On December 15, 1878, he was married to Delia Hines. To them were born nine children.

Some forty years ago he united with the Verona Seventh Day Baptist Church, a convert to the Sabbath. Later, feeling the necessity of working on the Sabbath (as he thought), he had his name dropped from the membership roll, though he continued his support to the church. Some months ago he came into a joyful experience with Christ, had his name restored, and felt very happy in the new relationship.

He is survived by his wife and by three children.

The funeral was held from the church, August 25, 1936, conducted by his pastor, Rev. A. L. Davis. Burial was made in Grove Cemetery.

A. L. D.

The Sabbath Recorder
Vol. 121
SEPTEMBER 28, 1936
No. 7

The Sabbath Recorder

Rev. Clayton A. Burdick—twenty-seven years pastor of the Pawcatuck Seventh Day Baptist Church, Westerly, R. L. died of pneumonia in Providence, R. L. hospital, Wednesday, September 16, after a long illness.

MARRIAGES

Brook-Langworthy.—Married at the home of John Langworthy, father of the bride, Adams Center, the evening of September 5, 1936, Mr. Harold Brook and Miss Hazel E. Langworthy, both of Petersburgh, N. Y. A former pastor of the bride, Rev. E. A. Witter, performed the marriage service. The future home will be in Petersburgh, N. Y.


Craw-McWilliam.—At Starved Rock State Park, La Salle, Ill., on July 19, 1936, occurred the wedding of Miss Elmina Josephine McWilliam, daughter of Mr. and Mrs. J. E. McWilliam of Milton, Wis., and Mr. James Craw, Jr., son of Mr. and Mrs. James Craw, Sr., of Monmouth, Ill. Rev. J. F. Randolph of Milton Junction, Wis., officiated.

Davis-Franklin.—At the home of the bride’s parents, Mr. and Mrs. H. Arthur Franklin, Rome, N. Y., August 11, 1936, Mr. Arnold A. Davis of Battle Creek, Mich., and Miss Harriet L. Franklin. The groom’s father, Rev. Wilbur Davis, was assisted in the ceremony by the bride’s pastor, Rev. A. L. Davis. The new home will be in Battle Creek.

Sutton-Tate.—At the Seventh Day Baptist parsonage, Salem, W. Va., August 29, 1936, by Rev. Geo. B. Shaw, Brady Sutton, Jr., of Blandville, W. Va., and Mary N. Tate of Smithberg, W. Va.

OBITUARY

Crandall.—Leonora G. Wood Crandall, daughter of Benjamin F. and Eliza A. Boyce Wood, was married to Sherman G. Crandall, in Battle Creek, Mich., August 25, 1936. by Rev. A. L. Davis. Burial was made in Grove Cemetery.

Craw.—Benjamin R., of Wasco, Calif.; Florence E., who since resided. To them were born four children:

Funeral services were conducted from her late home in Independence, W. Va., on July 22, 1846, by the bride’s pastor, Rev. Geo. B. Shaw officiating.

A’IE.—At the Seventh Day Baptist parsonage, Salem, W. Va., September 2, 1936, Rev. E. A. Witter officiating. All of Salem, W. Va.

Tiptworth.—Alfred A. Tiptworth, born December 4, 1852, died August 15, 1936. (A more extended obituary elsewhere in this issue.)

"God loves us, not because we are good, but that he may make us better."

It is just as impossible to make an unrighteous person a Christian by law as it is to square a circle.—Liberty.

RECODER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for parents who have raised at least one child; half cent per word for each additional insertion.

Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, $1.00 postpaid. Sabbath Recorder, Plainfield, N. J.

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O. B. T.
The Sabbath Recorder

A SEVENTH DAY BAPTIST BI-WEEKLY
Published by the American Sabbath Tract Society, Plainfield, N. J.

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THEODORE L. GARDINER, D. D., Editor Emeritus
HERBERT C. VAN HORN, D. D., Editor
L. H. NORTH, Business Manager
CONTRIBUTING EDITORS
William L. Bardick, Mrs. Orville R. Bond, Mrs. Walter L. Greene, Mrs. R. W. Hatt
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Faithfulness Rewarded

"If a man is going to believe something, he has got to believe it." These words were spoken by his boss to one who not long ago acquired the Sabbath Recorder, and has centered in its faithful observance. He recently became a member of a Seventh Day Baptist church. Formerly he was a Catholic, and is a Baptist, loyal to his convictions. For some time he was employed as a railroad man. The men worked in two shifts with four days each week; his week had the Sabbath as one of its days. My friend sought to get an exchange of shifts but was disappointed. The loss of a day out of four was serious to a man with a family of five to support. He says, "But my mind was made up to plunge, as Esther's was," for "God is able to do mighty things for us."

After starting out to work the next night as they had done away their tools and were leaving the house and he was leaving with depresed

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The

Faithfulness Rewarded

spirit, he was called by the foreman and his assistant, who were accompanied by another assistant, a foreman, "Who will change with you." "Thank God," the good friend writes, "He had touched a man's heart to change his ways. I went the way home so happy, and my wife and I both rejoiced over it.

But that work did not always last. In the increasingly deprecating years the friend came to a W.P.A. job, with its various forms of labor on the county roads, during the past eight months. Here the men had to labor eight days every two weeks. A part of his letter follows:

Every job I go on I try to work hard to please my employer, because I know that God would have us do. I was not so before conversion. You see, that's a real test. Well, I am a Sabbath truth and has been faithfulness rewarded.

One night as they were working for it and had the Sabbath and told me he had spoken to Mr. —. He said if I had a chance within the period to make my whole time without working for it, I would not be said he would send in my whole time without working for it. Some time later on an occasion of three successive days of lost time because of rain our friend asked the foreman if this would make so much difference as to necessitate his working on the Sabbath of the week.

Oh, how weak I become at times. It just seems that I will get from what God has done for me in the past. Well, here is what he said to me: "Young man, don't you worry about that; you are one hundred per cent. We will take care of you."

We will take care of you, but that others can see Jesus in me. I mean to live for him.

We may well thank God for this testimony. We doubt not it could essentially be repeated in many other lives. Sabbath keeping and working are engaged in the whole heart and life-ready to make sacrifices and meet all kinds of character tests. Yes, "If a man is going to believe something, he has got to believe it"—believe it deeply and sincerely enough to let it show out in all times and of his life.

E. Stanley Jones

Dr. E. Stanley Jones, of the world famous mission-evangelist of India, arrived in New York on the "S. S. Queen Mary," Monday, September 7, to lead the National Preaching Mission of the year. He was on a visit to the United States, during which it will seek to arouse and deepen the spiritual interest and love of America.

Believing that Doctor Jones is the outstanding leader for this purpose, the Federal Council of Churches of Christ in America, which is conducting the mission, arranged for his radio from the time he had arrived period. Heading a group of fifty-three nationally and internationally known clergymen, laymen, and women who have volunteered their services for the mission, Doctor Jones will speak in each of the twenty-five major centers of population to be visited in twelve weeks between September 13 and December 6.

More About Conference

Our space was so crowded, in this issue of the SABBATH RECORDER that the report of Conference was interrupted. This may have been an advantage, but it may have been a disappointment to many. For increasingly, we believe, readers of the RECORDER are interested in the reports of such meetings.

Meals were not served as usual at Conference, but the delegates and visitors went to hotel restaurants and the like for places. Everyone seemed well satisfied with this plan and good meals and service were had. There were a few complaints, but we notified the manager and family groups on many occasions. There seemed to be two specially good reasons in favor of this kind of service at Conference, namely, the cost and the fact that the meals were served in order to serve meals or wash dishes, and no deficit to be added to the cost of the

THE SABBATH RECORDER

leaders and the masses in these countries. He counts among his personal friends Mahatma Gandhi, Dr. Rabindranath Tagore, the Indian poet in whose school he has spent several months studying India's culture and religion and many other leaders of Indian thought and life.

Books from his pen have been among the dozen religious best sellers published since the beginning of the calendar year. These books have been translated into many languages. The most famous are "The Christ of the Indian Road," "Christ and the Round Table," "The Christ of the Mount," "The Christ of Every Road," and "Christ's Alternative to Communism." His most recent book, just coming from press, is "Victorius Living." Several radio broadcasts in which Doctor Jones will speak have been arranged in connection with the Preaching Mission. Our readers should watch the various programs published in the paper, thrifty and the country and hear this gifted and consecrated man of God. Whether permitted or not to hear him, we are all interested in the mission upon which he comes and should all do whatever and all we can to promote and make successful the work of the "Preaching Mission" in America.

THE SABBATH RECORDER
Few realize how much hard work was put into the music of Conference by Professor Harold Stullman, who directed and those who assisted him in the choir and other numbers. Rehearsals all had to be done between sessions. There was no showy music, with all except those who were the leader, Paul Kuentz, of an exceptionally helpful nature and of spiritual character. The special numbers,—by the Salem and Mill Yard, and the Alfords—twins from Milton Junction, and various other combinations, local and from abroad,—were all good and much appreciated.

The young people stood by nobly and were in helpful and pleasing evidence everywhere. On their own and other parts of the Conference program and their rallies and meetings after and before sessions there were of high type. These activities will be reported by one of them, we hope.

There was no mistake made in taking the 1936 Conference to Boulder, bringing inspiration, as it did, to large groups of young people and lone Sabbath keepers and to young leaders who never before had been in the privilege of being in such a meeting. This fine outpost church has been encouraged and its position in the city strengthened by the coming of the Conference with its people and leaders from the East and West.

SABBATH WORSHIP

About one hundred fifty were present at the communion service preceding the worship service. Rev. Eli F. Loofbord of Lost Creek, W. Va., assisted by the attending deacons of the churches represented, administered the ordinance of the Lord's Supper, and many partook. It was a blessed and helpful service.

Doubtless many were present who do not have regular opportunity for this memorial and fellowship service.

At ten-thirty a morning worship was conducted by Pastor Coon assisted by Rev. John I. Easterly, pastor of the Seventh Day Baptist Church of Haileiaburg, Calif. The message was brought by Rev. Loyal F. Hurley. It was a soul-stirring message—more than one can report—and challenged us all to go home and accept the offer the Lord makes us and use the gifts that already are ours. We hope to persuade him to write out this message in print.

The program of the young people Sabbath afternoon, with other activities, will be reported by them and the papers will appear in due time in our people's Department. Maxine Armstrong presided, and Wilna Bong conducted a discussion period, with greetings from themselves. They are both of Alfred, N. Y.

SABBATH SCHOOL BOARD

No work is more fundamental to Christian growth and training for present and future service than that promoted by our Sabbath School Board. The formal program of the Board was presented by Rev. John F. Ran- dolph of Milton Junction, Wis., president of the board, who presided. Attention was called to the mimeographed sheets, and Rev. Erlo Sutton was presented to give an address on "Christian Education and Citizenship." Much is done and spent he asserted, to train in mathematics, sciences, and economics, while all too little attention is paid to teaching religion, at the same time when people are saddened by illnesses, and conditions that embarrass and discour- age, they turn to religion for assurance. A great part of our task is to find ourselves.

A splendid address was brought by Otto Mayer of the International Council of Religious Education on "Christian Education in a Changing World." Emphasis was laid upon the need of doing more than ever before, greater than the work already done. And Christian education is to meet the needs of a new day. It will not be enough merely to oil or speed up old machinery. Prepared, unemployed youth will not wait for something to turn up. The youth of Italy, Germany, and Japan illustrate this. America cannot afford to let her youth lose their faith and hope. A new definition of our objectives is needed. We must make this a friendly age. Friendliness is possible in an atmosphere of faith in the Lord's promise of the coming and friendship at Easter, only. We must discuss what Jesus actually taught, and be satisfied in our teaching not with abstractions but with realities. Religious education must make people conscious participants in the great task of the kingdom we are seeking to build.

As Christians it is our business to point out what is happening to personalities. "You cannot change your self." "Nationalism," Doctor Mayer said, is fast becoming "man's other religion." "War," he continued, "is a Christian problem, and youth are in the thick of it."

We must break the vicious circle of fear, suspicion, hatred, destruction, by getting a new attitude of mind. We must overcome our great defect in religious education—well wishing—our easy, ineffective way of teaching, which is not always effective. We must be objective in our teaching, that which shall be effectual in the great kingdom task, and give learners opportunities of participation.

WOMEN AT CONFERENCE

On Friday afternoon of Conference, the women were invited to the home of Mrs. W. H. Munsey; at this meeting Mrs. Loofbord presided. After Dr. Kerger's address the discussions described their various activities and discussed means of interesting and using the younger women in church work. Mrs. E. M. Holston read interesting extracts from a letter recently received from Mrs. Hargis. The meeting served and enjoyed an enjoyable social hour followed.

The formal program of the Woman's Board on Sabbath night was preceded by a worship service conducted by Rev. E. M. Holston. Dr. Walter Hancock led in prayer, and after the anthem, "The Lord is the strength of my life," of whom shall I be afraid," Mr. Holston read John 10: 1-16 and John 21: 21, 22, and discussed different authorities for moral conduct, as (1) self; (2) faith; (3) commandments, and (4) tradition and should be the impelling force. Love is the greatest power in the world, and Jesus invites us to the greatest experience in life—to follow him because we love him.

Mrs. Eli F. Loofbord, president of the Woman's Board, presided at the woman's program and read the report of the board. After a solo by Miss Ruth Sarah Davis of Salem, Mrs. Loofbord introduced Mrs. Gertrude M. Stilley of St. Louis, who gave a splendid address in the Sabbath and the Lean Years in a thought-provoking address. This concluded the evening program.

SUNDAY PROGRAM

Two strong addresses were given Sunday morning—one by Rev. A. F. Ragatz, D. D., of Denver, secretary of the American Bible Society, and Rev. James L. Skaggs, by Dr. Corliss F. Randolph. Doctor Skaggs was suddenly called away by the serious illness of his brother in Missouri.

Doctor Ragatz's address was much appreciated by many. He said, "Within the last few years we have a full of information and we feel well informed. We were led to see how the American Bible Society is our servant and helper. Since it was organized in 1868, it has not made to report any detail of this excellent address. Doctor Skaggs' address, "Does the Christian Church Want World Peace?" was a carefully prepared paper bringing before us the prominence of the war, and yet peace by many of the leading denominations. "I believe," he said, "that our churches are also standing solidly behind the sentiment against war. All differences should not be again sent to fight on foreign soil."

In the afternoon Miss Ruth Norwood of Alfred spoke on "Youth Prepares for Citizenship;" Professor W. Ray Roed of River- side on "Temperance or Taverns?" and Presi- dent J. Nelson Norwood on "Party vs. Pa- triotism." Miss Norwood suggested as steps to be taken in youth preparation: (1) trained
intelligence, (2) information in fact, (3) enthusiasm, (4) social mindedness, and (5) tolerance and consideration.

Doctor Norwood spoke without manuscript. After defining "party" and "patriotism," he said the real issue is not war, liquor, Townsend plan, "share the wealth," the Constitution, sound money, administration, or civil service. The issue is rather from a party point of view: (1) Who shall control government and patronage for the next four years? (2) How shall forces of integration and social control succeed in place of individualism, initiative, and independence? The historical approach to existing conditions was reviewed. For one hundred years we have been heading toward present conditions. Note the case of railroads, trusts, food inspection, schools, banks, and labor unions. The same road into Va., In the devotional service preparatory for the meeting, Dr. Harry Emerson Fosdick, pastor of the Riverside Church, New York, and president of the Missionary Society, is back home from the Rockefeller Hospital, Boston. From a major operation he is reported as recovering nicely, though slowly. The best of medical and surgical care has been had. He is glad to hear so favorably from him, but join with the doctors in the advice—to go slow on getting back to work. The orders are not to work in September, and after that be careful.

For nearly fifty years Brother Burdick has been in the active ministry—yes, active. It has been able to do a vast amount of valuable work, with never a lay-off for sickness before—a wonderful record, of which one might justly be proud, and for which we are deeply thankful. We pray he may be fully restored and spared yet for years of counsel and service.

News Items

As the nation's boys and girls returned to school there were a few conspicuous absences because of refusal to salute the flag. In a number of states, "salute the flag" cases are arising in the courts, and the decisions will go far to give us new definitions of the extent of religious liberty.

In California, nine-year-old Charlotte Gabriel remained at home from Sacramento schools. The girl is a member of Jehovah's Witnesses, whose beliefs are such that they are forbidden to salute the flag. The father of the child is a Jehovah's Witness himself. If the school, while the authorities say they will dismiss her if she fails to salute the flag. The child has been sent to school.

In Salt Hick and Springfield Townships, near Uniontown, Pa., three young members of Jehovah's Witnesses were barred from public school by the authorities and a court case is pending.

The week's news contained new evidence that the Bible is a popular book. The Book of the Month Club, which selects titles of prominent books, announces that in October it will distribute the Bible as a "book dividend" to all its members. It is a special edition carrying the subtitle, "Designed to Be Read as Living Literature," arranged and edited by Robert Earle and Eugene作文. It is printed in poetry, drama as drama, prose as prose, letters as letters. Punctuation and spelling are said to be "modernized" and certain passages are omitted.

Churches were fulfilled for the opening of the Preaching Mission in Albany, Buffalo, and Rochester. Those sponsoring the meeting felt greatly encouraged. Young people's meetings were full. Two hundred twenty-five ministers within a radius of seventy-five miles of Albany came to hear Dr. E. Stanley Jones speak. This included clergymen from Vermont as well as New York. Capacity crowds were reported in outlying churches where special speakers of the mission were heard.

All the speakers mentioned the point that with the growth of a real love for Christ, there comes a spirit of tolerance, a lessening of the emphasis on minor points of difference and on petty personal things. Doctor Jones said that the coming of the kingdom of God on earth is a breaking down of all divisions. In addressing the ministers, Doctor Jones emphasized that the "way to live victoriously is to forget self." The man who begins to think about self, about his own welfare, cannot begin to extend self. Concentrate on Christ as your ideal, the doctor told the ministers.

The whole social order, Doctor Whale, another Preaching Mission speaker, declared is wrong, because it won't square with Christ's revelation. At Buffalo Doctor Jones declared the great problem is to bring the two together, so as to have a unity of life. "I believe," he said, "that the kingdom of God has a wonderful individual group, Doctor Jones believes most to get into that kingdom we have to be born again. We must undergo a new spiritual birth.

Detailed reports have been received in the United States of meetings held in Europe by the Universal Christian Council of Life and Work, which plans to invite the churches at Oxford, England, July 12-26, 1937. It is expected that all of the churches of Christendom, except the Roman Catholic, will be represented. The Anglican bishop of Canterbury will be the chairman. The World Conference will take up five main themes: Theocratic community; the church and the state; and the economic order; the church and education; and the church and internationalism.

Dr. Harry Emerson Fosdick, minister of the Riverside Church in New York, has invited a group of religious leaders to meet in his church to consider how best to put before the world the suffering refugees from Germany. The conference will be held in October. In inviting the group, Doctor Fosdick said: "The most fateful events of our day for the future of the Christian Church are those taking place in Germany." How much voice, how much power, has youth in the church? Seven hundred fifty Methodist youth gathered at Berea, Ky., in the second national conference of the year of that body, and grappled with the question of youth's relation to the church.

The young people spoke plainly to the Board of Education of the denomination, saying they had been "unjustifiably and arbitrarily deprived" of two leaders in the persons of Dr. Blair Kirkpatrick and Rev.
The youth adopted a statement saying that powerful forces were at work trying still to liberalize the voices in the church. They also asked for more representation in the councils of the denomination.

For a time there was a "cessation movement" in the conference, but this came to an end when assurances were received from the leadership that they would support the young people's program of social idealism and social action. There is much talk about youth in church circles, but when church youth puts its ideals into action, it is sometimes disconcerting to the elders.

(From N. C. J. C. News Service.)

In the passing of Edmund B. Chaffee, editor of the Presbyterian Tribune and for years director of Labor Temple, New York City, not only the Presbyterians but all Christians have lost a great leader and friend.

Death met Doctor Chaffee suddenly as he began an address at St. Paul's School on the night of April 21 at the Minnesota State Conference of Social Workers. He was less than fifty years of age and to all appearances in vigorous health, though he himself without stint to an arduous and far-flung ministry. He was one of the most vigorous ministers and writers and socially progressive liberal leaders of our day. He was well known in many fields, respected for convictions, and honored and loved for his gentle spirit and sympathetic attitudes. He believed religion was to be lived, and that the Beatitudes and Ten Commandments were meant to be practiced.

Here in Plainfield we still remember the splendor of one of our seminars by Doctor Chaffee, two or three years ago. The Recorder editor deeply mourns the going of this true friend.

CONFERENCE PRESIDENT'S CORNER

Our present Conference year began July 1, 1936. Since then, the Boulder Conference. It was inspiring and forward-looking. Much credit has been given by President D. Nelson Inglis and all who planned and labored with him. His message was clear, bold, and positive. How are these suggestions practical? What shall we do about them? I suggest you re-read that message. It is found in the SABBATH RECORDER of August 31, page 134.

We were glad to receive encouraging reports from the boards: workers with salaries received up-to-date; debts being paid; operating balances being maintained; good work being done. Individuals who have means, or are willing to make large sacrifices for interests that especially appeal to them, have given generously and humbly.

Leaders who have been coming to us from other affiliations were present at the Boulder Conference, and made most favorable impressions. I believe they were favorably impressed. One came in the modern way—by air. The best of it is, these new leaders are men of piety, vision, and full and true hope and faith. They are already at work, in their own fields. Shall we old-timers lag behind them in this consecration, or wet-blanket their hopeful spirits and endeavors?

There is work for all of us. Faces front! Christ challenges us. We have a great mission. We need fear little but our own pruneness to lethargy and indifference.

If the new president dares so early to suggest a slogan for the Conference year it would be "Forward with Christ." Will you join in the march? We can do things this year if we will.

Your president promises to try to do his best.

HERBERT C. VAN HORN.
Plainfield, N. J., September 28, 1936.

ANNUAL REPORT OF THE PUBLISHING HOUSE

(Following is a condensed statement of the report as presented by the Manager at Conference.)

The work of the publishing house is presented in detail in the printed annual report. Some of the items of interest are: The American Sabbath Tract Society and also appear in the Year Book.

There was produced at cost for the Tract Society and denomination $8,453.79 worth of printing during the year and the commercial sales were $34,329.62, a total of $42,763.11—$4,544 more than last year. For the first time since 1930, there is a small profit. We express the hope that we can still further increase our sales by at least $3,000 in the year to come and begin again to show an increase as the size of the plant and the investment. We have the equipment and the personnel to do this and business conditions seem to be slowly growing better.

Since the first of the year the building of the publishing house has been carried on entirely in the original building at the rear of the Seventh Day Baptist Building. We find it very convenient to be close to the printing centers again. A new sign has been erected calling attention to the side entrance and to the fact that the Recorder Press offers a complete printing service. All "business" has thus been removed from the Denominational Building, leaving the front building in use for larger purposes.

At present there are fourteen employees: manager, bookkeeper, salesman, proofreader, foreman, two linotype operators, two compositors, two pressmen, one cutting machine operator, one bindery girl, and one errand boy.

Some questions that had been asked the manager were then taken up and discussed. The first one considered was, "Does the denomination furnish the print shop building rent free?"

No, the publishing house has always paid rent for the use of its building. The Tract Society has a "Maintenance Fund," and each month a specified amount is paid into this fund by the publishing house as rent; and out of this fund all expenses of caring for the building is paid. For the last fourteen years it has paid into this fund $22,235, or an average yearly rental of about $1,600. This rent, together with interest on bank balances and interest paid by the publishing house on an equipment loan amounting to $1,961.34, totals $24,826.34, or $10,000 more than the expense of maintaining the building. The denomination has therefore not paid any of the expense of maintaining the "shop" building.

"How much financial assistance has the denomination furnished the Recorder Press during the last six years when it has not been able to operate at a profit?"

None. The Recorder Press has met all losses out of reserves built up during the period from 1924 to 1929.

"Upon what basis does the Recorder Press work in connection with denominational printing?"

All printing done for the Tract Society or denomination is produced upon a cost basis. Costs are figured on a twelve months' average and there is never any profit included. Bills are rendered monthly for all such work. All receipts for subscriptions, sale of books, etc., are turned over monthly to the proper treasurer.

"Could our denominational printing be done on a contract basis by other printers more economically?"

Possibly, but quite probably not. Any saving effected would be offset by the additional cost of services which the publishing house now offers and included in the contract price. Among these items of cost that the ordinary estimate does not include are: mailing, addressing, postage, maintaining a mailing list (linotype slug or similar), changing the mailing list for each issue, billing individuals and churches, bookkeeping (quote an item on the Recorder), correspondence, also a number of small items, keeping files of Recorders, supplying back numbers on request, mailing sample copies, and otherwise maintaining an organization to handle the business of the Tract Society in connection with their tract and publication work.

Estimates have been secured periodically as a check upon the publishing house costs. One furnished by a Boulder printer just before this Conference session showed that it would cost $30 per issue more to print the Recorder in Boulder, i.e., the issue cost last year (and it included none of the extra services our publishing house supplies as indicated above).

Why does the publishing house accept commercial work?

To help carry the overhead expenses. Denominational work uses only about twenty per cent of the facilities of the plant. Commercial work carries the other eighty per cent of such items as rent, depreciation, insurance, etc., etc. Commercial work enables the publishing house to hold the cost of printing denominational work below the prices that other printers would charge.

If we were needed would the publishing house be willing to give up commercial work to take care of it?
THE SABBATH RECORDER

MISSIONS

PREPARING WORKERS

There is great need of efficient Christian workers. Mission fields are languishing on account of a lack of them and churches are suffering for the lack. Many of these places need skilled workers. It is not enough to raise this fact; churches, mission boards, and denominations must never forget that preparation is necessary for workers in Christ's kingdom. The training generation should hold this fact in mind also.

Preparation has always been necessary. Christ took the apostles and trained them. Paul's schooling was only a part of his training. It was some years after his conversion before he entered fully upon his public ministry. These years were spent preparing for his work through meditations, study, and prayer. Timothy was trained in his home, and forty years of exile completed the schooling of Moses for his work. To special tasks God always calls those who in some way have been trained in body, mind, and spirit, though often they have not known what was taking place. The Father's methods are never clear.

From these facts three conclusions naturally stand out:

1. Churches, mission boards, and all church boards should constantly seek workers for Christ's work who should be prepared to do anything for which they are not trained. It is not for the first time that great workers have been trained to do things for which they are not trained. It is not the first time that workers have rushed into the work, and it is a less favorable symptom when men in the ministry covet places of prominence. These things show that they do not grasp the tremendous responsibility resting upon those whom God has called. If they did realize the greatness of the task, they would tremble. Our fathers used to advance young men to be in the printing industry, and those who coveted places for which they were not yet fitted, "Tarry at Jericho until your beards be grown." (2 Samuel 10:5.)

2. Still another thing to be noted is that God calls his workers to the ministry, and unless he summons one to the work, no amount of preparation will make one a success. The Father calls those who have prepared work in his kingdom and every one should train body, mind, and spirit and be ready to do for the Master whatever comes to hand. But for the minister and missionary there is a special call, one which cannot be ignored with impunity.

After all is said and done, whether a candidate for the high calling is prepared or not, much depends on himself. He should seize every opportunity for preparation; but if opportunities do not appear, he should make them and use them.

The kingdom of Christ needs workers of many kinds, but especially ministers and missionaries. "Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." The fullest preparation possible should be made and all consecrated to the accomplishment of the task assigned. The duties of the ministry are not to be grasped, but to be undertaken with fear and humility. If God calls, one must not let his call pass; if he does not call, it is useless to undertake the work. All should look for the leading of the Spirit.

PREACHING MISSION RETREAT

September 8 and 9, a retreat in the interest of the National Preaching Mission was held in Jenkintown, Pa. Entertainment was kept to a minimum by the boys of this College. Besides members of the Commission on Evangelism of the Federal Council, there were present many of those who are to do the preaching in the twenty-five cities, and laymen who are responsible for the housing there. It is not the first time that workers have rushed into the work, and it is a less favorable symptom when men in the ministry covet places of prominence. These things show that they do not grasp the tremendous responsibility resting upon those whom God has called. If they did realize the greatness of the task, they would tremble. Our fathers used to advance young men to be in the printing industry, and those who coveted places for which they were not yet fitted, "Tarry at Jericho until your beards be grown." (2 Samuel 10:5.)

First, it was evident, in the minds of all, that the Eight Day Preaching Mission would be held in every Protestant church are the hope of the movement and that the other meetings are in a large measure to prepare the way for the success of the Eight Day Missions.

Second, it was apparent that the most prominent object of the movement is to encourage, stir, and enthuse into consecrated activity the professed Christians that they may work joyously and effectively to win others, not simply in the meetings this fall, but in the months and years to come.

Third, it is hoped that there may be many won to Christ's way of life, and while the chief thing is for churches to come into a more responsible and working condition, it is rightfully hoped that many may begin the Christian life during the Preaching Mission period. At this end, it was the unanimous opinion that on occasion requests for decisions should be made.

THE CHRISTIAN MISSIONARY AND INTERNATIONAL RELATIONS

BY DR. GEORGE THORKNAGTE

(Address delivered before the General Conference, Missionary Day)

I recently read the following statement which was attributed to the president of one of the Central American republics: "The United States of America may lead the way to a union of all America or of the world. It is a nation that is generous with stupidity and every human mind, which is altogether benevolent, is a good sport and kindly to the under dog. These are the foundations of friendly feeling, whether between school boys or great nations."

Lately in the Japan-China and the Italy-Ethiopia affairs, all of these principles have been disregarded with apparent profit to the kindred of the House of David. These wars are a reprise and not an indication of the present trend. The Central American president, speaking to some Americans, went on to
say, "Your teachers lift people out of their ignorance and your doctors teach us to combat our own diseases."

But whatever part America as a nation is destined to play in world politics, it is certain that the Christian missionary has a very important role in bringing about greater well-being and peace among all people. Christianity is the only religion which stresses or even admits the value of the individual person. It was the example of Jesus and the principles of patriotism that convinced my generation of its importance, and its absolute power. Christianity is the salesman of the greatest article in the point of view of world, the diplomat of the kingdom of God. A missionary is the ambassador of the union of the world, the poet, the diplomat, the teacher, and the organizer.

Hudson Taylor, and Eugene Davis, have been missionaries for some thousands of years. They have taken advantage of this and to Easter has added the ceremony of bringing flowers and honoring ancestors. A most important factor in successful international relations is understanding. Naturally we must understand our neighbor and his attitude to get along with him. A great writer wrote, "The ability to see the point of view of others." It is necessary to recognize the Chinese, for instance, a superiority complex. And indeed why should they not have a superiority complex? China is a history, an art, and literature, existing over four thousand years. They have acquired an ability to farm well. Perhaps after the first few years of tillage they discovered that it was necessary to put something back if they wanted to get anything from the ground. So they have practiced fertilization for some thousands of years. Long before the first agricultural bulletin came out of Cornell University suggesting to farm with the tide of time, the Chinese had practiced rotation of crops. Likewise the knowledge which was new in my boyhood days of planting legumes and plowing corn under them was the same to them that we discovered America. They have acquired an ability to use time. What, they say, is the use of tearing madly around as though one were tired, and the other tired of his or her own toil. They must make his own, whatever one is good and are useful to him. This applies to religion too. There are teachings in Buddhism and Christianity that are superior to some of the interpretations of Christianity. Missionaries cannot be stiff-necked, but must recognize these and inculcate them into the Jesus doctrine, for the goodness of Jesus and his teachings is greater than mine writing about him. I don't mean that Christians should be subservient to other religions; they should make use of them. Likewise, wherever foreign religions in China lay upon the principles of filial piety, serenity of spirit, and striving for oneness with God, might well be present in the religion that anyone follows. In China the Christian feast, Easter and Confucian rite of Tsing-Ming (in which the graves of ancestors are decorated and the dead worshiped) have been fused into the Christian feast and has taken advantage of this and to Easter has added the ceremony of bringing flowers and "honoring" ancestors.

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with a knife and plate and peeled the pears for them and then laid them out ready for us to eat while we talked. Such a gesture came about because while they could say nothing but "Arage-nato," "Thank you," we felt a good deal more. Nor could we feel animosity toward a friendly foreigner. In Japan, a man who walked a block out of his way in Yokohama to help get us settled in a moderately priced inn. Kindliness is definitely surprising. The most reliable contacts with people in Japan is through the Japanese people—its industry, their cleanliness, and their happiness. And in so doing, perhaps we can overlook some of their less attractive qualities. I speak here confidently of China and Japan because I feel as if I know them. The experiences of persons who have had contacts with the people of other nations have been written with very happy memories of folks I knew in England and Scotland and France. It would be hard for me to work up enough hatred to want to go to war against them.

And what, you may ask, has the missionary to do with all this? He fills a double function. In the first place he is a real representative of the people of his own country to the people in those countries to which we send missionaries. Every person away from his homeland is that, of course—but in a different way. I think. In the second place, he is a fighter, the one who gives to the folks at home perhaps the most reliable information available about the people of other lands, and as to what they think and do about the way they regard things. I doubt if any one has ever had from a true missionary an expression of hatred toward the people among whom he lives. A Chinese friend of mine once said, speaking of one of our missionaries, "Why, he loves the Lithoueese better than the Lithouese love each other." When they go on to the conclusion that Americans and all foreigners are like that—that is, if they haven't had unpleasant dealings with some of them, and most of them haven't. Largely because of the kindness and kindly mission workers, the Chinese have got the idea that America is their friend. Sometime it looks otherwise to me. But I may say with all confidence that the people of any country have that feeling about any nation when their contact is with missionaries only. I have read one good deed and a chapter in a popular novel, the tourist, the business man, or even the diplomat does not get so near the people of a foreign country as does the missionary. He speaks their language, eats their food, lives their life. The medical man has still more intimate contacts with them. Who is in a better position to give a picture of the people to his fellow countrymen? It is a great and inspiring thing to be the "middle man," as the Chinese say, between two great nations. Add to that the satisfaction of being able to relieve some suffering and of teaching others to do so also, and the satisfaction of bringing to a people a religion the central theme of which is love, and it is easy to see why missionary work is fascinating. Yes, it is great to be in the diplomatic service of the Kingdom of Christ.

ANNUAL MEETING OF MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 16, 1936. In the absence of the president, Rev. W. D. Burdick, who is ill at his home in Rockville, R. I., Rev. Harold R. Cranfill presided.

Prayer was offered by Rev. Everett T. Harris.

Voted that the annual report of the Board of Managers to the Seventh Day Baptist Missionary Society, adopted by said board on the second of August, 1936, is approved and ordered recorded.

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

President Emeritus—Clayton A. Burdick, Westerly, R. I.; President—Willard D. Burdick, Rockville, R. I.; Corresponding Secretary—William L. Burdick, Ashaway, R. I.; Recording Secretary—George B. Utter, Westerly, R. I.; Treasurer—Karl G. Stillman, Westerly, R. I.; Secretary of the Board of Managers—Clayton A. Burdick, Westerly, R. I.; Willard D. Burdick, Rockville, R. I.; Clayton A. Burdick, Westerly, R. I.; William L. Burdick, Ashaway, R. I.; George B. Utter, Ashaway, R. I.; George B. Utter, Westerly, R. I.; Karl G. Stillman, Westerly, R. I.; Edward W. Langworthy, Westerly, R. I.; Harold R. Cranfill, Westerly, R. I.; Orville L. Randolph, Maplewood, N. J.; John H. Austin, Westerly, R. I.; Robert L. Coon, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.

THE SABBATH AND THE LEAN YEARS

By Mrs. Helen Shaw Thorgate (Conference address on the Woman's Home program at Boulder)

There used to be a time when romantic love was considered to be not only the main spring of a successful marriage but the whole works that made the thing tick. It was taken for granted that the marriage would move serenely on this high spiritual plane till, barrier after barrier crushed the hopes that children about them for the golden wedding celebration. There indeed were and are just such fortunate marriages. But even in those days there was an occasional one about "The dangerous forty." Now we recognize in training youth for marriage that there is often between the fervent love of youth and the maturity a gap indicated by all of the high spiritual ideals of marriage fail to function. We prepare them to bridge that gap with more material devices. They hold out hope that the church may be urging them to choose mates with similar background, congenial friends, and similar tastes, that their union may pass through trials of spiritual love capably.

In religious development, and especially in the matter of the Sabbath, there is a dangerous age in which far too many of our crafts, lauching both homes, drift carelessly and irrevocably out to sea.

The fact that this "dangerous period" is far from universal makes many of us feel confident that it will not be the experience of ourselves or our children. Not all children have whooping cough, but we grasp at even unreliable serum in the hope of immunizing them against the probability of that disease. We'd be foolish not to. I think we can do well to define and recognize this difficult period, analyze the causes, and try to prepare those we are training in the Sabbath to meet the years equipped as much as possible for each emergency. It seems to me that the most dangerous age for Sabbath keepers is not the idealistic period of youth, though it has its peculiar problems. Seventh Day Baptists are aware of these, yet have reason to believe that the age is active and effective: the camps, the study of history, the inculcation of pride and loyalty, encouraging friendships among other Seventh Day Baptist youth, keeping in touch with college-age problems. This work is being carried on splendidly through regular denominational agencies. More power to 'em!

The period I feel we should have a more definite understanding of, and program for, is not so hopeful because the approach cannot be made from the religious angle. If to-night I ignore the spiritual claims of the Sabbath it is not because I do not consider them paramount. They are for its spiritual significance, but it has also enough physical advantages to carry it across a period in life when the religious instincts are dormant. I wish to appeal to Seventh Day Baptist leaders to prepare the lives they train to make this need triumphantly.

There are exceptions to all rules—so when I made the statement that the period mentioned will be from twenty-five to forty-roughly five, form a period marked by lack of response to religion, I am speaking
Sabbath training should anticipate the var-
ing of the age, and do the job more purpose-
fully. It is an important part of the life of a man,
even during the years when he sloughs off all
but his running equipment and thinks he has
no use for religion. Useless to wait till he
has arrived at that point to argue with him.
It must be part of his background and habit
before that time.

Did the Sabbath expedient? Stripped of
religious significance, is there anything of
value in its observance? Are there material
satisfactions to be gained by adhering to the
Sabbath of our fathers? I believe there are
distinct advantages in modern life to the
Sabbath keeper. And I believe that along with
the religious claims of the Sabbath a definite
ethical advantage is to be gained. These mat-
terial advantages might be a method of conser-
ving our own, which is the sincere desire of each

I would extol the Sabbath as a refuge from
the pressure of the modern world—a sanitar
within whose walls I am safe for a gracious
evening and a day from the problems that
meet me daily. The Sabbath is a morn-
ing for Sabbath keeping. I would point for the
young Seventh Day Baptist the religious
motives into the discard. I would paint for the
young modern who is struggling along with
odds and ends, while a day which
might be tided over these lean spiritual
advantages might be a method of
conserving our own, which is the sincere desire of each

Sabbath of
Sabbath intrusion. Friends who
come back to the Sabbath, the
stream of life carries twice
as much of the good things to be en
joyed as before that time.

But
several years have
had
Sabbath intrusion. Friends who
come back to the Sabbath, the
stream of life carries twice
as much of the good things to be en
joyed as before that time.

If I
were to
It must be part of
our attitude that we could completely forget them for the
Sabbath. This is just as bad as the
Sabbath of
I
and
...
Sabbath and be fresh to tackle them again on Sunday. Our first-day friends, however, half-way fusse over lessons Friday night and Sabbath day, but did more playing than studying because they were tired and knew they could get them Sunday if they didn’t get them done before they hung over their heads till the week-end. I have wondered why we don’t make more of a point of enjoying such advantages and reminding Seventh Day Baptist students of them.

Having the day of rest begin at twilight is delightful. It settles over one, like a cool, soothing cloud at the end of a busy week. Drop all free entertainment and let it envelop you with rest and soft music. Then Sabbath day, when you are beginning to be fed up with yourself and your own thoughts, behold the rest day is over and you are ready for any sort of fun. I have seen folks earnestly observing Sunday to whom Sunday evening was excessively boring, as the mood for rest and high thinking had passed.

The Sabbath as a family day ought to be made to appeal to parents of growing children. I have heard many mothers lamenting the way the看出 of a family’s time makes of the home a sort of boarding house where the family goes and comes with a growing lack of cohesion. I always expand and rationalize that which are the unlimited possibilities of being a family day, providing leisure for gaining mutual respect and intimacy, trying to teach children our ideals of behavior.

Our own lone Sabbath-keeping experiment is far from perfect. One hesitates to mention one’s own handling of family problems lest some years later the flaws become boomerangs. But I am convinced that in training our children in a Sabbath that has material duality as well as spiritual strength a number of important truths are remembered and practiced in that home.

First—the Sabbath must be a happy day, not something to be got through. It must be important to every member of the family.

Second—the day must be made as different as possible from other days of the week, especially for lone Sabbath keepers. Special clothes, special parents, special not necessary elaborate but something to be looked forward to), different books, special stories for little folks, and if possible, music. The day must be prized by the children and parents because that doesn’t mean work for the parents.

Sabbath eve has endless possibilities. Not the least advantage of Sabbath keeping is that it begins Friday evening when everybody is hung over the door all the week-end. I have wondered why we don’t make more of a point of enjoying such advantages and reminding Seventh Day Baptist students of them.

A fifth rule I would make is that when children give up things for the Sabbath which they don’t let and have better use for them an effort to provide some equally enjoyable as soon as possible in appreciation. This will provide additional occupied for family participation together. If the Sabbath is to grow with the child and become an important and expedient part of life, it cannot be encumbered with a community spirit like a homing bird

A church or home which is successful in conserving the Sabbath for its members across the lean years must have never “crabbed” about its difficulties or dwelt upon them. Emphasizing the material satisfactions of the Sabbath, however slight, will help create a security which makes its observance imposing, because a durable physical Safety will not win converts but may help to hold those who are reared in our churches over a trying period when they otherwise are lost to us.

To supplement emphasis in the church and home I should like to see a booklet published setting forth in a convincing and attractive manner the satisfactions and possibilities of the Sabbath in home and family. I would see that a copy reached each Seventh Day Baptist young person approaching marriage, to challenge his consideration and make him feel that the Sabbath is not merely an idiosyncrasy of faith but a great human institution.

I have dwelt upon the child and home training. We must, of course, guard against the program, but we derive a particular satisfaction from it whenever the gate is raised the least bit to hold those who are reared in our churches over a trying period when they otherwise are lost to us.

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only ask the college co-ed, who, with her own hand ended the young life that God had given her, to find that such a solution is a failure. But why have these young people not satisfied the philosophy that will satisfy the heart and conscience of the young people who have drifted away from the church into a world of mere religious nothingness.

The responsibility belongs to the church. Young people are active, they are full of ambition, they want to be "in things." A normal boy or girl who has been brought up in a church-going family, first looks to the church to provide activity for his youthful energy. I believe that if he finds what he is looking for, he stays with the church; if he fails to find an interesting place in the church program, he looks somewhere else, and begins to drift from the church. At some time in his life, every young person gives the Church of Christ a try. At every moment there are young people at the critical turn in life, looking for the church to give them something to do. Always the church is being surveyed by some young man or young woman. As young people we plead for a church program that will be interesting to young people. When there is such a program, we will give our best to you. We are here, waiting and ready; use us.

It was a Christian organization of young people in a sister state to the south of us that caused Kansas to vote dry a year or two ago. A little Christian Endeavor society in one of our southeastern states was faced with a really big proposition. They were a little group; they belonged to a small denomination. They had a church, but they were far from the larger centers. The pastor, but he preached only every other week in the home church, for he spent the other weeks in churches that had no pastor. But that little group, by using their talents, by their enthusiasm, by their advertising, by putting on programs in every community in their part of the state, were able to cast an overwhelming dry vote in the elections this spring. I am referring to the young people of the Seventh Day Baptist Church of Berea, Ritchie County, W. Va.

Another group was faced with the problem of helping to pay for a rather expensive but necessary improvement to the church building. Every Sunday afternoon on this Church Eve Endeavor society opened a stand by the side of an important highway, and under a large banner which announced to travelers that the Young People's Society was offering cooling refreshment for sale, they serve scores with a happy smile. They are working; they are interested in the program of the church.

Last summer a far western Christian Endeavor wanted a summer camp, but there was no leader; there seemed to be no teachers for the classes; there was no money to be used. There was no one to prepare a summer camp for the young people, so the young people prepared a summer camp for themselves, with the result that a new church group contacted our people for the first time in a real way, all expenses were paid, and a surplus remained for the next camp. And most important, several young men and women made stands for Christ which had never before been made in their Christian experience. Such enthuism will not burn long with lack of fuel.

In one of our college towns, two students were placed in full charge of a community which used to support a Seventh Day Baptist church, but which for years has been without a pastor or church services. The old building was opened and cleaned; families in the community were contacted; Friday evening services were begun, and for the last six weeks of the school year a group of thirty-five or forty gathered every week to sing praises to their Master and to listen to the brief gospel messages brought by any one of the four fellows who sang as a quartet.

One young man from the same school has been known to work through the snow in order to worship with a group who would not otherwise have had a leader on that Sabbath day.

The young people of Nortonville and North Loup have presented vesper services on Sabbath evenings. Riverside young people have performed religious dramas of a character that has brought them to the attention of the most influential churches of the city. The Boulder young people have been faced with a great task in helping to entertain Conference Committees and councils; they have taken the challenge of hard work, doing their task splendidly.

Larger churches, such as Milton and Plainfield, have had representatives of young people on important church committees and councils. Young people have been given positions in the government of our churches, both large and small, and they have shown themselves as interested in these activities.

Here we are; use us. It is these youngsters, if you like, that are being trained to take over the bigger tasks of tomorrow. Tomorrow's battles belong to us; train us to meet them. As the poet exclaimed:

Ye who are young and straight and free;
Ye who are on your feet;
Ye who are claiming liberty.
The fight is yours.
Let your strong weapons now be hurled
At sins and curses of the world;
The snow-white banner is unfurled,
And that is yours.
And as for peace and life you strive,
Give all the help youth has to give;
Shall the world man cannot live
At peace in sin.
The call to arms is clear and loud.
Go, take your place with those who vowed
To follow not the drifting crowd,
But bravely fight.
To such a challenge properly presented;
To such a place in God's work, we will answer,
"Here we are; send us," and then, having found what we want, we will cease to look at the glamorous life for satisfaction.

It is impossible to suggest a definite line of action that will apply to every condition. There are scores of things that need to be done. You will think of them as rapidly as I can suggest many. Go, take the place of what so many have tried and have valiantly borne. Train us—now. Send us—now. Use us—now.

Here are we, willing, waiting, searching for the church that will give us an opportunity to learn for something that will help us meet the problems of today, looking for that which will be the place of what so many have tried and have valiantly borne. Train us—now. Send us—now. Use us—now.

Here are we—a mighty army of potentiality. Here are we—a band of glowing reality. Here are we—challenge us, gain our interest, keep us from leaving you, help us to live in the best-life, build us for tomorrow. Here are we—use us.

**YOUNG PEOPLE AT CONFERENCE**

REPORTED BY DUANE HURLEY

More and more during the past few years, Seventh Day Baptist young people have been taking an active part in General Conference activities. The trend was marked this year, with a large number of the younger group appearing on the program. The Young People's Board, in addition to
The young people's pre-conference was held Tuesday before the opening session of Conference in the evening, beginning with a fellowship luncheon attended by the young people themselves, represented on the spot by various groups and societies, and after a song service, an hour was spent in discussing questions pertinent to the young church. The questions presented by the young people themselves, were considered under the leadership of Dean A. J. C. Bond. The pre-conference meetings were all held in the Boulder Seventh Day Baptist church basement.

Sabbath afternoon of Conference was devoted to a program presented by the Young People's Board with Wilma Bond acting as chairman. Devotionals were led by Maxine Armstrong; and four young people, Wayne Rood, Boydan Crouch, Bernice Pront, and Edith Barry, presented addresses on subjects related to the young citizen—education, the Bible, the liquor question, and leisure time. The thoughts about the liquor question as presented by Miss Pront were written by Mary Burdick. In order that the young people might better "understand the board," and incidentally that the board might receive suggestions, an open forum in the discussion of the work closed the meeting.

Another part of the scheduled young people's activities was a fellowship breakfast, held high up on the mountain side at six o'clock Sunday morning. There among the trees and flowers and rocks of God's out-of-doors, the young people spent a brief hour in serious thought about "Growing in Christian Citizenship." The subject was presented in poetry, Scripture, song, and word by the Riverside society.

Aside from the meetings appearing on the program, the young folk participated in several informal activities. On Thursday evening a gala social affair, sponsored by Mr. and Mrs. Ben R. Crandall and President and Mrs. S. Orestes Bond, was enjoyed by over one hundred. Reverend Lester Osborn was master of ceremonies and directed the games.

Night after Sabbath, a large group gathered around the open fireplace in the church basement, for an old-fashioned sing and good time. Funny stories and embarassing incidents were exchanged, and then nearly everyone shared the most sacred moments of his life. Pep songs and choruses were led by Wayne Rood, and Rev. Leon Maltby was in charge of the experience meeting. The young people who attended agreed that this get-together, although arranged on the spur of the moment, was the most spirit-filled, most worth while meeting of Conference for young people.

The juniors had several meetings together, one coming on Sabbath afternoon during the board program. Beside the part in these meetings, the young people took an active part in the other sessions of Conference. As a speaker on the Thursday evening symposium was Wayne Rood, who spoke on the theme, "Here and We: Use Us.", Ruth Norwood, during the Sunday afternoon meeting, spoke on the theme, "Youth Prepares for Citizenship."

In other ways young people helped—in the choir, as both vocal and instrumental soloists, in quartets, as pages and guides, and by attending faithfully all sessions. The Milton College quartet, composed of Richard Babcock, Charles North, Roger Johnson, and David North, made a definite contribution to the music, as did the Salem mixed quartet including Ruth Sarah Davis, Ruby Cunningham, Wayne Rood, and Duane Hurley.

"Taking Conference to Boulder was good," the young people of the denomination have agreed. "The Christian Endeavorers of the West gave a soul-reaching demonstration of spiritual living." Prospects are bright for an even bigger year next year for the young people, with Professor Burton Crandall of Alfred University as president of the board.

YEARLY MEETING AT BERLIN

The yearly meeting of the Seventh Day Baptist churches of New Jersey and eastern New York will be held at the hospital beginning Friday night, October 9, continuing until the following Sunday evening. A sincere welcome will be accorded all who arrange to be in attendance. In view of the isolation of the Berlin Church, a good attendance can but mean very much by way of encouragement to the membership.

Those planning to attend please report to A. C. Bentley, Berlin, N. Y. L. A. Wing.

THE SABBATH RECORDER

WOMEN'S ORGANIZATIONS IN THE EASTERN ASSOCIATION

ARRANGED BY MISS MAY DIXON

THE BERLIN SOCIETY

By Mrs. Arlie C. Bentley

The society was organized about 1848, and was one time called the Sewing Society. No one now living can remember who were the charter members. Our church records date back 1780, but nothing in them throws any light on the women's work. Our women have always aided the church.

Many years ago (about 1870) one of our church members, Mr. Edgar R. Greene, operated a shirt shop and let out the making of the button-holes to the "Sewing Society." The funds received were used for church work.

For the past forty-five years or more we have looked after the upkeep of our parsonage, the interior of our church, and given money for the pastor's salary, the budget, and local work. The ladies have always been and are now willing to do what they can to help wherever needed.

THE LADIES' AID SOCIETY OF NEW MARKET (PISCATAWAY)

By Mrs. Elizabeth Dunham and Mrs. Charles E. Rogers

The first women's society of the Piscataway Church was organized April 7, 1850, under the name of "The Seventh Day Baptist Female Benevolent Society of Piscataway." The object of this society was the raising of funds for benevolent purposes.

The society was reorganized about 1870 under the charge of the Phoebe C. Platts as president. In 1877, this body drew up a new constitution and by-laws, and took the name of "The Seventh Day Baptist Ladies' Aid Society of New Market.

The object of the society is to aid in supporting the church and the denominational objects. Our women have always aided the church.

This society on one occasion had an occasional picnic or a get-together supper. The latter is often held preceding the quarterly business meeting of the church; it is not a money-making scheme, but it promotes fellowship, and incidentally increases the attendance at the business session. The present group is small but active, and fills an important place in the activities of the church.

SHILOH LADIES' BENEVOLENT SOCIETY

By Mrs. Clarkson Bonham

The Shiloh Ladies' Benevolent Society was organized in June, 1860, to minister to the necessities of the poor and afflicted; first at home, then abroad, as our abilities could. There were twenty members: Mary H. Gillette, Jane Davis, Phoebe D. West, Phebe Ann Winney, Beulah Davis, Melissa B. Sheppard, Maria A. Davis, Esther A. Maryott, Hannah H. Moore, Margaret T. Bonham, Harriet Dickinson, Sarah R. Ran-
War and sent confectioneries and provisions to soldiers and contrabands. Boxes were filled and sent to three New York Homes and to a boxes A Harvest Home pastor, Rev. The Harvest Home in 1864 cleared $381 for the Christian Commission, of which the pastor, Rev. Walter B. Gillette, was treasurer. In 1867, $5 was given to Elder Gillette to mend his broken carriage. In 1874, a subscription to the Sabbath Recorder was sent to Mr. Barber of Long Island. At one meeting, they helped the little girls put together a quilt which they had sewed for the New York Home. In 1884, Rev. Theodore L. Gardiner went shopping for the society and bought the pulp furniture for, $98. A personal interest in Rev. David H. Davis and wife, and Dr. Ellen Swinney caused the society to begin its mission work in China in 1888. The same year saw a mission box sent to Texas. In 1896, our first gift to the Marlboro Society was $5. We became an auxiliary of the Woman's Board in 1895. Our first recorded gift to them was three years later when we gave them $1 for expenses, other money having been sent directly to the China Mission. In 1900, the Woman's Board asked the society to assist in the different branches of their work, but there is no record to show that we did this until ten years later when we sent $25, besides the $1 for expenses. In 1904 we gave Rev. Edward B. Saunders $15 for his trip abroad. The first report of the work of our society was sent to the Woman's Board in 1906. We gave our birthday offerings, $25, toward the Ministerial Relief fund. We sent $30 toward the building of the North Loup Church. Our first apportionment for the Woman's Board, in 1916, was for $157.90. This was increased every year until 1927 when it reached $217.79. Since then it has been $217 per year. This has been paid in full every year. During the World War, our sewing and gifts were sent through the Red Cross for the soldiers. We bought a $30 Liberty Bond and gave it toward the Denominational Building. Later we sent another gift of $150. We have given $25 for the Near East Relief, $25 to the Bridgeton Hospital; $25 for Lewis Camp when it was first started, and $10 per year since then. In 1933, we gave $11 toward the building of the Daytona Church. Last year we sent $20 toward the salary of C. C. Van Horn at Little Prairie, Ark.; $30 for the Sabbath School apportionment for the Denominational Budget, besides the $217 apportionment for our society.

LADIES' AID SOCIETY OF MARLBORO

By Mrs. Luther S. Davis

The Marlboro Ladies' Benevolent Society was organized in 1880. The name was changed to Aid Society in 1887.

Article II of the constitution reads, as follows: "The object of this society shall be first to work and clear the indebtedness of the Marlboro Church, then to administer to the necessities of the poor and afflicted as our abilities may enable us to do." The indebtedness was $295.00, and on March 17, 1880, the ladies paid fifty dollars on the debt.
THE SABBATH RECORDER

Christian workers; and to assist the Rockville Seventh Day Baptist Church to meet financial demands, and through said church, to aid in carrying on denominational work.

On September 26, 1906, at the regular meeting, a sum of $2.50 was turned over to the society by the young people of Rockville, this sum having been collected by them for serving suppers.

Suppers were held around at different homes to raise money until they began to realize that a more public place was needed. On January 8, 1916, the president, Miss Elva Woodmansee, called a special meeting of the Loyal Workers and members of the church to discuss plans for the erection of a parish house. In the absence of the secretary, Miss L. A. B. Irish, was chosen a temporary pro tem.

After the opening of the meeting the president turned the meeting over to the moderator of the church, Frank C. Burdick, and an open discussion followed. A building committee of seven men was appointed. The land, lumber, and labour were donated for the building and the work was begun. Suppers were held to raise money to finish the interior.

The first meeting of the Loyal Workers was held in the new parish house June 12, 1916.

Meals for three different Eastern Association meetings have been served in this building. It has been greatly appreciated by old and young as a place for social times, as well as for some religious meetings.

At present the Loyal Workers have 31 members. It is hoped that the interest of our women will continue in the great work of assistance to our church and the denomination in the future years, as in the past.

SECOND HOPKINTON SOCIETY

(Abstract of an Article in the Sabbath Recorder of December 23, 1933.)

History of the Ladies' Sewing Society. The ladies of the Second Hopkinton Seventh Day Baptist Church of Hopkinton, R. I., met February 5, 1888, for the purpose of organizing a sewing society. Fourteen were present. Mrs. Elizabeth Jane F. Randolph was chosen its first president.

The object of the society was the raising of funds for benevolent and missionary work and to promote a friendly feeling in the church and society. Meetings to be held once in two weeks, on Monday afternoons at 7.00 p. m. The evening following was to be devoted to sociability. A supper was served, after which a collection of 5 cents for the members and 10 cents for visitors was taken.

The fee for joining the society was to be "25 cents to be paid annually." The bill of fare for the supper was to be as follows: "Bread and butter, cold meat, pickles, tea and coffee, with two kinds of plain cake, and sauce. If this rules is broken, a fine of one dollar is to be paid into the treasury."

The regular meetings were always opened by devotional services, reading of Scripture, a song, and a prayer. Following the devotions, business was transacted, and then the work was carried on by way of making bed quilts, sun bonnets, aprons, and fancy articles.

During its years of activities, this society achieved much that is worthy of mention. Its financial aid went to many outside the home church. Various amounts of money were sent to Salem College; to Miss Susie Burdick for use in the hospital and boys' and girls' boarding schools in Shanghai, China; to the Missionary and Tract Societies; to the Eastern Association; and to Rev. Theodore L. Gardiner, Salem, W. Va., for the poor of his church. Several missionary barrels were sent to the Home for the Friendless and to the Mizpah Mission, in New York City.

According to the records, the society held its last regular meeting on February 15, 1897, nine years after it was organized. Due to decreasing numbers and failing health of its members, it seems to have gone out of existence.

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CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

When I looked at the Recorder today I saw there weren't many letters, so I started to write right away.

I can swim about twenty strokes.

I take piano lessons and can play two pieces. I have had about eighteen lessons. I think it is lots of fun.

I have been on a boat twice this summer. I went on Mrs. Oman's and Richard's boat. Mother told me that you know Mrs. Oman. She was Mary Irish. Mr. Oman named his boat Namo. He turned his name backwards.

I presume I saw you at Conference once but I don't think I remember you.

I am going into 5-A this fall. I am nine years old. My birthday is April twenty-eighth. I have a sister who is six years old.

I went to the Thousand Islands about four years ago.

I liked that story about the horse, Andy. Yours sincerely,

RUTH G. WILLIAMSON.

112 Bay Drive,
Harbour Green,
Massapequa, L. I., "Y.,
August 22, 1936.

DEAR MRS. GREENE:

I am sorry to have waited so long to write to you. I intended to write soon after Rev. H. C. Van Horn and Mr. Wayne Rood were here, but it seemed that I just couldn't. We had a nice revival while they were here. One of my sisters and two of my brothers joined the church.

My oldest sister, Nanci, is getting ready to go back to Salem to college. My oldest brother is getting ready to go back to Auburn, Al., to college. Mama sure does wish he could go to Salem.

We are still having hot weather here and it is very dry.

My Uncle Emmet Bottoms and family, whom I think you and Mr. Greene know, spent last Sabbath day and part of Sunday with us.

Your friend,

MARY ALICE BUTLER.

Woodville, Al.,
August 26, 1936.

DEAR MARY ALICE:

I suspect we both you and Editor Van Horn to thank for your very welcome letter. Did he whisper to you that a letter from you would be very acceptable? He has been known to make such suggestions. I am glad to hear about the good results of his meeting and that your sister and brothers had joined the church.

You know I had the pleasure of meeting your dear mother and Nanci at the last Conference in Salem, so I feel as if I really knew you.

Yes, indeed, your Uncle Emmet Bottoms and family are among our best friends. Did you know that Malena, too, is going to Salem to college this year?

Sincerely your friend,

MEZPAH S. GREENE.

DEAR MRS. GREENE:

How are you? I am all right. I had a very good time at camp. Miss Ada Keith was our Bible class teacher. We had a very interesting class. After camp I went to my cousin's for a week on a visit near Clarksburg. While I was there I saw a family of
dwarfs. They were very queer people to watch. I wish you could have seen them. School starts a week from next Monday and I will be very glad to write to you whenever I can.

Your Recorder friend,

DORTHA LEE BONNELL.

Berea, W. Va.,
August 26, 1936.

DEAR DORTHA LEE:

I am all right, too, and am enjoying the cool, pleasant weather, though I am dreading the coming of Jack Frost to kill the flowers and good vegetables in our garden, and I am canning, canning, canning to save all I can. Ahem! Is that a pun?

We wished we could take some home, but will hardly get any. It will be a long time before I will get a dwarf tried to embrace me like a comedy and a laughable one at that. Of course you are hard at work in school by this time, but I hope you will not be too busy to write now and then.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I had a lovely time at the Bible school camp at Shinglehouse near this last week. We had lots of fun and swimming every day in the Enise River. There were twenty-six children, nine boys and seventeen girls. All the boys were from Genesee but two: my cousin Bill Depew from Nile, and Glen Grove of Coudersport, Pa.

Most of the children had the stomach ache from eating too much. Bob Whiford of Genesee cut his foot on a piece of glass and was sick Sabbath day. That Sabbath was Lorraine Johnson's birthday and she was twenty-two years and a day.

That Saturday September Aunt Annette and I have to go on the bus to Wellsville High School. Auntie will be in the second year high and I will be in the seventh grade.

Otto, Durward, Kyra, and Hilda will also start in school then, but they will go to the Pikeville School. Their teacher is Jennie El- liott. She taught school in Pikeville when daddy's brother and sister Clayton and Flor- ence went there. She said that they used to have wonderful times, too.

I am going to try to borrow my neighbor's seventh grade books and study out of them some before school starts; especially so- ciology and psychology, because they will be the hardest of all.

I must close now and get to bed.

With love,

JUANITA R. GREENE.

Wellsville, N. Y., S. R. S.,
August 31, 1936.

P. S.—They should not get Harold Babcock for director of the boys, so Charles Bottoms quit his job for the week and took Harold's place.

Goodnight.

O U R  P U L P I T

WHY SHOULD SEVENTH DAY BAPTISTS MAINTAIN THEIR OWN THEOLOGICAL SEMINARY?

BY REV. AHVA J. C. BOND

(An address given at the Education Hour, General Conference, 1936.)

I shall give seven reasons why Seventh Day Baptists should provide a school for the training of their own ministers. I am aware that some of the things here mentioned might be secured at a school not our own, but I am convinced that no other school could do certain of them at all, or any of them quite so well as can our own school.

I have made no effort to exhaust the reasons for maintaining a school of our own. Doubtless you will think of some I have not included.

1. To Support a School of Our Own Is the Only Way to Keep Faith With the Past.

From the very beginning of our denomina- tional history our ministers have been educated men. The early Sabbatarian ministers of England were the peers of any in their day. Many of them held advanced degrees from the leading universities of England. On more than one occasion these Seventh Day Baptist ministers were called upon to address the king on behalf of dissenters; and bishops were ap-

pointed to undertake to meet their Sabbath arguments. They were men of sound learn- ing. One can hardly resist the temptation to give up the idea that these illustrious names are an inspiration to anyone with even a little knowl- edge of Seventh Day Baptist history just to promote the names. The S. D. E. Edwards, Joseph, Joseph II, and Samuel; Bampton, Cornithwaite; Belcher; Chamberlen. Truly there were giants in those days. Certainly a knowledge of these illustrious names would be for some definite interest in the preparation of our ministers for these days, and demands that some provision be made for their proper educ- ation.

It is not a part of this discussion, but one wonders what might have been the history of Seventh Day Baptists in England if our min- isters had had the chance to participate at least, in a school supported by all parties in the church, and where their common beliefs and interests could have received proper em- phasis.

In America the denomination early began agitation and plans for a school where our young might be given instruction in theology and in all subjects which would fit them for their most important work. We must maintain a theological seminary in order to be true to our past.

2. It Is the Most Effective Way of Giving Material Help to Our Young Men Who Offer Themselves to the Calling of the Ministry.

Some years ago I engaged a pleasant pas- torate to become the director of our New For- ward Movement. As I went about the de- nomination I used to say that there were six good reasons why I should remain at home rather than go about the country as I was then doing. These reasons were Elizabeth, Vir- ginia, Mary, Nellie, and Ahvagen. I think people remember that statement better than they do anything else I may have said, judging from echoes still coming back to my ears.

Well, I might give three good present rea- sons why we should have a theological school of our own. They are Luther Crichlow, Elo- mo Randolph, and Marion Van Horn. I do not know just how we could have gone about the work of recruiting and of signing these young ministers to these schools of their own. I think which we could invite them to come for their preparation. The school is here, a symbol of what we stand for in an educated ministry, but also a tangible entity, with a building, a faculty, and although limited in amount, an endowment, and an item of helpful amount in the denomination's budget, is ex- ceedingly important when one begins to look about the denomination for recruits for the ministry. The help given is not such as would tempt the unworthy, but it does open the way whereby a young man may be given assurance of some help in his preparation for the work to which he feels the Lord has called him.

3. In Order to Offer a Properly Balanced Curriculum.

There are many "Bible Seminaries" in this country turning out graduates with little knowledge of the movements of history, or the nature of this material universe in which we live, or the character of the social order and the implications of the gospel for our social life. The fact is, these institutions fail in their avowed purpose "to teach only the Bible," because the Bible cannot be properly interpreted except as its truths are under- stood in relation to this present world.

Then again there are other schools that stress the importance of technical knowledge and training, but which fail to recognize the primary place of the Bible as the source book of the preacher's message and the center of his erudition, the key to the interpretation of his wider knowledge.

In our own school it is possible to preserve the proper balance in subjects taught, with a right emphasis upon the Word and a sane interpretation of its message to men and women in these "troubles but quickening times."

4. In Order to Afford Sound Instructors.

We are willing to admit that at present there may be no one on our faculty who meas- ures up on scholarship to the few outstanding men to be found in each of several seminaries one of which. But no school of our faculty is made up of intellects more alive to the first magnitude. In the thirty years that I have been acquainted with our own theological school it has had on its faculty men of sound schol- arship and of the highest moral standards and of deep piety.

Let us leave it to come to prove the worth of the additions to its faculty for the others for the right a speaker. I was in the seminary with them. I have known them intimately for more than thirty years.
For one year now I have observed their work in the classroom, in our chapel services, in meetings and conferences, and in pastoral ministry and community service. Well, my fourth point is that by having a school of our own it is possible to bring our young men under the influence of much men as Dr. Walter L. Greene and Dr. Edgar D. Van Horn. For sound theology, genuineness of character, sincerity of life, and intellectual honesty we would be forced to place them against any faculty in the country. We produce men of that type.

5. For Student Fellowship.

Here, too, I feel that I know what I am talking about. For twenty-nine years seven ministers of this denomination have kept a round robin letter going the round three times a year or oftener. And on every one in that time it has made one trip to China. This letter was started during seminary days, and the quickest time ever made was the last time around. Common experiences, personal association in the seminary established those mutual confidence upon which a lifetime fellowship has been built. And that intimacy of the circle however small, this ring of brothers with the finest fellowship with others. On the contrary, I am of the opinion that this appreciation of the fellowship, begun so long ago and continued through the years, has made all members of this small circle more brotherly in the wider circles.

In my opinion it means much to a denomination such as ours to have in it groups of ministers who have studied and worshiped and discussed their common problems together when life was young and the future all before them. There is something valuable there which carries through life and which gets itself woven into the life of the denomination, strengthening its fabric and refining its texture.

6. To Provide a Stimulating and Supporting Environment.

In our own school, located as it is, there are many influences contributing to the proper education of Seventh Day Baptist ministers. In our own community we have a little chapel to which faculty members and students repair once a week for chapel services, the worship led in turn by each. This is a happy, helpful experience.

Our own seminary is located, of course, where students have the privilege of attending services on Sabbath day, and enjoying all the privileges of the church.

On occasion group meetings consisting of pastors and laity visiting the churches in the vicinity of the seminary are held at the seminary building which are attended by the students. Denominational secretary and people visiting these churches address the students and meet them in class, discussing matters of denominational interest.

The students enjoy the privilege of being in the field of Christian service in association meetings, youth conferences, and other similar Christian work.

7. Specific Sabbath Instruction.

Every Seventh Day Baptist minister should be familiar with the history of the denomination. To know the past is to have confidence in the future. "We know we are going somewhere, we do not know where," was the first sentence of the sermon in the first time the students have been the privilege of having Dr. E. F. Sutten, denominational director of Christian education, was in the pulpit Sabbath morning and conducted a work- er's conference Sunday night. He left Monday evening, having made the three-month's trip in the interests of the work of the Sabbath School Board.

A lively party, at which the new school teachers were honor guests, was held by the endeavors Sabbath night.

The theme of the evening was "The Good Times College." The basement was arranged to represent sections of the seminary. Most of the games were centered around the school theme. "Students" were made to take farce examinations to find their classification as freshman, sophomore, junior, or senior.

—Nortonville News.

FRESNO, CALIF.

It was our privilege to gather with an independent group of Sabbath keepers in a little country chapel about twenty-five miles south of Fresno, Calif. This was a weekend gathering of those of kindred faith together with many of the local community. On Friday evening we held Friday night, July 10, and the meetings continued until Sunday evening. A very fine Christian spirit pervaded the entire series. Finally all of the services were given to evangelistic preaching. They were well-attended, forty-eight independent Sabbath keepers or Seventh Day Baptists coming from a distance of forty miles or more, some of them coming from as far as three hundred sixty miles.

Elder B. B. Friesen and his companion with the call to become pastor of the Heath’s Chapel, they attended by some local friends, entered among the visiting brethren. Fifty-five ate at their table at one meal. Some of these brought their own lunches in order to spend the whole day in worship and Bible study. Brethren Friesen and Andrews have done good work in this district, bringing the truth of the sanctuary question and kindred doctrines to the attention of those of the community. It is through their efforts for the one purpose alone of providing instruction and the opportunity for sympathy, discussion in the Sabbath school, that most of these people have come in contact with the teachings of the Sabbath. Elder John R. Eastley, pastor of the Healdsburg Seventh Day Baptist Church, and Elder Loyal Hurley, pastor of the Riverside Seventh Day Baptist Church, rendered very timely and spiritual Bible studies, which were greatly appreciated. Brethren Friesen, Andreas, and the writer supplemented the work of these brethren.

The meeting was so thoroughly enjoyed that we trust other like gatherings may be held, especially next summer, and we believe the spiritual condition of the entire group was strengthened by the mutual fellowship and Bible study.—E. S. Ballenger in Gathering Call.

NORTHLoup, NEB.

Last Sabbath the service was in charge of Mrs. Hemphill. Devotions were led by Deacon Robert Van Horn. Reports from General Conference were given as follows: music, Mrs. Esther Babcock; President Ingle's address, Vesta Thorngate; sunrise prayer meeting on Flagstaff Mountain, H. H. Thorngate; the Friday evening meeting by A. A. Nortonville, meeting Sabbath afternoon, Marcia Rood; Nominating Committee and report from "The Shaws," Mary T. Davis; sermon of Rev. Loyal Hurley, Mrs. Hemphill.

Rev. H. C. Van Horn is the new Conference president. The meetings next year are to be held at Shiloh, J. A. A. A. Nortonville, Rev. C. L. Hill was received and read Sabbath morning, accepting the call to become pastor of the North Loup Church, as soon as plans could be made satisfactory to both churches. We shall be very glad to have a pastor again after several months without one.—North Loup, Neb.

SALEM, W. VA.

Salem College opened its doors on Monday with every teacher re-employed with the exception of Miss Nan R. Low of Clarksburg, who has been granted an year leave of absence during the year. Dr. Geo. B. Shaw of Los Angeles, Calif., has been appointed to a seat in the department of English.

The new instructor will teach public speaking, oral English, and assist Dr. Geo. B. Shaw in Bible.
Miss Cleo M. Gray returned as head of the department of home economics after attending summer school at the University of Wisconsin. Miss Evelyn Ring of Nortonville, Kan., has been appointed as a full-time instructor in the department of English. She assisted Dr. M. C. Linthicum last year.

Miss Elizabeth V. Whipple has been appointed as full-time instructor in art, after heading the department last year on an experimental basis. Miss Alice Bonar will teach piano and pipe organ.

Professor W. R. Harris took graduate work this summer in New York University. He announced that every graduate in the department of commerce last year had secured a position, either teaching school or in business.

Freshmen registered Monday, and upperclassmen, Tuesday. School began Wednesday morning. Although the enrollment is not yet complete, the largest in the history of the school is expected.—Salem Herald.

RACINE, WIS.

I wish here to thank the Seventh Day Baptist people for the Sabbath Recorder sent to me during the past few years, and express the hope that they will continue to send them, post paid to me for distribution.

FRANK JEFFERS

1223 Franklin Street.

ALFRED, N. Y.

Dean A. J. C. Bond and Rev. W. L. Greene, of the Department of Religious Education, accompanied by Mrs. Bond and Mrs. Greene, are at the Hotchkiss School at Lakeville, Ct., attending a Seminar of Religious Education. The theme of the seminar is "The Historical Development of Religious Values in the Nation." The seminar continues through the week.

Miss Gertrude Saunders, who has been visiting her parents, Mr. and Mrs. E. P. Saunder, left Tuesday for Providence, R. I., where she is entering her twelfth year as head of the International Institute for foreign speaking people.—Alfred Sun.

LITTLE PRAIRIE, ARK.

From August 21 through September 6, the Little Prairie Church and surrounding community engaged in special meetings. We had been planning for these meetings and working toward them since early last spring. August seemed the best time for us to have such meetings, yet we have liked to feel that they were a part of the great Preaching Mission.

The Fouke Church very cheerfully sent their pastor for three weeks. Rev. W. L. Davis and his wife came to us as new workers on this field. They won their way into the hearts of the people and God blessed their efforts among us. The church was revived, many were reclaimed, and a number made a start in the Christian life.

Claud Mitchell and family, now of Fouke, and Mollie Jackson of Belzoni, Okla., spent a week with us and helped in the meetings. Marion Van Horn of Alfred, N. Y., came home for the meetings and was with us the last week of the meetings.

Our pastor, C. C. Van Horn, was in very poor health and his doctors assured us that he can never take up the work of the church again. It was with sad hearts that we accepted his resignation a short time ago. He is greatly loved by this community and surrounding communities where he has so faithfully labored.

CHURCH CLERK

OBITUARY

Torres.—Dr. Lois Whitford Torres was the daughter of Edward Maxson and Josephine Burdick Whitford. She died at St. Andrews, Fla., at the home of her sister, Mrs. Mary Ware, where she had gone to recuperate following a sickness at the home of her sister in Farina, Mrs. Carroll Davis.

She did collegiate work in Milton, Wis., in the State University of Iowa, and completed the four year medical course at Ann Arbor University, and was at the time of her illness a teacher and college physician at Mt. Pleasant, Mich.

June, 1923, she was united in marriage to Dr. R. M. Torres of Grand Rapids, Mich., and is survived by him. There were no children.

Funeral services were conducted from the home of her brother, Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

RECURDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and half cent per word for additional insertions.

Cash must accompany each advertisement.

WANTED,—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good home and town in interest. Good pay. Good wages. Apply to right person.—Luther S. Davis, Star Route, Bridgeport, Ark.