—Rev. A. Clyde Ehret

A GOOD LETTER FROM CHINA

DEAR FRIENDS:

It is time for us to be sending our way down the mountain and toward welcome work once more. The Girls' School opens on the coming Tuesday and the Boys' School on September twelfth. There seems to be a good deal of teaching needing to be done, and we expect to be very busy.

Mr. Chang thought there might be no senior high school, third class, but the last report was that there would be, as boys have registered for it. The registration for the Girls' School is large.

You see, no matter what you may hear or read of war and Lamenation, we are convinced that the "Jesus Way" of life would forbid the possibility of such carnage and destruction, had the world really been living it. Moreover they turn more and more from the personal by living Christians to the life lived by Christ.

You will have seen from the reports, that the Shanghaidi Churches added to their membership substantially after the war. Indeed, after the Conference reports were closed, we baptized and received into the church fifteen more individuals.

We miss Miss Burdick, and Doctor and Mrs. Thorngate with their family, but their furloughs were needed, and were overdue. We need a change from the strenuous climatic conditions found here, as well as the trying experiences incident to work in a country still afflicted with many forms of insidious disease and unsanitary conditions.

This leads us to remark that after a delightful summer's vacation in these bamboo-covered hills, we have made up in large degree for the strenuous furlough of 1931, and go back to our work refreshed.

Sincerely yours,

H. EUGENE AND MARY R. DAVIS

Mokonsian, China,

September 4, 1932.

O U R P U L I T I T

R E L I G I O N A N D L I F E A D J U S T M E N T S

(Conference sermon, preached at Adams Center, N. Y. August 22, 1932)

BY PRESIDENT BOOTH C. DAVIS

(Continued from last week)

III. Brotherhood and spiritual insights are the fruits of the understanding which God gives.

Man has sometimes been called a "social animal." Yet no being on this earth has furnished so contradictory a history of love and hate, of pity and persecution, of alliance and war, as has man. One of the hardest things for him to learn is that self and clan, the tribe and the race are all to be federated into a universal brotherhood through understandings which God alone can give to man by processes of enlightenment, education, fraternity, and religion.

The theories of Darwin, Huxley, and Spencer, propounded a half or three quarters of a century ago, namely, that progress is through the "struggle for existence" and the "survival of the fittest" have blinded many men's minds, as any half truth may do, to the deeper and more fundamental truths of human progress through religion. Hear what Jesus said when he proclaimed a new dispensation—"The triumph of the spiritual over the physical:

"Do unto others as you would that men should do unto you."

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them especially who persecute you." "He that loveth not abideth in the light."

"Blessed are the meek for they shall inherit the earth.

"Blessed are the merciful for they shall obtain mercy."

"Blessed are the peacemakers for they shall be called the children of God."

These sentiments of religion do not come from "brute-ology." They are not born of the animal struggle for existence or the survival of the physically strong. They come alone from the Divine, and men who have had their eyes on the ground have never understood them.

Such men could see a physical battle; they could see the best fighter win (if in a sphere above naked force or brutecraft, it was intelligently directed by self-interest and self-seeking), but they have not looked to a source of understanding that is not red-fanged, or is not dominated by soulless selfishness.

Jesus Christ put human life on a higher plane. In the place of the "struggle for existence," which is true only in a sphere below the spiritual, from the realm of the animal, he propounded an understanding and philosophy of life which substitutes for the "struggle for existence" the more noble formula—the Christian formula, "the struggle for the life of others." Only God can give that formula; only religion can understand it.

It is not strange that those who have lost sight of Christ have lost their bearings, have floundered on the ground, and have missed the higher understandings of religion, which come from God.

Out of this Christian motto, "the struggle for the life of others," must come the brotherhood and the spiritual insights of which I am speaking. From it has come the spirit of missions copied in America, and in the smaller scale in China; it is the Christian formula, the Christ of the physically strong. They come alone from the Divine, and men who have had their eyes on the ground have never understood them.
through understanding, and their effects and implications for society and for individuals.

Enlightenment has multiplied his race in numbers, enlarged his sphere of refined enjoyment, developed political and social institutions, produced fraternal organizations, both national and international, raised a protest against war, proposed a court of international justice, and called for a world brotherhood.

But intelligence, understanding, and adjustment reach their highest culmination in the Christian religion where the "struggle for existence" and "the survival of the fittest" yield to "the struggle for the life of others," and climax in the spiritual insights and the fraternal love revealed in the life and teachings of Jesus Christ.

It is this adjustment which intellectual understanding, supplemented by religious understanding, gives to storm-tossed men and women on the sea of life, that I covet for you today, my friends, and for all God's children everywhere.

May God grant it richly in his infinite love and grace. Amen.

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

The Christian Endeavor society held a "hot dog" roast at Camp Collings Sunday afternoon, September 25. A good time was enjoyed by all. New officers were elected and we are starting our fall program with enthusiasm.

The Junior Christian Endeavor, which has recessed through the summer, will begin regular meetings on the first of October.

Several cars went from Ashaway to the New England annual meeting held in Waterford, Sept. 2-5. The meeting was ill attended and a fine spirit in the meetings. Stirring messages were the order of the day.

From Correspondence.

WELTON PICNIC

The picnic was not at Welton but at Riverside Park, Janesville, Wis. The picnickers were old Weltonites, and sixty were present.

Last year there were eighty-five.

After a hearty dinner in the shade of beautiful trees, it was enjoyed by all.

Several cars went from Ashaway to the Welton picnic.

PROGRAM

The Christian Endeavor held a very successful outing in the park. The band played and the water was warm enough for swimming and boating.

The following children were chosen:

Clara Clark, president.

Ethel Babcock, vice-president.

Marjorie Babcock, secretary.

R. R. Davis, treasurer.

The committee is in charge.

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From Correspondence.

FOUKE, ARK.

We were made to rejoice on a recent Sabbath when three members of the Intermediate society left the church for the last time to become members of the Young Men's society. On the afternoon of the following Sabbath a large company gathered on the banks of Mill Creek, and a beautiful and impressive ordination as Pastor Severed led the candidates, one by one, into the sparkling water there to be buried with Christ in baptism and raised to newness of life. We are looking forward with great pleasure to the promised visit, in the near future, of the corresponding secretary of the American Sabbath Tract Society.

From Correspondence.

LONDON, ENG.

"Our Mission Press has sold nearly 15,000 copies... Tales from the East." They are sold by colporteurs. We have one man who is an expert who sells an average of 300 every week. He sold 1,251 in January. Another brother in Glasgow sells on an average of 200 each week. We have several others who sell various quantities. Our books have been sold as far north as Aberdeen in Scotland and as far south as Penzance in Cornwall... the colporteur has 30 per cent commission.

... We are going to prepare good tract on the Sabbath question next. The proposed title of the Sabbath tract is 'The Lord of the Sabbath and His Claims. Besides our Sabbath Tract Hall we now hold meetings about twice a week on week nights. We have given a lantern lecture on 'Rome: The Capital of Cæsars and Popes.... This is only one of several fine sets of lantern slides which I bought recently for our mission work... The profits of the Mission Press remain in the church... We gave all my time to the Mill Yard Church recently, and our membership is growing gradually."

From Correspondence received by Mr. and Mrs. Wm. Rogers.

AMSTERDAM, HOLLAND

We have no women's missionary society here as there are no church societies. We have, however, for this and we decided to raise money by means of a fancy fair. We made many nice things. Every Wednesday night under the leadership of Pastor Van Horn. who will sing. There were many other events such as a dance and a fair. These events were all very successful.

From Correspondence.

DE RUYTER, N. Y.

A trip to the Thousand Islands, N. Y., was planned for Monday after the General Conference. I had the privilege of taking this trip every year and it is very beautiful. Although there were some white clouds in the sky, the sun shone very brightly. There were about eighty-five people in the party, all of whom had attended the Conference. We sailed at 10.15 a.m. and were not at all rough, and a soft refreshing breeze was blowing steadily from the water. There were two musicians playing a saxophone and a guitar to entertain the guests, but the noise of the engines of the yacht and the water was louder than the music. As we went on we could see big and small islands here and there. These islands of various sizes and shapes were covered with tall green trees and rugged grass. Many of the islands are private property and recently many beautiful homes have been constructed. Some of the islands I understood are artificial. One island I recall vividly was built by a wealthy man for his wife, because she could not find any island to suit her. The announcer on the boat told us about the owners in a very interesting way. One he told about was owned by six millionaires and the island was wondered.

We had two twenty-minute stops on the way. The first stop was Rockport, Canada.
The Sanctity of Marriage.

Most of the people landed to get souvenirs and eat. There was quite a waste. The next stop was Boldt Castle, a magnificent stone castle and was built by Mr. W. C. Bond for his wife, but it is left unfinished on account of her death. Since that was only a twenty-minute stop I did not see the whole thing. However, I could get a fair idea of its magnificence and luxuriousness. I felt sorry that this castle could not have been completed, and that the two million dollars spent on it was just a waste.

Toward the latter part of the trip the water became pretty rough, there was quite a breeze, and clouds gathered in the sky. At the end of the trip the whole scene was very beautiful with their nice lawns and pretty homes, including the two stops. Though the time was short, we could get a very good view of the wonders of the Thousand Islands in the St. Lawrence River.

W. Stephen Wang

HEROES, YESTERDAY AND TODAY

By HARLEY D. BOND

(Southeastern Association, Middle Island, W. Va., June 30-July 3, 1932)

Today brings us to the fifty-eighth session of the Southeastern Association of the Seventh Day Baptist denomination. Does this have any meaning for us? To me it means that back of us is a history, that before us lies a future, that we are making history. What will that history be like?

We commonly think of a hero as some one who has performed some special duty, something a little out of the ordinary, for which he is rewarded. Hero worship is a part of us, just as much as is religion. Hero worship has really become the religion of certain nationalities. We are all proud of our ancestry, and justly so. It means that we come from no mean stock and that there are potentialities in us for greater things. The Bible commands us to respect our fathers and mothers, and heroes.

This year is of special significance to Americans. It marks the bicentennial celebration of the Father of his Country. During this celebration more trees have been planted and more monuments erected, more details of history have been recalled, and more honor paid to a man than ever before. And to what avail?

The Seventh Day Baptist history of Europe and America has been fraught with conflict. This conflict has not always taken the form of personal combat, but rather of misunderstanding, sacrifice, and persecution. We need no further back than the history of the Sabbath in America to find laws made which tend to discredit the denomination, to find preachers and laymen who were compelled, because of the general feeling against such a denomination, to withdraw and in the end of such persecution there arose men and women more desirous than ever of preaching the Sabbath doctrine and true Christianity. Men like Uncle Samuel Davis, A. H. Lewis, John L. Huffman, Theodore L. Gardiner, and others have been heroes in the promotion of the Sabbath in America. And what do we owe these heroes of our denomination rather than factors in its overthrow.

God worketh all things through man. In our changing world we are more convinced of this than when we were children. Each of us is a cog in the great wheel which does its will. If the cogs slip or break, the wheel will not function properly. Thus it might be well to say with the poet:

For while God gave the skill
Is a cog in the great wheel
And does his best.

When any master holds twixt hand and chin
A violin of mine he will be glad,
That Stradivari lived, made violins,
And made them of the best.

For while God gave the skill
I gave him instruments to play upon,
God using me to help him,
He could not make Antonio Stradivari's violins
Without my help.

God accomplishes his ends by human means wherever possible. Let us not fail in what he expects of us. In the battle line reserve forces are ever ready to take the place of fallen combatants. If they do not meet the test, the battle is lost. We are the potential heroes of tomorrow, and history will tell whether or not we have kept the faith.

The best thing in the world is to live above it.—Baptist.
### The Denominational Program

Your dollar given through the Onward Movement will be divided as follows for the Conference year 1932-1933:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$0.4777</td>
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<tr>
<td>Tract Society</td>
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<td><strong>Total</strong></td>
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</table>

Prayer is not a kind of magic by which we compel God to do as we desire, but it is an open channel through which our desires reach him and also through which he can more fully and helpfully reach us. It is as natural and necessary as a child's speech to its father, and all objections beat against it in vain.

—Presbyterian Banner.