

**SUPPOSE  
there were no  
Sabbath Recorder**

**or Other Seventh Day  
Baptist Publication . . .**

Our Homes would be poorer  
Foreign Missions would suffer  
Home Missions would languish  
Our Schools would be crippled  
The Church would miss the spirit of  
Unity and Fellowship  
The Welfare of the Church in  
Every Department would be endangered  
Co-operation would be largely at an end  
The Onward Movement would be dead.

**THEREFORE**

**Support . . . Promote  
The Sabbath Recorder.**

**Subscription, \$2.50**

# The Sabbath Recorder

Vol. 111

SEPTEMBER 21, 1931

No. 12

**THAT HOLY THING**

They were all looking for a king  
To slay their foes and lift them high;  
Thou cam'st, a little baby thing  
That made a woman cry.  
O Son of man, to right my lot  
Naught but thy presence can avail;  
Yet on the road thy wheels are not,  
Nor on the sea thy sail!  
My how or why thou wilt not heed,  
But come down thine own secret stair,  
That thou may'st answer all my need—  
Yea, every bygone prayer.

—George MacDonald,  
In Quotable Poems.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.  
**President**—Willard D. Burdick, Rockville, R. I.  
**Vice-President**—Curtis F. Randolph, Alfred, N. Y.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Courtland V. Davis, Plainfield, N. J.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 118 Main Street, Westerly, R. I.  
**Trustees of the General Conference for Three Years**—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1931**—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.  
**Terms expiring in 1932**—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.  
**Terms expiring in 1933**—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Winfred R. Harris, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Herbert C. Van Horn, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.  
**Treasurer**—Samuel H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

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**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Walter L. Greene, Andover, N. Y.  
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**Corresponding Secretary**—Miss Lotta Bond, Lost Creek, W. Va.  
**Recording Secretary**—Mrs. Oris O. Stutler, Salem, W. Va.  
**Treasurer**—Mrs. L. Ray Polan, Salem, W. Va.  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. Eldred H. Batson, Salem, W. Va.

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**Central**—Mrs. Loyal F. Hurley, Adams Center, N. Y.  
**Western**—Mrs. Alva L. Davis, Little Genesee, N. Y.  
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**President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.  
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

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**Secretary**—A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Miss Marjorie Burdick, Kalamazoo, Mich.  
**Recording Secretary**—Miss Virginia Willis, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Ruby C. Babcock, Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of International Society**—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Clifford A. Beebe, Nady, Ark.  
**Junior Superintendent**—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I.  
**Associate**—Mrs. Ina S. Polan, Brookfield, N. Y.  
**Intermediate Superintendent**—John F. Randolph, Milton Junction, Wis.

### ASSOCIATIONAL SECRETARIES

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**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.  
**Miss Vivian Hill, Farina, Ill.**  
**Miss Alberta Simpson, Battle Creek, Mich.**  
**Southeastern**—Miss Greta F. Randolph, Salem, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Fouke, Ark.  
**Pacific Coast**—Miss Alice Baker, Corona, Calif.  
**Washington Union**—Miss Lillian Giles, Anacostia, D. C.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

# The Sabbath Recorder

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

VOL. 111, No. 12 PLAINFIELD, N. J., SEPTEMBER 21, 1931 WHOLE NO. 4,515

## EDITORIAL

### BIBLE READING

Following a suggestion of the Conference Committee on Religious Life of the Denomination, last year, many people enjoyed the reading daily of Philippians. Helpful and appreciative letters were received from various sources, letters suggesting that other books be named for such use. Some churches have used other books, Colossians being popular. Earnest testimonies have been given of the personal benefit and of blessing to churches.

In starting our local church programs for the year it will be helpful if some definite time be given to the Word of God, reading portions of it systematically and repeatedly. Let us plan for October reading. The suggestion is made that we take the Book of Galatians. The fundamental idea is to read the book through every day in October. To many Christians it will be an entirely new experience, but a most revealing one to read the book through at one sitting. The plan, if carried out as before,

**Wanted—Men** These are days when men are wanting work. Seven million are unemployed. It is a trying time. Classified advertising columns are literally worn out by men and women studying them, while long lines of applicants beset doorways and fill lobbies. Men want jobs.

But there are calls for men, and some responsible positions apparently are finding temporary difficulty in securing men. For two or three weeks, it has been noticed, that one of the RECORDER's contemporaries carried in its advertising columns a call for missionaries: "Wanted—For Foreign Mission Service: A pastor for an English-speaking church . . . should have had . . ." (qualifications named); "An educator, with standard qualifications for the high school at . . ." Candidates for these positions are needed at once, to sail this fall. Such advertising seems a bit unusual. However,

will include the choice of themes and texts by the pastors from the Book of Galatians. It may also be used in prayer-meeting groups.

The book should be read prayerfully, thoughtfully, repeatedly, and continuously. The early readings should be done independently, that is, without the aid of commentary or other helps. By the middle of the second week, after the book has brought its own message to the heart, good helps will be valuable. They will give the setting and clarify ideas of the authorship, the problems, the aims and purposes. The book should be read sympathetically, and practically also. Why not begin to put into operation the principles contained, to take up and do the things that are taught? Every study should seek to find out the doctrines, or the teachings, and to follow up with practicing the duties.

A brief introduction to the Galatians will be published in an early RECORDER of October.

one is reminded of what Secretary Burdick more than once has said—that while we need money, even more we need men. No man has been found for South America. A man is needed in Jamaica to relieve Rev. D. Burdett Coon.

What opportunities are presented and what rewards are offered in fields where good men have spent their lives! Do we hear the voice of God speaking in "Men-wanted"?

**Do They Understand?** Older mothers who have been through the school of experience in raising a family, realize what younger mothers sometimes would be glad to know. Mistakes in policy and in practice often have been realized when it was too late to apply a remedy. The SABBATH RECORDER aims to be alert for material of interest and of practical value to all its many readers.

If, as Froebel says, "the child's first school is the family," too much importance cannot be attached to the early training of children. Mistakes made in such early training will show up to the detriment of the child and of society, perhaps all the way through the grown-up life. Unfortunately, our high schools and colleges are doing little in training boys and girls for parenthood and for family life. Too often they are left to stumble where they should have plain, well marked paths. It is hoped that the young mothers of our readers may especially give attention to material occasionally appearing in our columns from the National Kindergarten Association.

The following is from that source, with the question at the head of this editorial as the theme presented by Mrs. Nestor Noel.

"You can say what you like in front of Mary," said one woman to another in my hearing. "Mary does not understand."

Mary was six years of age. She was of average intelligence. I felt sure that she understood most of the conversation which followed and which should not have taken place in front of her.

Why do mothers suppose that their children lack comprehension? This is not flattering to the children. I believe that children understand a great deal more than people think. Their little minds are sharp and alert. Often, days after a conversation, they come out with extraordinary sayings which show very well that they understood what was said in front of them.

Sometimes a child understands only a little of an unkind criticism, and that little does more harm than if he understood fully, because he uses his vivid imagination and paints the picture much worse than it is.

Many people have a distressing habit of talking about the child himself and his faults when the child is present. This is bad enough; but even worse is the habit of talking disparagingly about grown-up persons, thinking it does not matter, either because "Mary is not listening" or if she is "she does not understand."

When on a visit to a friend, this child may prove an "enfant terrible" and make the mother quite uncomfortable. She will deserve all she gets in that way.

Children love mystery. If there is something you do not want them to know, do not whisper about it in front of them. The very fact that adults talk in low voices, that they show they want to hide something, only makes a child all the more eager to discover what is going on.

I do not think we can judge just how early a child will understand what is said in front of him. Some children pay attention sooner than others. But I know that when there is a question regarding his understanding, I would not say, "Never mind what you talk about; baby

cannot understand." I would much rather have pride in my own child and say, "Baby understands. I think you had better talk about something that would be good for him to hear." We are supposed to take pride in our own children, are we not? Then, the least we can do is to give them credit for average intelligence. Maybe they are brighter than we are! This is possible. I like to think the race improves all the time. I would not be ashamed if my child were more intelligent than I am. On the contrary it seems cause for rejoicing. Children have more advantages than we had. Is it strange then that some of them should be more alert and show more ability?

They are brought up with the radio, electric light, telephone, and other things of which we did not even know the names when we were young. All this must make a difference. Many young children can tell us the names of parts of a car about which we ourselves know absolutely nothing.

Mother should therefore be careful before she says, with assurance, "You can speak about what you like. Baby does not understand."

### THIRTEENTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

(As amended and adopted by the General Conference)

#### *To the Seventh Day Baptist General Conference:*

The Commission of the Seventh Day Baptist General Conference herewith presents its annual report for the year ending with the sessions of the Conference at Alfred, N. Y., August 23, 1931.

A brief meeting of the Commission was held at the close of the Conference at Salem, W. Va., in the college office at which the president, Willard D. Burdick, appointed the standing committees, and the other routine business requisite to the beginning of the work for the year was transacted.

The mid-year meeting of the Commission was held in the Seventh Day Baptist Building in Plainfield, N. J., December 30-31, 1930.

The pre-Conference meeting was held August 15-17, in the office of President Davis of Alfred University, at Alfred, N. Y.

The Commission wishes to record its thanks to President Davis for the use of his office so graciously extended, and to Mrs. Davis for the beautiful flowers which

graced the table about which the members of the Commission gathered.

Upon invitation of the Commission, President Corliss F. Randolph of the Tract Board, Secretary William L. Burdick of the Missionary Board, President Marjorie Burdick of the Young People's Board, Mrs. G. B. Shaw, president of the Woman's Board, and Rev. Edgar D. Van Horn met with the Commission at some of its sessions for consultation concerning our work.

The reports to Conference of the treasurer of the Onward Movement and the treasurer of the General Conference have been examined by the Commission and audited by its auditing committee pursuant to the by-laws of the General Conference.

The recommendations and official actions of the Commission during the year have been assembled and printed in leaflet form for distribution at the General Conference.

WILLARD D. BURDICK,  
*President,*  
COURTLAND V. DAVIS,  
*Secretary.*

#### PERSONNEL OF THE COMMISSION

The members of the Commission during the year have been as follows: George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.; George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.; Willard D. Burdick, Rockville, R. I.; J. Fred Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

Secretary, Courtland V. Davis, Plainfield, N. J.

Members of the Commission whose terms of office expire at the close of this meeting are: George M. Ellis, Edward E. Whitford, and S. Duane Ogden.

#### RECOMMENDATIONS

1. The Commission recommends that the Sabbath School Board be commended for its work through its field secretary and urged to continue that work.

2. The Commission after consultation with members of the Woman's Board, and in order that the details of nomination and appointment of members of the board may be clarified, recommends that the Confer-

ence take steps to amend Article 11 of the by-laws of the General Conference to read as follows:

#### ARTICLE 11. *Woman's Executive Board.*

*Section 1. Appointment.* There shall be a board of twelve members, composed of women, known as the Woman's Executive Board of the Seventh Day Baptist General Conference.

This board shall be appointed annually by the General Conference, at the same time and in the same manner as the other boards appointed by the General Conference.

*Section 2. Officers.* The officers of this board shall consist of a president, a vice-president, a recording secretary, a corresponding secretary, and a treasurer, elected annually by the General Conference.

To augment the efficiency of the board, there shall be appointed by the General Conference, at the same time and in the same manner as the foregoing members and officers, associational correspondents — not members of the board — whose duty it shall be to represent the board in their respective associations, and to co-operate with, and further the interests of, the board.

The board is authorized to fill any vacancy occurring in its membership, or in any of the foregoing offices, until the ensuing annual meeting of the General Conference.

*Section 3. Purposes and Duty.* It shall be the duty of this board to encourage the work of the women's societies, to suggest to them plans and methods, to stimulate the raising of money for our various denominational enterprises, and to enlist the women of the denomination in these enterprises, in such ways and by such means as may seem to it practical and best, and to report annually its proceedings to the General Conference.

*Section 4. Rules and By-Laws.* The board shall have power to make rules and by-laws for the regulation and transaction of its business, not inconsistent with the plans and purposes of its existence.

3. The Commission recommends the adoption by Conference of the report of the Committee on Denominational Administration which follows:

#### *To the Commission of the Seventh Day Baptist General Conference:*

Your Committee on Denominational Administration wishes first to acknowledge its debt to the committee of last year for its full and frank statement of the conditions and problems confronting the denomination in its work of readjustment. It wishes also thus to record its gratitude to that committee for the manner in which it simplified the task of the present committee.

The committee would like to preface its recommendations with the observation that it is our conviction that readjustments or changes will not alone solve our problem. The outstanding need is a spirit of co-operation and a willingness to sink personal differences and sometimes opin-

ions in the interests of the whole and accept the judgments of the group in the interests of advancement. In this spirit the committee would like to submit the following recommendations:

1. That the Commission be reorganized as follows:

(1) Chairman.—The chairman shall be elected by the Commission from its own membership. Under this arrangement the present plan of the president of Conference acting as the chairman of the Commission would be discontinued.

(2) Personnel.—Five members of the Commission shall be nominated and elected by the General Conference in the same manner as the officers of the General Conference. These shall be elected for a period of five years, except that upon the adoption of this plan one shall be elected for a term of one year, one for a term of two years, etc., until the fifth, when each shall be elected for a term of five years. Three members shall be nominated, one each by the following boards: that of the Missionary Society, the American Sabbath Tract Society, and the Sabbath School Board, elected by Conference as other officers of Conference are now elected. These three members shall be nominated and elected annually for a term of one year each. The president of Conference shall be a member, thus making nine members. (In our judgment all religious educational activities should be centered in a single board.)

Under this plan the boards would be expected to bear the expenses of their representatives who would have equal powers with other members in the discussions and voting power of the Commission. Thus the expense to the General Conference would be greatly reduced with no material increase in the expense to the boards in sending their representatives to the Commission.

That the various lines of denominational work may be co-ordinated and duplication of field activities avoided, it is suggested that these representatives of the boards shall consult and work together in every way possible by correspondence and meetings during the year as may be convenient.

(3) Relation of the Commission to the Boards and Denomination.—It should be kept clearly in mind by both people and denominational officials that the function of the Commission is as stated in the present by-laws of Conference, viz., to deliberate and give mature consideration upon all subjects of vital interest to the denomination and to recommend its findings to the General Conference for its approval. Furthermore it is the duty of the Commission to exercise the powers and prerogatives of Conference as accorded to it in the by-laws of that body. It should also be kept in mind that its relation to the denominational boards is purely advisory and for mutual counsel and support of our denominational program.

2. Our denominational activity through which we have endeavored in the past to express ourselves to the world about us has taken three distinct forms; namely, Missionary, Sabbath Re-

form, and Religious Education. The first is distinctively the work of the Missionary Society; the second, that of the Tract Society; while the third is being done in part by the Education Society, in part by the Sabbath School Board, and recently in part by the Young People's Board and the Tract Society. With the hope of unifying our religious educational activities, centralizing responsibility therefor, and preventing overlapping of effort, we recommend that the Commission take such steps as it deems advisable to bring about in the near future the co-ordination or the merging of all the religious educational activities now carried on by the boards mentioned above. To this end we suggest that the Commission, either of itself or by means of a sub-committee, make a thorough study of this particular reorganization problem, and make a report to the next General Conference as to its solution.

3. The Unified Budget has in the opinion of the committee proved its real value in financing our various forms of denominational activity. We therefore recommend for the purpose of improving upon the present system and its administration that the Commission, either of itself or by means of a sub-committee, further study the plan and report to the next General Conference.

EDGAR D. VAN HORN,  
Chairman.

4. The Commission recommends that the Conference appoint a Committee on Ecclesiastical Architecture to consist of Corliss F. Randolph and Elisha S. Chipman.

5. The Commission recommends that the need of denominational reorganization in the direction recommended in the report of the special committee to study this question be presented by one of its advocates in an address on the program of the next Conference.

6. The Commission expresses its commendation of the efficient work of the Committee to Promote the Financial Program in raising the budget and recommends that the committee be reappointed.

7. The Commission recommends that the Committee to Promote the Religious Life of the Denomination be reappointed, and that it be commended for the inspiration and help given the religious life of the people during the year.

8. The Commission recommends that, in the interest of better business methods and for the protection of the good name of those serving as treasurers, the General Conference suggest to our various boards, churches, and societies handling funds, the advisability (1) of bonding their respective

treasurers in an amount commensurate with the funds handled and (2) of having their treasurers' accounts audited by an auditor of recognized ability selected from outside the membership of the organization.

9. The Commission recommends that the Conference provide that music purchased for the Conference sessions be deposited at the close of each session with the recording secretary for use in succeeding Conferences.

SUGGESTED DENOMINATIONAL BUDGET

Having carefully considered the matter, the Commission suggests the following budget for the General Conference and recommends its adoption:

|                                       |            |
|---------------------------------------|------------|
| Contribution to Faith and             |            |
| Order Movement .....                  | \$ 25.00   |
| General expenses .....                | 2,475.00   |
|                                       | <hr/>      |
|                                       | \$2,500.00 |
| Year Book .....                       | 800.00     |
| Federal Council .....                 | 100.00     |
| Denominational Building, maintenance. | 1,500.00   |
|                                       | <hr/>      |
| Total .....                           | \$4,900.00 |

The various denominational societies and boards submitted tentative budgets for the ensuing year. These budgets have been carefully considered and assembled in the following unified denominational budget, and the Commission recommends that it be adopted by the Conference.

|                                    |             |
|------------------------------------|-------------|
| Missionary Society                 |             |
| (not including indebtedness) ..... | \$18,900.00 |
| Tract Society                      |             |
| (not including indebtedness) ..... | 5,900.00    |
| Education Society .....            | 1,500.00    |
| Sabbath School Board .....         | 3,800.00    |
| Woman's Board .....                | 500.00      |
| Young People's Board .....         | 1,800.00    |
| Lone Sabbath Keepers .....         | 100.00      |
| Scholarships and Fellowships ..... | 1,200.00    |
| Historical Society                 |             |
| (not including indebtedness) ..... | 500.00      |
| Ministerial Relief .....           | 4,000.00    |
| General Conference .....           | -4,900.00   |
|                                    | <hr/>       |
| Total .....                        | \$43,100.00 |

CONCLUSION

The Commission feels that there is much of encouragement in the work of the year as it is being reported by the various agencies at this Conference.

Although the general financial situation has affected our people equally with their neighbors throughout the nation, there has been a strong feeling on the part of all that the work of the Kingdom must not be al-

lowed to suffer. The report of the treasurer of the Onward Movement indicates how that feeling has eventuated in action.

Evidences of the spiritual growth of the denomination have not been lacking. There has been much earnest seeking after God in worship and in living. These promise much for our future. As we turn to God and, seeking to know him in worship and prayer, find strength and encouragement in his grace, our work will go onward toward the goal which he has set for us.

Alfred, N. Y.,  
August 17, 1931.

At the conclusion of the consideration of the report it was voted, That special effort be made by the denomination to raise the indebtedness of the various boards which is approximately as follows:

|                          |             |
|--------------------------|-------------|
| Missionary Society ..... | \$11,500.00 |
| Tract Society .....      | 6,500.00    |
| Historical Society ..... | 100.00      |

[Note 1. By vote of Conference the items of indebtedness of the three societies were removed from the Unified Budget. Money sent to the Onward Movement treasurer for debts will be divided proportionately among these societies unless otherwise designated.]

Note 2. Notices were given in Conference that the proposed changes in the by-laws of the General Conference as stated in recommendations 2 and 3 of the report of the Commission will be brought up in Conference next year for final action.—W.D.B.]

**BEHOLD THE HARVEST! PRAY FOR LABORERS**

Years ago, so a friend once told me, a Baptist Theological Seminary in Canada had only a very, very few students. The president went among the graduates and speaking to them by their first names said, for example, Charles, John, Henry, and so on, are you praying for more students for the ministry? In about two years there was a marked increase in the attendance.

Permit the writer to go among our graduates by way of the RECORDER and say for instance, Ahva, Herbert, Paul, Henry, George, Eli, and so on, are you praying for more students for the ministry?

A. E. MAIN.

## MISSIONS

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

### REPORT OF CONFERENCE COMMITTEE TO CONSIDER MISSIONARY SOCIETY'S REPORT

Your committee to consider the report of the Missionary Society would recommend that the report of the Missionary Society be adopted together with the following suggestions:

1. Noting that the Missionary Society has omitted from its tentative budget for 1932 items for Detroit Church, Western Association, Daytona, Fla., and Brookfield, N. Y., we deplore circumstances compelling such action.

2. We suggest that study be given to means of conserving and strengthening interests of the denomination in strategic centers, such as Detroit, Chicago, and others, where opportunities for worship may be provided not only for families of business and professional men who live there, but also for those who may be traveling through, or studying in these centers, or others.

3. We would urge that each association through its executive committee make a careful study of the possible work that might be done within its borders with the idea that the association might co-operate with the Missionary Society in promoting such work. Your committee would suggest the consideration by the associations of quartet work, visitation and labor of pastors in needy fields, and the possible preparation and employment of some one or ones to lead in evangelistic effort in the various associations with the necessary organization to carry the work on adequately.

4. We have read with deep interest the letter from Rev. Gerard Velthuysen, Jr., in behalf of our church in Holland. We rejoice at this message of confidence and good cheer from that field, and recommend that the corresponding secretary be requested to send in return a message of

greeting and sympathy in behalf of the General Conference.

5. We commend the zeal and work of the general secretary, W. L. Burdick, and we feel that the sympathetic appreciation of the denomination is his due in the trying work of his office.

6. We commend the enthusiasm of our foreign workers and are cheered by their encouraging reports. We commend them to the prayers and support of Seventh Day Baptist churches throughout the denomination.

Respectfully submitted and signed,

D. NELSON INGLIS, *Chairman*,  
MRS. A. J. C. BOND,  
ASA F. RANDOLPH,  
CORLISS F. RANDOLPH,  
H. L. POLAN,  
MRS. GEORGE H. TRAINER,  
H. EUGENE DAVIS,  
A. LOVELLE BURDICK,  
PAUL E. TITSWORTH  
MRS. JOHN F. RANDOLPH,  
JOHN F. RANDOLPH,  
MRS. A. L. DAVIS,  
THEODORE J. VAN HORN,  
MARK R. SANFORD,

*Committee.*

### REPORT OF REV. PIETER TAEKEMA, NIEUWE-PEKELA, HOLLAND

[For many years Rev. Pieter Taekema has been doing valuable work among Seventh Day Baptists in his native country, partly supported by the Missionary Board. He has been urged to write for publication, that the people might know more about the work, but his modesty, together with his many duties, has kept him silent. A recent urgent request brought the following interesting and instructive letter.]

*Rev. William L. Burdick,  
Ashaway, R. I., U. S. A.*

DEAR BROTHER BURDICK:

I have not received the usual blanks. Also from Brother Velthuysen I heard nothing about it. I do not dare wait longer. Therefore I send to you the data as enclosed and hope to be yet in time. At the same time I can send to you the "report." May it be according to your intention. You have the liberty to modify it.

I live in a country with other conceptions and manners than yours. But I feel during so many years, that there is a spiritual communion which goes out above national frontiers and ties far over oceans. I do not speak your language—a great stumbling block for me. I hope that in spite of all hindrances it will be in some degree interesting for you to hear something about my work in my own church and in my country.

Five Sabbaths of this year I preached no sermon: my two vacation Sabbaths, which I spent in July, 1930, at Leeuwarden, in the independent Sabbath-keeping church of Brother J. de Jong; one Sabbath, the Sabbath of our Conference in August, 1930, in Rotterdam, when Brother Velthuysen preached the sermon; and two Sabbaths in April, 1931, when it was impossible for me to preach by reason of sickness (influenza).

The other forty-seven Sabbaths of the year I preached thirty-eight sermons at Nieuwe-Pekela (and had there thirty-one "Bible-hours," where I treated of the Gospel of John); two at Winschoten; six at Hoogetveen; one at Hollandscheveld; two at Breskens, two in The Hague; two in Rotterdam.

On Sunday I preached for the Baptist Church at Nieuwe-Pekela, two times; at Winschoten, one time; for the Free-evangelical Church at Veendam, one time; at Oude-Pekela, six times.

At the Conference in Rotterdam I gave an evangelistic address and an introduction on the "Pentecostal Movement" (on request). In a survey I showed different aspects of the conversion (of Pietists, Zinzendorf, and Methodists), the arising of the "Catholic-Apostolic Church" (Irvingianism), the origin of the Pentecostal Movement and other phenomena of that nature.

I had to preside in 1930 at our general meeting on the Sunday after the Conference. The introduction of the data of our alliance was inserted in the Boedschap-per.

I preached two marriage-sermons, one in Amsterdam at the marriage of a member of the Hague church and a member of the Amsterdam church; and one at

Nieuwe-Buinen at the marriage of a member of my own church. His wife also keeps the Sabbath and attends our worship.

I had to conduct two funerals, one of Sister Monsma at Groningen, and one of Sister Van Beek in The Hague, my kind hostess when I had my work there and in the surroundings. The young married couple whose marriage I had the privilege to solemnize in Amsterdam has taken her place, and does that in an excellent manner. At the funeral of Brother Nieuwstraten at Haarlem, I spoke in the cemetery and afterwards in our chapel. At the burial of a little child of a lonely Sabbath-keeping sister of our church living at Slagharen, I spoke words of comfort in the cemetery. The evangelist of that little place (the husband is a member of the Dutch Reformed Church) had done that before in the home.

Our three "youth clubs" in Amsterdam, Rotterdam, and The Hague have united themselves in 1930 in an alliance with a board. They desired a link between their new formation and the alliance of our churches, and I was indicated for that function. On my trips throughout the country I visit as much as possible the three clubs. I give them an address, and am disposable for the answering of questions which live in our young folks.

An old brother, who makes a very good impression, was baptized. But we lost a sister and a brother by death. The sister was one of the older generation, the mother of J. A. Monsma, who is now an evangelist in Belgium, and was in former years a member of our churches. A daughter, who is a nurse, is yet a member of the Groningen Church. The deceased has suffered much, but as a Christian. One of her last testimonies was: We know our God by experience; and so the journey to the heavenly home was not a hazardous enterprise for her. The brother who died was our deacon, E. Stunt. He was suffering during three years, but very patiently, and thankful for each blessing from his God and Father. There was a tie between him (he was widower more than twenty-six years) and his nine children, and between him and the church, as rarely is

seen. He was to me an appreciating companion during the twelve years of my pastorate in the Groningen Church. He was nearly fifty years a Baptist, and for thirty-six years a Sabbath-keeper. His life is a preaching of the efficacy of real piety and trust in God. He was not a man of many words, but of a hearty love to his Savior, whom he professed since his youth. It was very disappointing for me that on account of sickness I could not stand by his grave.

Yet more painful is the loss of a member, who is a nurse in Switzerland. She was my best disciple when I catechized the young people at Groningen in two departments. She was the unique member of her family, who fears God and professes Jesus Christ as her Savior. She is an intelligent girl with high aspirations, and with a sensitive heart. She came under the influence of feeling as of the Darbyites: a Christian is free from law. It has been a slow process. Also she returned from her error for a short time. That she left our church is one of the saddest and most disappointing experiences for me.

I come to my visits. They are from July 1, 1930, to June 30, 1931: to church-members one hundred fifty-nine, to the same at different places one hundred sixty-two, from the same seventy-five; to non-church members thirty-eight, to the same at different places ninety-three, from the same forty-eight; which gives a total of five hundred seventy-five. The second and fifth categories take much time. For instance, a visit to Groningen takes a whole day. It is inspiring for me that these visits meet a need. You can understand how encouraging for me was the word of Dr. C. F. Randolph, when I had the privilege to meet him at Haarlem and Amsterdam; in many cases a visit does more good than a sermon.

Besides other trips, I traveled two times during a whole month throughout the country. But on my second trip I was called home by the decease of our beloved Brother Stunt. Arrived at Nieuwe-Pekela, I was obliged to take to my bed during two and one half weeks. It is a great pity for me that I cannot visit yet

more Adventists at not so great a distance of my living place. I ought here to mention that my pastoral work had not that accent when Mrs. Taekema was not so active, and was my fellow traveler many times.

The Baptist pastor of Nieuwe-Pekela, a young man, desired all of the Sabbath question. I gave him Sabbath literature, and spoke with him many times. But he is yet always of the opinion that the keeping of the Lord's day is of little importance for him.

A remarkable event was a meeting at Hoogeveen, where a certain Dr. M. H. A. van der Valk from Rotterdam read a lecture on "The Sabbathism." Three hundred attended that meeting; many young people were present on that beautiful evening, which was able to draw them into the country. There was opportunity for debate. Dr. van der Valk spoke for an hour. For the debate was given also an hour, and the reply took at least one and one quarter hours. I was there for our Seventh Day Baptist community; a Seventh Day Adventist preacher from Groningen, two independent Sabbath keepers, and a fifth person, who spoke not pro and not con on the Sabbath were present. We five must divide the disposable time. So I had no more than twelve minutes and could not refute all the arguments. We Sabbath keepers were treated politely, and many times declared as fellow Christians and co-heirs of the same heaven. The change-of-day theory was proposed as a matter of course. I cannot give you a full account of the arguments. Only this: the impression on the people of Hoogeveen has been that we were not defeated. The reports in two different newspapers were very objective. We are allowed to say that this opposition was not a success.

In the Boodschapper my special department is the polemic for the truths entrusted with our denomination. More than once I long for a task of more edifying character, but "necessity is laid upon me."

As activities of more indirect importance for our principles, I look at my attendance of the meetings of the board of the local department of the Dutch Bible

Society (founded in 1814). All the churches who believe in Jesus as the Son of God are represented by their pastors. I take an opportunity at this time to give an indirect testimony to our dear principles. One shuns the Adventist people as sectarian.

In 1930 I was appointed the depute to the General Meeting in Amsterdam, and in the same meeting of the local department this winter I was one of the speakers.

So I had also this winter to give a Bible introduction, and an address of pedagogical tendency on a "parents' evening" of one of the Christian schools. And one is reckoning on an address of mine for a Christian political society.

When the Baptist Church of Nieuwe-Pekela received the former year a new pastor, I was invited to attend the three services of that day, and had opportunity for an address. I showed the climax in the Baptist movement in Holland. I, in my life time, know other times, when the baptism was a very modest phenomenon.

I appreciate the friendly conversation with the Baptists, pastors and members. Unknown makes unloved, that is also true in regard to our principles.

Also I hope to be something for our principles by my conversation and co-working with pastors of other denominations, as Dutch Reformed (State Church), Reformed (seceded, the greatest body of orthodox believers, with strong activity in every sphere), Christian Reformed, Free Evangelical (you would say perhaps Methodist).

It is inspiring for me to be allowed to preach in larger congregations than our own.

Regarding the inner condition of our community I reckon myself happy to have intercourse with a spiritual circle as with a great family. That is the relation with nearly all the scattered members of our church on eleven different places, and our whole company throughout the country besides a few exceptions has a heart for the interests and the questions that live among us.

Nevertheless there are difficulties. Some people among us have trouble with their

employment. One of our brethren who was for eleven years commercial traveler for the same firm has been led by the circumstances to begin on his own affairs. Another brother has to be satisfied with a modest career, while his diploma gives expectation to him of a far better position. A sister wavers in her conviction in regard to the Sabbath, because she is for a long time without employment. The husbands of four of our sisters are unconverted. They find faith in God and Jesus an absurdity, or stupidity, or too difficult. Three of these sisters have hard times. It is a blessing, by prayer, to be able to be an unseen helper. Some among us experience the many cares in their daily life as an obstacle for their spiritual welfare. It awakes admiration, that many of those who pluck up spirit to serve God and to trust him are poor temporally, and deplorable. I think of a sister who is lame on one side. Above that she has to be the nurse of her old father. Spiritually she is living on a high level. Speaking with her, you are quickened.

Some of our young members on a lonely post give solicitude. That they miss the edifying power of the life within a church is a loss for them. They experience really all the dangers of the teen age. Only by love for Jesus and by constant prayer can they be victorious.

More than one of our young folks who did not accept Christ live under serious impressions.

In 1930 I wrote to Rev. Mr. Skaggs: "The work among the unorganized Sabbath keepers is difficult and little compensating till now. There are among them the most differing feelings. Apparently they don't sympathize with a church life in Biblical spirit, and we insist that joining our churches should be a spontaneous act. There has been the past year a gathering of Sabbath keepers. We were also invited to that meeting. But instantly a spirit of unfriendliness towards our principle of church practices revealed itself. They would be glad to see that we dissolved our whole existence as churches, and joined their new movement, where is the ultimate liberty for absurd, unscriptural doctrines. They do not care any-

thing about the leading of God's providence in our history as a denomination. That movement has drawn off two of our members. We do not know, what will be the future of this new 'Society of Christian Sabbath Keepers.' They live by negation: no church, no ordained ministers. Perhaps they have the most likeness to the Darbyites. But we hope to see that God uses here a crooked stick to deal a straight blow, as one of our proverbs says. In 1927, when Rev. Mr. Bond was with us, we had some expectation that with a certain Mr. H. van Sonsbeek a federation would be possible. This expectation has ended in a disappointment, and he is also denied by the 'Society'."

These circumstances have caused at Hoogeveen and Hollandscheveld many discouraging facts. The good chance on the young people there perhaps has been lost for always. The youth there especially need the gospel of a Savior, waiting for them.

A pious young woman at Hoogeveen who was first in contact with me, has joined the independent Sabbath-keeping church of Brother de Jong, at Leeuwarden. These Sabbath-keeping circles, three totally, are the great obstacle to come to unity, and they create the danger of Christian competition.

Besides there are some Sabbath keepers who are like sheep without a shepherd. But they don't like to hear that. They have their "important" reasons for not joining any organization.

The ex-Adventists, who joined our church and have lived for years among us, feel at home. They appreciate privileges of our church life as: no compulsion in regard to feelings about subordinate points; no popery of the leaders; an individually possessing of the truth, and so on.

It is felt painfully in pastorless churches that there is a need of ministers. Notwithstanding, with so little force, God yet maintains our cause, and the loyalty and growth in grace of nearly all our members are encouraging facts. You feel that you are among true believers.

Very gladdening was the visit to us of Brother Pieters, the deacon of the Alfred

Church. I have so many happy remembrances of him and his beloved wife and his children, when they all lived at Haarlem. That was a good time, twenty, thirty years ago!

It is a very humbling thought that we are in God's eyes "as the small dust of the balance." Yet he makes us cognate of himself and of his nature. May the Spirit of grace lead us all and renew our strength every day. Respectfully submitted,

P. TAEKEMA, *Pastor.*

July 9, 1931.

### IMPRESSIONS OF CONFERENCE

BY REV. WALTER L. GREENE

The 1931 General Conference has come and gone. A visitor was heard to say, "I never saw so many good people together as I saw at Alfred," and another, "I did not know there were so many Seventh Day Baptists in the world."

It was a great Conference intellectually and spiritually. The more than "fifty-seven varieties" of sermons and addresses were of an unusually high order. They were strong and uplifting. They considered in a statesmanlike way the many problems of the Church and inspired a spirit of devotion and consecrated action for kingdom service.

It was a great Conference on account of the numbers in attendance and the evident interest shown by attendance at all the sessions, day and evening, and from the beginning to the end of the week. At no session was the attendance small. The unity of thought and action was marked and in line with the thought, "We are workers together with God."

It was a youthful, forward-looking Conference. The young people were there in large numbers, ready for adventurous Christian living and service. A younger generation of men are entering upon the active work of the societies and the Conference. They plan to do and will do, we believe, a good job in the coming days.

It was a time of mountain top experiences, visions, and deep resolves. May they not be forgotten as we return to our homes and the common every day tasks.

August 30, 1931.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### CHURCH WORK FOR WOMEN

(A Conference paper)

BY MRS. ALFRED E. WHITFORD

How little we know of the work of the women in the early church! But this we do know, there were earnest and faithful women who had personally known the Master and who gave themselves unstintingly to the work of spreading the blessed gospel to all about them. Later many suffered martyrdom for the cause which meant more to them than life. Hundreds of years, no, thousands, have brought a vast change in woman's position and work, but down through all the ages there have been faithful souls whose first thought and love was for the church.

It is a strange fact, but true, that in modern times the status and work of everybody else in the church has had a great deal of consideration and attention, but that of women has been taken for granted.

The problem of work for young people so burdened Dr. Francis E. Clark that he founded the Christian Endeavor society, which has had a marvelous growth and given a wonderful impetus and inspiration to the work of the young people in the church. The Epworth League and similar societies were formed in the churches.

Look at the growth of the Bible school. How much time has been spent in the study of religious education until a new theory and new methods are employed in instructing children and youth in Bible study. Efforts have been made to find new methods to interest men in various forms of religious work in the church. Look at the large organized classes in many of the city churches.

But the work of woman has been largely left to the old traditional forms and methods. Her loyalty and consecration have been counted on without giving much thought to the adequacy of present methods

in meeting the needs of the new social order. Consider how woman's position has changed. There is hardly a door closed to her. She has entered nearly every field. Compare her education with that of two generations ago. Now a college education or vocational training is expected. If, then, woman is on an equal with man in all other forms of work, should she not more equally share the responsibilities of the church in meeting the spiritual and social needs of the present generation? Should not her keen intellect, her social graces, her personal charm, her keen sense of justice and right, her loyalty and consecration be added to that of the men in studying the problems of this new age?

If, as many of our keenest thinkers say, the social and economic injustices of the present day are the result of our modern industrial system, the Church must find the solution. "Unless the Church of Christ saves the world, it must be lost, and unless the womanhood of the Church realize the great responsibility and rise to the new demands, the Church itself cannot save the world." Great as is the power and help of women's clubs, the solution of the social order is not with them.

When we inquire what forms of organized work are now set before the women of the church you will all answer — the Ladies' Aid society and the Woman's Missionary society. The Ladies' Aid society has usually been a group of women in the church whose main purpose has been helping the church pay expenses. It may be to help with the pastor's salary, especially in the small church, to carpet the church parlors, help pay for a piano or pipe organ, paint the church, furnish the parsonage, get a new stove for the pastor's wife or to help pay off the debt. Time forbids to tell of all the wonderful aid the Ladies' Aids have been in the church, especially the small church.

Of the means employed to raise money, much might be said—making of quilts, rag rugs, serving suppers, banquets, rummage sales, kitchen bands, bazaars, fairs, and numberless other methods. We are always trying to find new ideas, new ways to attain the same end. In our own denomination many of the Ladies' Aids have helped the

church in raising its quota for the denominational budget. But far above the money raising is the good resulting from the banding together of Christian women for the social side as well as financial.

In the larger churches and communities there has been in the past generation a tendency to raise the entire budget by personal pledges of the members. This was a questionable step to take at first. Some doubted if a church could actually meet expenses without the support of the Ladies' Aid. In the smaller churches there is actual need of the financial help of the ladies' societies.

In the Woman's Missionary society we find an entirely different type of church organization. This is usually a smaller group of women meeting together to study Christian missions, especially foreign missions. It may be a mission study prepared by the denomination and intended to study the particular denomination's own missions and missionaries. The pastor, a returned missionary, or some noted Christian worker is often asked to speak. As compared with the Ladies' Aid the Woman's Missionary society brings more cultural and spiritual benefit to its members. A vision of the great mission fields and the vast work to be done in the evangelization of the world is opened to its members. The pettiness of thinking only *how* to make ends meet is transcended by the greater problems in the world's work. "For many a woman the missionary society has lifted her membership in the church above the level of mere perfunctoriness and above the level of what might be called kitchen labor to the plane of cultural and spiritual enrichment." But the strength of the Missionary society is not as great as it used to be. This may be for several reasons, partly because of the pressure always to raise money for missions, and partly because of the great difficulty in keeping up the interest, but more than that because of the basic change in foreign missions. In the past the mission boards formed the policy and managed the missions from the home field. Now, more and more, the Christian converts are rightfully taking greater responsibility in the management and work of the foreign churches. However this all may be, the

Woman's Missionary society was a definite advance from the Ladies' Aid type of expression—as the *Christian Century* puts it, an advance from the kitchen to the parlor. "Clearly the place for an adequate organization of church women is not in the kitchen, not yet in the obsolete parlor, but in the spacious living room of our social household." These are all most worthy methods of work, but not enough. Before taking up another phase, let us consider for a moment some practical ways women may help in the church.

First, how can we help increase the church attendance? Can we interest more women in church attendance and through them the families? I am old-fashioned enough to still believe in the whole family attending church and sitting together. Women should take an active interest in the business meetings of the church. Do they usually? They should serve as deaconesses, be on the board of trustees, music committee, be on the group of pastor's helpers, and on the committee to welcome strangers to church. In communities where there are hospitals, great good may be done in calling on those from your own and other churches. It is preferable to have two work together. Get your list from the desk and divide the calls between you. You will be surprised how appreciated this work will be and how you may brighten the day for some far from home and very lonely.

Another most important work in the church is calling on new families, the sick, and the shut-ins. Just this summer I heard two women who had taught in one of our colleges say that during one year they had not been called on nor even once been invited into a single home socially. Such a thing should never be said of any church.

Then, the training of leaders; how may this be accomplished? There are always women in our midst who have hidden talents, great ability. To draw out and develop such latent ability into Christian leadership is a wonderful work.

How can we do without the Ladies' Aid, the Guild, the Missionary society? We cannot; but if we are to advance from the kitchen to the parlor and from the parlor to the spacious living room with our Mas-

ter, we must rise to meet the needs of the new day.

The question of world peace, child labor, law enforcement, movies, race relations, and other burning problems of the day must be considered by the women of the church with an intense desire to solve these according to the teachings of Christ.

As never before are the women needed to help the church save the world. Has the need ever been so great? How tremendous are the problems of the church! What a challenge to women to give of their best!

Organize the women to study these problems or work through the societies already organized. Discuss what practical things can really be done. Perhaps some of the problems are too deep and involved for a practical solution now, but at least you can find *some* things that can be done. Perhaps there are some local problems to which you can give tactful help. Of course, a wrong approach often does more harm than good. Oh! for tact in meeting and working with others. As an evidence of what can actually be done once the intelligent interest and enthusiasm is aroused, is the outstanding example of the women in the First Congregational Church of Columbus. The women became so intensely stirred up and interested by an editorial in the *Christian Century* that the members took up the question of what such an organization could do about motion pictures, world peace, and similar matters. The attendance jumped from an average of fifty or sixty to more than two hundred. Luncheon meetings were addressed by specialists. Discussions followed, until a practical program was found and submitted findings were given to the guild. The minister, Dr. L. M. Lichliter, said the women's work in the church was "revolutionized." He adds, "I have never known such a transformation in any church. Business men, professional men, club women, university professors, and their wives have given first place to the consideration and program of the First Congregational Church."

Mrs. John Ferguson and Mrs. Josephine Stearns, two leaders, have visited church women in all parts of the country to form a National Council of Federated Church Women. "They are seeking to gather all

church women's organizations into a nation-wide federation in order to bring upon public affairs the full influence of the womanhood of the Christian Church."

May we not rightfully expect women, when thoroughly aroused and informed, to rise to meet the great needs of the church? Can we not say with Studdert Kennedy:

"We shall build on  
We shall build on  
On through the cynic's warning  
On through the cheat's suborning  
On through the coward's warning  
We shall build on  
We shall build on  
Church of the Pilgrimage."

#### EVENING AFTER THE SABBATH, AT CONFERENCE

The service was opened by an organ recital by Director Wingate at the church, after which the meeting was adjourned to Alumni Hall for the program of the Woman's Board, Mrs. George B. Shaw presiding. Songs were sung by Rev. Lewis Sheafe and prayer was offered by Mrs. H. C. Van Horn. Mrs. H. E. Davis gave an address on "One Among Many in China." Mrs. Davis said she wished that people over the world could forget the word "foreigner," and rise above their national viewpoints, so as to see the world somewhat as God sees it, as a unit in its needs and hopes. In this connection she graciously introduced to us two Chinese students, Stephen and Louis Waung, and gave a brief account of the relations of the family with our mission in China.

Mrs. Davis continued her remarks by describing the progress among the Chinese people since our mission work was started there, but pointed out clearly the existing needs of that great people, and that the life of the missionary is still beset by many dangers from everything from bandits to disease germs. She presented these facts, she said, not in order to excite sympathy for the missionaries, but rather to correct the impression that some have that the missionary's life is a "bed of roses."

After a solo by Miss Eleanor Davis, the ladies of the Little Genesee society gave a missionary drama, directed by Mrs. Mark Sanford with the following cast of characters:



Mrs. Van Horn, a Christian lady of wealth who tries to serve two masters  
 Mrs. Stuart, her invalid mother  
 Janet McCrea, a missionary's daughter  
 Rachel ..... Miss Leta Crandall  
 Charlotte ..... Miss Helen Clark  
 Helen ..... Miss Bernice Bliss  
 her college friends  
 Mrs. C. von der Witt-Jones, a traveler and lecturer ..... Miss Lila Millard  
 The president of the Culture club ..... Miss Letha Crandall  
 Mrs. Herman Burdick

The play has to do with the development of Janet, the daughter of missionaries, as she comes to America to complete her education. She lives with her "Aunt Margaret," a girlhood friend of Janet's mother, who has nearly lost her interest in missions in the whirl of social activities. Janet finds, however, a sympathetic friend in her "grandmother-in-love," to whom she confides her admiration for her "Aunt Margaret," and her desire to go as a missionary. "Do you think God could give a call through a mother's eyes?" she asks. "I do not know of a better way for God to give a call," replies her "grandmother."

Under the influence of college friends and the worldly example of her "Aunt Margaret" she almost forgets her earlier decision and after graduation plans a career in America. However, at a meeting of the culture society to which her "Aunt Margaret" belongs, she hears missionaries ridiculed, and rises to their defense in an address touched with fire, in which she speaks feelingly of the sacrifices and brilliant results accomplished by her own parents. She closes her remarks by declaring her determination to go as a missionary, which is followed by a decision by her "Aunt Margaret" to do all in her power to encourage Janet's work.

Between the acts Mrs. Dorothy Sayre rendered piano selections including "To a Wild Rose," and "An Old Trysting Place," by McDowell; and Miss Lillian Giles of Washington, D. C., sang "I would be True," and "Have Thine Own Way." — *Alfred Sun.*

It looks as if the tariff that was intended to be a farm aid has turned out to be more of a farm raid.—*The Pathfinder.*

## DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Crosby and Clarence, Jr., Rogers drove up from Daytona Beach to bring their brother David to his school at Troy, and then came to Alfred over the week-end to visit their sisters, Mary and Elizabeth. Monday, they took Mary to Norwich, N. Y., where she is to teach in the high school the coming year. From Norwich they are to return to their home in Florida.

Professor and Mrs. Harold O. Burdick were week-end guests of his sister, Mrs. Mark Sanford, of Little Genesee.

Miss Hazel Gamble of Plainfield, N. J., who has been visiting her parents in Cleveland, was in Alfred during the week-end. She went from here to Elmira to visit her grandmother and aunt before going to her work as proof reader in the office of the American Sabbath Tract Society in Plainfield.—*Sun.*

LITTLE GENESEE, N. Y.

Janette Loofboro and Leta Crandall started for Milton, Wis., Tuesday morning, where they will attend college. Mr. and Mrs. Crandall and Letha drove to Hornell with them, where they met Professor W. D. Burdick and family, and the girls went on with them.—*Alfred Sun.*

DE RUYTER, N. Y.

Among the callers at the Seventh Day Baptist parsonage during the week were Mrs. T. Stuart Smith and daughter, Flora, and Miss Susie Stark of Verona.

We were glad to welcome to our service last Sabbath, Julian and Mrs. Craft of Smyrna. Mrs. Craft has been unable on account of illness to meet with us for a long time.

Word was received Wednesday morning of the death of Mr. Willis Fisk, a member of the Scott Seventh Day Baptist Church and well known by many friends in De Ruyter. Pastor Van Horn was called to officiate at the funeral which took place at two o'clock this afternoon.—*Gleaner.*

NORTH LOUP, NEB.

At the morning service last week, the time allotted to the sermon was taken up by reports given by the lady delegates to Conference. Those who talked were Mrs.

W. J. Hemphill, and daughter, Gertrude, Mrs. L. O. Greene and daughters Marjorie and Katherine, Vesta Thorngate and Mrs. Warren. At the service next week the gentlemen delegates will speak, and there will be a short sermonette.

The intermediates, accompanied by Pastor Warren, had a picnic Sunday afternoon on a spot near the Dell Barber farm.

The Senior Christian Endeavor heard some more reports of the young people's part of Conference, led by Marjorie Greene. Those taking part were Gertrude Hemphill, Vesta Thorngate, and Mrs. Warren, beside the leader. The Negro spiritual, "Lord, I want to be a Christian," was sung by Ruby Babcock, with all present joining in the chorus. In adding up the points won on the activity chart it was found that Lucile Davis had earned the largest number, so received the prize. The total number of points won was a trifle over one thousand.

The prayer meeting lesson Friday night was based on Various Kinds of Prayer Meetings and how they could be varied. Pastor Warren led.

Mr. and Mrs. Walter Lewis, formerly members of the Dodge Center, Minn., Church were welcomed into our church membership Sabbath morning.

The "Gospel of Labor," is the subject of the sermonette next Sabbath.—*Loyalist.*

LEONARDSVILLE, N. Y.

Last Saturday evening the men's club met in the basement of the Seventh Day Baptist church for lunch and a program. The speaker of the evening was Mr. R. Philip Hart of Cazenovia, who is the Boy Scout commissioner for Madison County. He brought two Boy Scouts with him to demonstrate knot-tying and first aid. Mr. Hart explained the purpose and some of the methods of scouting in such a way as to interest every one there.

Mr. Edmund Platts, son of the late Rev. J. A. Platts, was a caller in town Thursday night. Mr. Platts was born in the Seventh Day Baptist parsonage thirty-six years ago while his father was a pastor here. Mr. Platts spent the night at the home of Mr. and Mrs. I. A. Crandall, and visited the church and other places of interest here. He is in the employ of a concern in Pittsburgh which sells mining equipment. Thirty-

eight years ago his father and mother were guests in the home of Deacon and Mrs. I. A. Crandall when they first came to this town to accept the call to serve the church.

Miss Margaret C. Boles has been visiting at the home of the Misses Myra and Helen Brown on their return trip from abroad. She and Miss Myra Brown left for their school at Punxsutawney, Pa., on Monday. —*Brookfield Courier.*

BROOKFIELD, N. Y.

Mr. and Mrs. Edward E. Whitford, who with Mr. and Mrs. Orra Rogers have spent the summer in Europe, arrived in Brookfield yesterday to remain for a few days. They plan to return to their home in New York the first of next week.—*Courier.*

WESTERLY, R. I.

The Misses Dorcas Austin and Elizabeth Crandall left on the Federal express last night for Salem, W. Va., where they will enter Salem College, the former as a sophomore and the latter as a freshman.

Munson Gavitt, who has been employed at Teepee Cottage at Watch Hill for the summer, has returned to Plainfield, N. J.

The funeral services of Mrs. Mary E. Potter, the oldest person in Rhode Island, who died Sunday at the age of 105 years at her home in Belleville, were held today, September 10.

Mr. and Mrs. Royal L. Cottrell and sons William and Henry of Brooklyn, N. Y., were guests yesterday of Rev. and Mrs. Harold R. Crandall, stopping here while enroute to their home after spending the summer in Maine, where Mr. Cottrell is proprietor of Cobbossee Colony on the shores of Lake Cobbosseecontee, near Monmouth.—*Sun.*

WHITE CLOUD, MICH.

Those from here who attended Conference at Alfred were Pastor and Mrs. R. W. Wing, Mrs. Nettie Fowler and daughter, Margaret, Mr. and Mrs. Verne Babcock and Forrest Branch. All report great spiritual benefit from the meetings and a new determination to do more for Christ.

Sabbath, August 8, six persons, namely, Mrs. Clifford Branch, Ronald, Reva, Maxine and Carol Branch, and Maxine Anible followed the example of Jesus and were

baptized in the waters of Diamond Lake. It is indeed beautiful to see them "come in the morn of youth." May God keep each one pure and true to him.

Our Sabbath school department for the children is prospering nicely under the earnest leadership of Nettie Fowler and Naomi Babcock. One can hardly suppress tears as they look at this fine group of children all so willing to take part in the praying, as well as the singing and other things. We believe this to be a very important part of our Sabbath school work.

CORRESPONDENT.

PLAINFIELD, N. J.

Mrs. Frank A. Langworthy, the editor's assistant, left with Mr. Langworthy for Lewis Camp near Ashaway, R. I., on Wednesday, September 15, via the Fall River Boat Line from New York. They expect to be gone about a week; and, while Mrs. Langworthy is enjoying New England scenery, Mr. Langworthy will paint the camp buildings. ANON.

### PLAN TO KEEP YOUNG PEOPLE IN SCHOOL

The President's Organization for Unemployment Relief is asking the churches of the nation to assist in the effort to induce young people eligible for work permits to return to school this fall rather than to compete for employment with persons who are obliged to earn their living. Census figures show that in the categories "out of work and looking for work" and "temporarily laid off without pay" there were at the time of enumeration 344,060 persons of ages fifteen to nineteen. Obviously, every such person, if he could and would return to school, would increase the chance that some bona fide wage earner with family responsibilities would obtain employment. The laws in most states are such that it is possible for children to leave school not merely in order to go to work, but in order to look for work. The National Child Labor Committee warns that increasing numbers of children "are now wasting their time in the no-man's land of unemployment."

The President's organization asks that the ministers in all our churches urge from their pulpits the importance of keeping

boys and girls in schools this fall. It calls attention to the following objectives formulated by a group of educational leaders convened under government auspices:

"1. To take advantage of the present period of unemployment and part time employment by encouraging the greatest possible utilization of opportunities for preparation for future positions and for the enrichment of American life.

"2. To keep all children under sixteen years of age in school in this time of surplus labor and increasing demands of industry for skill and judgment.

"3. To encourage undergraduates and members of 1931 high school and college graduating classes to remain in school.

"4. To urge that increasing effort be made by schools and institutions of learning for guidance programs that will direct young people not only into fields of usefulness but into fields where their services will be in demand.

"5. To encourage school authorities and legislative bodies to maintain adequate school facilities in the face of the present emergency.

"6. To co-ordinate the efforts of organizations which have a contribution to make toward attaining these ends."

To these may be added the importance of using the depression period as a time for preparing youth to make their contribution later on in the days of social rebuilding in which, the churches hope, the causes of unemployment will be eradicated.

It is also pointed out that the ministers may render a valuable service by keeping this matter in mind in their pastoral visitation and interesting themselves in individual cases of boys and girls who are contemplating remaining out of school to seek work. In some cases a small amount of financial assistance may make it possible for families to keep such young people in school.

The President's organization will seek the support of the churches for other features of its program as they are matured. Just now, attention is focused on keeping boys and girls in school.

Learn the new commandment of the Son of God—not to love merely, but to love as he loved. Go forth in this spirit to your life duties; go forth—children of the cross, to carry every thing before you, and win victories for God by the conquering power of a love like his.—F. W. Robertson.

## YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
NADY, ARK.

Contributing Editor

### YOUNG PEOPLE AT CONFERENCE

The young people's activities at Conference are to be reported by Miss Janette Loofboro of Lost Creek, W. Va., who, with Miss Ruth Randolph of Alfred, kindly took this responsibility for the editor of this department, who could not be there.

While we await with interest the publication of this report, we have the privilege of reading some of the excellent papers furnished at the young people's hour on Sabbath afternoon. More will follow later.

The topic for this meeting was "Co-operation," and the addresses were framed out of the discussion groups in the pre-conference meeting, on the following topics, and by the following speakers:

1. Co-operation within the local church—Trevah R. Sutton.
2. Co-operation of youth with youth—N. Claire Greene.
3. Co-operation with the denomination in its program—Richard Davis. C. A. B.

### OBEDIENCE

Christian Endeavor Topic for Sabbath Day,  
October 3, 1931

#### DAILY READINGS

Sunday—Obedience essential (Matt. 12: 46-50)  
Monday—Learn through obedience (John 7: 14-18)  
Tuesday—Obedience in boyhood (Luke 2: 51-52)  
Wednesday—Obedience leads to fellowship (John 14: 21-24)  
Thursday—Obedience tested (Matt. 4: 1-11)  
Friday—"Not my will, but thine" (Matt. 26: 36-46)  
Sabbath Day—Topic: What Jesus teaches about obedience (Matt. 7: 20-27. Consecration meeting)

#### THOUGHTS ON THE TOPIC

The foundation of religion as well as of civil government is upon obedience. The Ten Commandments are as fundamental to our religion as the Constitution is to the State.

As in our civil life, freedom from law would create, not liberty, but anarchy, so it

is in our religious life. The theory of anti-nomianism (freedom from the law) has wrought untold harm in creating a disrespect for God's commands among professed Christian people.

Obedience and love go hand in hand, in religion as in the home. "If ye love me, keep my commandments." The child who will not obey his parent does not know what true love means. Neither does the child of God, who professes to love his heavenly Father, and still tries to escape the obligation to keep his laws.

Obedience is conditional on knowledge, and knowledge carries with it the obligation of obedience. "Whosoever heareth these sayings of mine, and doeth them." The source of knowledge for obedience to God is the Bible.

#### SUGGESTIONS

This is a good meeting to emphasize the great truths that make us Seventh Day Baptists. The Sabbath? Yes, but not it alone. It is simply a phase of a greater truth. So is baptism. Seventh Day Baptists stand for the Bible alone as a guide in the Christian life. Obedience to the Word of God is one of the greatest truths in the Christian life. The Bible itself is severe on him who adds or takes away.

"Add not thou to his words, lest he reprove thee, and thou be found a liar."

"Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven."

Seventh Day Baptists do not add or take away from God's Word; we stand for a full gospel. That is what the world needs. Are we giving it to them, or selfishly, like the Jews of old, hugging it to our own breast?

Two old songs, but good ones, for this topic are, "Stepping in the Light" and "Trust and Obey." C. A. B.

### CO-OPERATION WITH THE LOCAL CHURCH

BY TREVAH R. SUTTON

(Read at Young People's Program at Conference Sabbath afternoon, August 22, 1931)

"We are laborers together with God." 1 Corinthians 3: 9. This short sentence expresses the great task that falls upon Christian people in order to advance the

kingdom of God. We cannot put off until tomorrow this duty, for the kingdom of God is with us now, and in order to do God's will we must shoulder our share of the responsibility. One of the greatest means of advancing this kingdom of God is through the church. In order for the church to be of service to God it is necessary for every one of us within it to co-operate in a spirit of peace and harmony. Too often has the church thought of its own organization and forgotten the greater duty of spreading the gospel, not only by word but also by deeds.

Most local churches have several groups such as the church organization itself, the Bible school, Christian Endeavor, woman's group, choir, and others, each having its own responsibility.

How often we find each of these groups working by itself and forgetting that the other groups exist, and at times it seems that one actually opposes the other. Overlapping of work is also found in many churches.

Many problems confront us in an effort to co-operate, such things as program, schedules, financial support, amount of time that should be given for each, etc.

One way in which the various groups within the church can co-operate in a peaceful way is through a unified program, a program that is worked out by some central committee or council that is chosen by the members of these groups and is directed by some capable leader. Such a committee must have the desires and nature of all groups well in mind, and must deal with the problems in a Christlike way.

No doubt there may be other systems that would work just as well. Whatever method may be used, the essential thing is that all groups co-operate in such a way that the local church may be useful in the advancement of the kingdom of God and not be just a figurehead in the community, for in union there is strength.

When I listen to Professor Wingate as he so masterfully plays this wonderful pipe organ, bringing forth melodies both soft and bold, I thought of the greatness of the structure and how necessary it is that all should work in harmony. Just a little slip of the finger would spoil the harmony, a pipe not in tune would in a way spoil the

harmony, and several pipes out of tune would create many discords.

Those of you who understand the construction of a pipe organ know that such an organ contains several sets of pipes, each set being capable of carrying a melody of its own. However, many of our best melodies are not produced on a single set of pipes, but rather by combination of sets, and in such combinations each set has a part of the responsibility of the whole.

Permit me to compare the church to a pipe organ. Let the people be compared to the individual pipes, the groups within the church, such as the worship service, Bible school, Christian Endeavor, woman's societies, etc., be the sets of pipes. All put together make up the greater organ, the church. If any of the individual pipes, known as the members, are out of harmony with the other, the efficiency of the group in the church is greatly reduced. Likewise if the groups are out of harmony, the church and its program are also handicapped. It is therefore just as necessary for the great organ, the church, to be as well in tune as the pipe organ within the walls of the building.

It is necessary for the organist to operate the keys on the console in order to produce the music. Likewise it is necessary for the church to have its player in the form of a leader.

The musical instrument needs a caretaker. The human organ in the form of the church through its members needs the care of the Master Tuner. May we as pipes in the church be always ready for the Tuner, so that the church may be of service, not only to its members, but also to the community, and be ever ready to do its share in the advancement of the kingdom of God.

*Milton Junction, Wis.*

### WORKING TOGETHER

BY REV. HAROLD R. CRANDALL

(Conference Address)

Paul has compared the Church to a body, each part having its own function to make the working of the whole complete. This applied primarily to individuals, but applies just as truly to the various auxiliary organizations and groups. Each organiza-

tion or group has its own tasks to perform, but all aim for the common goal and purpose—that of building up the kingdom of God among men. Each must recognize the importance of its own peculiar line of work, but not to the extent of being jealous of the work of the others or of feeling that its own tasks are the only important ones. Paul wrote to those among whom there was contention: "I have planted, Apollos watered; but God gave the increase." Thus all work together, with God, trusting him for the increase of their efforts.

However efficient one may be there must be no "bossing" in a church. No church needs an over-lord or dictator. A church thus afflicted is a dying church. Let him who has outstanding abilities use these in co-operation with others toward the common end.

It sometimes happens that some older person feels called upon to usurp the duties and privileges of the younger people in their own organizations. Their excuse is that "They don't know how," and so the well-meaning but short-sighted individual must lead the meeting or manage the social, and instead of helping is cheating the young people of valuable experience. The older and younger can and must co-operate to the mutual advantage of each and the advancement of the kingdom.

Pastor and people should recognize their respective positions and strive to work together. In the successful church there can be no dominance of either by the other. Harmony and good feeling must prevail to produce the best kingdom work.

It is possible for a church to be so concerned with the upkeep of its local property and the maintenance of its services that it cannot see beyond the limits of its own community. Near-sightedness is a calamity. No church can exist just for itself. And, too, no pastor can serve just his own church. He is the minister of God and his service is limited by the opportunities that come to him and by his endurance, bearing in mind that his first duty is to the particular church of which he is pastor. The vision of pastor and church must include the community, but must extend beyond the farthest horizon.

But far-sightedness is as dangerous as near-sightedness. It is possible for

the word "foreign" to have such glamor that local needs and opportunities are lost sight of. Foreign labor for the Master is great and noble. But labor at home for him is equally high and noble. It must be remembered that with God there is no "foreign." One is as near as the other.

We believe in prayer. Our prayers are one for the advancement of the kingdom. Prayer is power. But prayer alone cannot accomplish the growth of the kingdom. "We are laborers together with God." He has so ordained it that his work must be done largely through human agencies. Are there hungry to be fed? Then human agencies must feed them. Are there naked to be clothed? Then human agencies must provide the clothing. Are there sick to be visited and ministered to? Then human agencies must do these things. Shall the gospel be preached? Then human agencies must be used for the preaching. Philip was bidden to go out on the road that leads from Jerusalem to Gaza. What if he had not done the bidding of the Spirit and had excused himself and stayed at home and prayed? Would the Ethiopian have been converted? Or if Ananias had excused himself from going to Saul because of fear or prejudice, but had compromised by praying for him where he was, would we have had Paul and all that he contributed to Christianity?

The ideal is contained in the commission of our Lord: Begin at Jerusalem, Judea, Samaria and to the uttermost parts of the earth. "Lo, I am with you always."

Our Lord has confidence in us. He trusts us. How about our confidence in him? How about our confidence in ourselves—in each other? "We are laborers together with him."

### SEED THOUGHTS

Just to do the best we can,  
As o'er life's path each day  
With other pilgrims homeward bound,  
We take our steady way;  
Just to give a helping hand  
Some weary weight to bear,  
And lend a heart of sympathy  
Some neighbor's grief to share.  
Oh, those little kindly deeds!  
Our dear Lord notes each one,  
And sheds his blessing o'er our way  
Toward life's setting sun.

—Mary D. Brine.

## CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.  
Contributing Editor

### OUR LETTER EXCHANGE

DEAR OGARETA:

I have selected the very coolest place I can find—and it isn't one bit cool at that—and now I'll answer your very good letter, which to tell the truth is the only letter I have to answer today. Warm as it is I wish there were several more, don't you? RECORDER readers will wonder what has happened to "Our Letter Exchange" this week.

I know you must have enjoyed your stay in Adams Center. I attended Conference in Adams Center over thirty years ago and had a wonderful time. Let me tell you a little secret: If I had not gone there, perhaps my name would never have become Greene—that's a puzzle for you. Can you work it? Let us all go to Conference at Adams Center next August.

You surely did catch a fine large fish—longer than I ever caught in my life. Congratulations! Did it taste as good as it looked?

Eleanor is planning to attend Camp Fire Camp next year, perhaps in the same camp with you. This summer she had to content herself with a short camping trip to the private camp of one of the Camp Fire guardians near Belmont, in company with most of her Camp Fire group. She found it great fun and longs for more of it.

She has also joined the Independence 4H club which she finds very helpful and enjoyable. The 4H girls put on a play at "The Little Country Theatre" at the Angelica Fair, September 4. It was entitled "The Burglar" and was very funny. After great excitement and fright over the supposed burglar, they found it to be a large grey cat.

The girls also exhibited canned fruit and vegetables and earned some prizes. Carolyn Coats, first prize of \$2.00, Mary Etta Spicer, second prize of \$1.50, and Alice Hawks, third prize of \$1.00, while Eleanor

received honorable mention and a pretty pink badge. This morning she has been canning peaches for me and has eight quarts to her credit—which surely deserve a prize, for they look fine, and oh, how good they will taste next winter.

I, too, used to walk on stilts, once upon a time, and I imagine I had some tumbles, but I never tried to walk upstairs on them. It's a wonder you didn't hurt more than your knee.

One of Eleanor's friends has a cute little brown Spaniel which she takes for a walk along our street nearly every day. Eleanor would like one, too, but like you I am afraid it would not get along very well with our cat, of which we are all very fond.

The last of July we had a dog and pony show here in Andover. Both ponies and dogs knew many interesting tricks. One of the ponies would take the dogs for rides on his back, and they would jump off and on very skillfully. One little dog never wanted to wait for his turn. Did you ever see any boys and girls that felt that way?

One more thing before I close my letter, and this is for other RECORDER children as well as you. At Conference a woman remarked to me, "I'll tell you how you could improve the Children's Page. Have the children tell in their letters not only their names but also just who they are and who their parents are. It would make for greater interest among their readers." I think she was right, don't you?

Sincerely your friend,

MIZPAH S. GREENE.

Andover, N. Y.,  
September 13, 1931.

### A BOY'S CHOICE

(Adapted from International Journal of Religious Education)

Once upon a time there was a little boy named Kenneth whose big brother had been a soldier, winning many honors in the World War for his bravery and loyalty. Kenneth would often beg him to tell of his wartime experiences, and, as the boy listened to these stirring tales, his heart would swell with pride, and he would say to himself, "When I grow up I'm going to be a soldier, too."

One night after he had gone to bed he repeated these words over and over. Suddenly he heard a deep voice in the darkness, saying, "So you are going to be a soldier, are you? Then come with me and learn where you belong; what is your regiment, who is your captain, and who are your enemies."

Then away went Kenneth and the owner of the voice until they came to a camp fire around which were sitting some very cross, disagreeable looking men who were quarreling among themselves.

"That boy belongs to my regiment," shouted a surly looking fellow. "Don't you know he is taking orders from me every day?"

"Who is that terrible looking man?" cried Kenneth in terror. "What boy is he talking about?"

"He is Temper," said the voice, "and you are the boy he means."

Kenneth hung his head in shame, for he knew he did often obey Temper's orders. "And who are those others?" he sobbed as he heard many rough voices claiming him for their own; and the voice named them one by one—Dishonesty, Selfishness, Laziness, Intemperance, Untruthfulness, Cowardice, etc.

"I don't want anything to do with any of these awful men," said the boy with a shudder, "except to fight them."

"That is fine," said the deep voice. "Now we will go to the other camp."

Oh, how gladly Kenneth left this quarrelsome camp, and following his leader he soon came to another company of soldiers. These men were very, very different, and he heard the voice say, "These are Truth, Fair Play, Kindness, Honesty, Helpfulness, Cheerfulness, and many others. Listen as they talk together." As Kenneth watched them talking and laughing together he saw in their midst the greatest of all captains, Jesus, the King of kings, and the boy seemed to hear him say, "Follow me."

"I choose Jesus for my captain," cried Kenneth joyfully.

"That is right," said the deep voice, "but remember, my boy, that if you serve in Jesus' army you must have great courage, loyalty, and perseverance. No coward can enlist in his army. A long, hard battle is

ahead, but victory is sure. Do you pledge allegiance?"

"I pledge allegiance," said Kenneth softly, and then, as he awoke from his dream, he repeated reverently, "I do pledge allegiance, Jesus, my captain. Oh, help me ever to be true and loyal." M. S. G.

### THE GIFT OF THE SPIRIT

CONTRIBUTED BY DEAN MAIN

*The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.*

*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

The Incarnation was God manifest in flesh, Pentecost was God manifest in spirit; the Incarnation was God dwelling with man, Pentecost was God dwelling in man. By the Incarnation God revealed himself openly in the world, by the Spirit he reveals himself secretly in the soul; by the Incarnation he lived for a season among men, by the Spirit he lives perpetually in man.

—James M. Campbell.

Come Holy Spirit, from above,  
And from the realms of light and love  
Thine own bright rays impart.  
Come, Father of the fatherless,  
Come, Giver of all happiness,  
Come, Lamp of every heart!

O thou of comforters the best,  
O thou the soul's most welcome Guest,  
O thou our sweet repose;  
Our resting place from life's long care,  
Our shadow from the world's fierce glare,  
Our solace in all woes!

—A. P. Stanley, Trans.

If we live in the Spirit we shall be led by him every day and every moment.—  
Andrew Murray.

Oh, do not let the sluggish, turbid current of your ordinary days seem to you that which truly represents to you what you are, what you are able to be. No, the time when you made the holiest resolutions, when you struggled most with the powers of evil, when Love conquered you and freed you from other chains that you might wear his chains, that, that was the true index to the divine purpose concerning you; that tells you what the Spirit of God is every hour

working in you that you may be.—*F. D. Maurice.*

The Spirit of God is your Companion. Most exalted of all beings; he abides with you on the footing of a Friend, to teach, persuade, purify and bless.

—*George Bowen.*

PRAYER

Grant unto me, O heavenly Father, forgiveness for all the sins, the follies, the vain thoughts, the rash words, of which I have been guilty. And vouchsafe unto me the communion of the Holy Spirit, to be with me as a Spirit of sanctification to purify my heart, a Spirit of counsel in all perplexities, of direction in all doubts, of resolution in all dangers, of constancy in all trials, and of comfort in all sufferings. Uphold me in those things I have learned aright, and set me right in those things in which I err. Strengthen me if in any good thing I waver, and keep me from all things that may hurt me, through Jesus Christ our Lord. Amen.

**IN MEMORY OF MRS. ELLA M. AMES  
1852-1931**

The Seventh Day Baptist Church of De Ruyter, N. Y., and its auxiliaries, the Sabbath school, and the Women's Benevolent society desire to record their appreciation of the life of Mrs. Ella M. Ames.

For nearly forty years Mrs. Ames has been a most devoted and faithful member with us. She cherished her connection with these organizations as a sacred opportunity to share in the work of the Master's kingdom.

She loved the house of God and delighted in its beauty. It was her pleasure to adorn it with flowers as an offering to the Creator. At one time when repairs were to be made, she consented to take charge of the sums contributed towards the needed fund, but refused to solicit any one. It was her joy to lay the matter in prayer before the Throne until the entire sum required had been brought as heart-offerings from the people through the suggestion of the Holy Spirit alone.

Her whole Christian life was one of prayer. Indeed, the prayer meeting of the church was much upon her heart, and here

her presence will be missed with especial keenness.

Since the days when she first gave her heart to God, she has been an intelligent and careful student of the Bible, with a manifest purpose to bring her conduct into conformity with all its ethical teachings.

The women whose privilege it has been to work hand in hand with her, would bring their tribute of love and honor, a chaplet of blessed memories. We shall miss sadly the inspiration of her presence and wise counsels, but her consecrated life will be a benediction.

While we bow in sorrowful submission to the Father's will in taking her from us we give thanks that she has left us the lovely example of loyal obedience to truth, and simple faith in Christ whom she adored.

**HE WILL NOT LET ME GO**

"My son, spurn not the Eternal's schooling, never be weary of his discipline; his discipline is for the man he loves, he chastens any son whom he delights in."—*Proverbs 3: 11, 12.*

"I wonder why such things should come to me!  
Such suffering, such sadness, keen and deep!  
Such darkness in my life, such weariness!  
O God! I wonder as I lie and weep.  
My health is gone and those I love are dead.  
I'm left alone. The world goes careless by.  
In darkened room I writhe in agony,  
'O God! why must this be?' I cry, I cry."

Dear child, there is some reason for it all,  
Your heavenly Father sends no pain for naught,  
For his great heart is suffering, too, with yours,  
But in your life some things he sadly sought  
He could not find. At first he vainly tried  
To teach you through success, and joy in life,  
He gave you husband, children, and a home;  
Perhaps you failed as mother and as wife,

In sins of body, mind, and of the soul.  
His faithful heart could never give you up.  
For you he hung on Calvary's awful cross.  
And 'twas for you he drank death's bitter cup.  
And so to harsher things he fain must turn,  
To build the character he planned for you,  
The lovely vision that he had in mind,  
To make you upright, pure, and very true.

So will you not, dear one, read in it all—  
The nights of darkness, and the days of pain—  
His one great wish, through every needful thing,  
To bring you back unto himself again?  
'I see my sin, and I will truly try.  
'Forgive me, Lord, and help me so to live  
That never from thy sheltering arms I stray,  
But loving service to thee always give.'"

—*Nellie M. Stevenson,*  
*in Presbyterian Advance.*

**OUR PULPIT**

**THE MISSION OF THE CHURCH**

BY REV. GEORGE B. SHAW  
Pastor of the church at Salem, W. Va.

(Conference Address)

FOR SABBATH, OCTOBER 3, 1931

**ORDER OF SERVICE**

HYMN

INVOCATION

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

HYMN

NOTICES AND OFFERING

SERMON

HYMN

BENEDICTION

the mission of this church has a slightly different twist from that of every other one. The Church could hardly mean the Seventh Day Baptist denomination, although its mission is in a way peculiar.

Neither can I believe that in a subject like this, a distinction could be made between the Roman Catholic Church and the Protestant Church. Those who are to follow me may freely think and speak differently, but I do not believe that the Church

My friends—I realize rather keenly that, under the circumstances of my position, I ought to be careful in what I say this evening.

I gather from a glance at the program that the committee is laying the foundation here for addresses that are to follow. I must not draw conclusions nor give definitions that will bind the thought "or cramp the style" of those who are to follow me. I also remind myself that I may not enter the fields that have been assigned to other men, nor "steal their thunder."

Not to do one or both of these things seems so difficult as to be well nigh impossible.

The Church to be considered could hardly be the First Alfred Church, although

is made up of all the men and women whose names appear on the rolls of churches. The Church of whose mission I am to speak is made up of all those who have been called of God to be followers of his Son Jesus Christ, and who have heard the call, and have obeyed the call.

I am unable to distinguish between the mission of the Church and my mission. Neither can I think of "our mission" that is not *my mission*.

Now I am not a master of words or a theologian, and I might easily be wrong, but to me "my mission" means much more than *my task* or *my job*. *Mission* suggests to me a *commission*. I might set myself a task. I might possibly find for myself a job. "My mission" suggests someone back

of the task, someone outside of myself. *Someone sending someone.*

The Lord Jesus Christ was *sent* to earth. He had a mission. He was a mission. He preached the Gospel, and he was the Gospel.

In an interview with his disciples shortly before his ascension he said, "As my Father hath sent me even so send I you." Exactly the same thought is expressed in the prayer of Jesus for his disciples on the night of his betrayal when he said, "As thou hast sent me into the world, even so have I also sent them into the world." As thou, so I. As-so.

Now the more I can comprehend of the mission of Jesus, the better I will understand the "mission of the Church." As I grasp in some measure the motive, the purpose, the manner, the result, and the sequel of the mission of the Son of God, I will better understand the motive, purpose, manner, result, and the sequel of the mission of the Church. "As my Father hath sent me, even so send I you."

The Motive back of the coming of Jesus with a mission to earth is said to have been *love*. God so loved that he sent. Again it is said that God sent not his Son into the world to condemn the world. The motive in the mission of Jesus was the infinite love of the eternal God. So it is that the motive power of the Church must be the impelling force of love—love for God, for every child of God, and for every plan of God. The church that is not drawn and driven by love has not the spirit of God and is none of his.

Again we may learn something of the Purpose of our mission from the expressed purpose of the mission of our Lord. He said: "I must preach the kingdom of God, for thereunto was I sent." "I came not to do mine own will." "While I am in the world I am the light of the world." "My meat is to do the will of him that sent me." "I came down from heaven not to do mine own will but the will of him that sent me."

But the whole purpose of the Lord's mission is summed up in the title "Savior." "The Son of man came to seek and to save that which was lost."

"This, my son, was *lost*." "I have found that which was *lost*." "Not to condemn

the world, but that the world through him might be *saved*." Saved implies lost. And the world was lost. All lost—hopelessly lost. His mission was as Savior. Incidentally he was a Teacher and a Healer, but primarily and fundamentally his mission was Savior from sin—to reveal God as a loving Father and to point the way to eternal life.

So it is that the mission of the Church is to be a savior. Other ideas and elements must be incidental. "The Word was made flesh and dwelt among us." A word is the symbol of an idea. Jesus was the idea of God. So the mission of the Church is to be the revelation to the world of Jesus Christ the Savior of the world. Our Lord said, "He that hath seen me hath seen the Father." And I say, and say it reverently, he that hath seen the Church hath seen the Savior.

The statement that the mission of the Church is to save the world, opens a field of controversy that I do not care to enter. I am only stating what I believe—that as Jesus' mission was to provide salvation for all the world, so the mission of the Church is to *carry* salvation to all the world. It is not a question of home or foreign work, for while in the beginning it was "Go ye into all the world," now it is that all the world has come to us.

As to the manner of Jesus' mission and to the mission of the Church there is still more than a suggestion in the *as* and *so*. Jesus said, "I can of mine own self do nothing." Again he said, "The Son of man can do nothing of himself." So the Church in performing its mission must say, "The Church of itself can do nothing."

Again there may be a suggestion in the fact that Christ came as a representative of another. John 12: 44, "He that believeth on me believeth not on me, but on him that sent me." In the chapter following this he combines two ideas as I am trying to do. Listen—"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me." The apostle refers to the Christian as an ambassador for Christ. I do not say that the missionary and the minister are ambassadors for Christ, but I do say that the mission of the Church is to be

an ambassador of Christ, beseeching men in his stead to be reconciled to God.

Again our Lord was sent to earth to be a servant—to spend his whole life in the humblest service. When he had washed the feet of his disciples he said to them: Now you see what I have done, and this is the way you ought to do. So the mission of the Church is to be the servant of all.

Christ said he came not to be ministered unto but to minister.

Others will tell you how the Church is to serve; it is for me to say that a group of men and women are not the body of Christ if they are not found washing the feet of the humblest of earth.

Again Jesus was sent into the world to be criticised, and misunderstood and abused and misrepresented. "He came to his own and his own received him not." He was rejected, betrayed, deserted. He said to his disciples that he sent them out as sheep among wolves. "If they have persecuted me, they will also persecute you."

Again Jesus says that he came not to seek his own glory, but the glory of him that sent him. "He that seeketh the glory of him that sent, the same is true"—not to do his own will; not to seek his own glory. So the mission of the Church is to be carried on, not to do its own will or seek its own glory, but to do the will and seek the glory of him who sent it.

I realize that I am getting a little outside of my subject here, but I will go yet a little further. Jesus said in the prayer we call the intercessory prayer, "I have finished the work that thou gavest me to do." The mission of the Church is to finish the work given it to do, and this will not be done until the kingdom of God in its fullness has come, or we have gone to it.

Our Lord refers to a sequel to his mission when he says, "I go to him that sent me." "I go my way to him that sent me." "Yet a little while am I with you, and then I go unto him that sent me." The mission of the Church in the world is to represent here the Son of God, and the sequel of that sending is its return to him that sent it.

The Church on earth, as to its composition, is a continually changing body, but the mission of the Church is always the

same. Men may come and men may go, but it goes on forever.

The value of the thought of the mission of the Church will be largely lost if we think of it in an impersonal way, or even in a collective way. It is my mission and my commission—my motive, my purpose, my manner of unselfish service. And so with every suggestion about the Church, till my work is finished and I return to him that sent me.

### PEACE RESOLUTIONS PASSED BY THE GENERAL CONFERENCE

BY REV. A. J. C. BOND

Two sets of resolutions passed by the General Conference at Alfred, N. Y., have been given rather wide publicity beyond the bounds of the denomination, and doubtless they will be of interest to readers of the SABBATH RECORDER. These resolutions were presented by the Committee on Petitions, Sunday, the last day of Conference. The following day a Hornell daily carried the following item under bold headlines and as an Associated Press dispatch, which also appeared in other papers of the East.

SEVENTH DAY BAPTISTS URGE UNITED STATES TAKE ACTIVE PART IN DISARMAMENT PARLEY

Resolution Adopted by General Conference at Alfred; Want Actual Reduction of Forces Addressed to President

Alfred, N. Y., Aug. 24—(AP)—Active and constructive participation by the United States in the forthcoming world disarmament conference next February at Geneva was urged in a resolution adopted yesterday by the Seventh Day Baptists holding their annual General Conference here. The resolution, addressed to President Hoover, was made public today.

In addition to participation in the peace conference the resolution urged actual reduction of sea, land, and air armaments and the establishment of a permanent disarmament. Other recommendations in the resolution were: Immediate abolition of all government preparations and appropriations for poison gas and disease germ warfare; progressive reduction of military budgets; unceasing emphasis on the moral obligations of the peace pact and the appointment as members of the American delegation to the conference of the strongest possible civilian leaders who are committed to the principles and familiar with the programs that are basal to the achievement of enduring peace.

*The Baptist*, under date of September 12, 1931, in the table of contents under the

heading "Religious World News," carries this heading: "Seventh Day Baptists and The Macintosh Case." The paper publishes the resolutions in full and with the following introductory paragraph:

"It is interesting to observe that, whereas the Northern Baptist Convention at Kansas City took no note of the decision of the Supreme Court in the case of Professor Macintosh, the Seventh Day Baptists passed the following statement." Then follows the full statement.

The statement referred to in the Associated Press dispatch was with reference to the disarmament conference called to meet in Geneva next February. The Macintosh case is more or less familiar to SABBATH RECORDER readers. Both statements appear below as passed by the General Conference.

#### TO THE PRESIDENT OF THE UNITED STATES

Concerned for international peace and the promotion of world brotherhood, and feeling that world harmony is threatened and that mutual, international confidence is impaired by the policies now being pursued by the influential nations of the world regarding preparations for war, and convinced that the welfare and prosperity of our own nation and others, as well as the advancement of the kingdom of God, are retarded by these disturbing conditions, and feeling that our nation along with the other signatories of the Kellogg Pact is morally obligated to give evidence of its intention to abide by that declaration through continued positive efforts in the direction of better confidence and more pacific relations between the nations, the General Conference of Seventh Day Baptist Churches assembled at Alfred, New York, August 18-23, 1931, appeals to the President of the United States urging:

1. Active and constructive participation by the United States in the forthcoming world disarmament conference next February at Geneva.
2. Unceasing emphasis on the moral obligations of the Peace Pact.
3. The appointment as members of the American delegation to the general disarmament conference of the strongest possible civilian leaders (with such technical advisers as may be needed), men who are committed to the principles and familiar with the programs that are basal to the achievement of enduring peace.
4. Actual reduction, not mere limitation, of sea, land, and air armaments.
5. Progressive reduction of military budgets.
6. Immediate abolition of all government preparations and appropriations for poison gas and disease germ warfare.
7. Establishment of a Permanent Disarmament Commission to supervise the observance of the disarmament agreements.

#### DECLARATIONS REGARDING THE MACINTOSH CASE

The General Conference of Seventh Day Baptists in session at Alfred, N. Y., August 18-23, 1931, in considering the recent Supreme Court decision refusing citizenship to Professor D. C. Macintosh and Miss Bland, which involves principles of liberty of conscience that we hold dear, makes the following declarations:

1. While a nation "has a duty to survive," yet its first duty is to "seek justice, love mercy, and walk humbly before God."
2. Our nation has by the Constitution and by legislative enactment even in times of war safeguarded religious liberty, thus recognizing that a citizen's first duty is to God.
3. The Kellogg-Briand Treaty anticipates the formation of a body of conscience-led citizens in every nation who shall assure the peaceable settlement of international disputes.
4. Our nation must not put itself in the position of demanding that incoming citizens give up the right to be conscience-led when by the Constitution, by legislative enactment, and by the Kellogg-Briand Treaty this very thing is safeguarded and encouraged for native-born citizens.
5. We express ourselves in agreement with the minority opinion written by Chief Justice Hughes.
6. We hope that the petition for a rehearing of the case by the Supreme Court will be granted.
7. We recommend that copies of these resolutions be sent to the Supreme Court, to Professor Macintosh, and to Miss Bland.

Since the above was put in type the *Christian Century* for September 16 has come to hand. It contains a reference to the action of Conference on the Macintosh case, the special significance of which lies in the particular sentence quoted. It is the meat of the nut. Following is the item:

#### SEVENTH DAY BAPTISTS ASK FOR REHEARING OF MACINTOSH CASE

The General Conference of Seventh Day Baptists in session at Alfred, N. Y., August 18-23, passed a resolution asking for a rehearing of the Macintosh case, on the ground that "our nation must not put itself in the position of demanding that incoming citizens give up the right to be conscience-led when by the Constitution, by legislative enactment, and by the Kellogg-Briand Treaty this very thing is safeguarded and encouraged for native-born citizens."

Blessed be God . . . the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.—2 *Corinthians* 1: 3, 4.

## RELIGIOUS EDUCATION

REV. ERLO E. SUTTON  
Director of Religious Education  
Contributing Editor

### ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

Mindful of the many blessings that have come to us from our heavenly Father during the past year, we desire, first of all, in presenting this, the fifty-eighth annual report of the Sabbath School Board of the Seventh Day Baptist General Conference, to acknowledge our thanks to him and to pledge him anew our allegiance and devotion.

In the report that follows will be found a general statement of the work of the board together with statements of its financial condition, its publications, the annual report of the director of religious education, the treasurer's annual report, and the proposed budget for the year ending June 30, 1932.

#### GENERAL STATEMENT

From force of necessity the work of the board that has been done the past year is much the same as in former years. All of the regular meetings of the board have been held, and several special and adjourned meetings have been held when deemed necessary. As is usually the case, much of the work that falls to the board is conducted by the several standing committees together with the director of religious education and other officers of the board. Acknowledgment should also be made for the help that has been given by several persons who have acted as supervisors for the Vacation Religious Day schools.

An effort has been made to carry on the work as it has been established for several years, that there might be no retrograde motion, but there has been but little or no new work undertaken because of the lack of funds to inaugurate and develop it. Calls have come to us that we were unable to accept, and advance work has been at a standstill. Changed conditions in the religious world call for new and improved meth-

ods for meeting them. Methods that were effective a generation ago are thoroughly out-of-date and harmony with present day ideas, and they have not their former effectiveness in reaching the youth with whom we have to deal. Perhaps we shall not be able to find any new methods that will be better than those of the old days, but we may be able to arrest the attention and interest of our own youth in what may seem to them to be a more reasonable manner.

#### FINANCIAL STATEMENT

There is nothing new to say concerning our financial condition. Our lot is the common lot of all those who depend upon the ability and generosity of those whose agents they are. There is no disposition to complain because people do not support the work by contributing the amount asked for in the budget. In many instances this would probably be a physical impossibility or would jeopardize the family welfare; nevertheless, if all of us could be brought to see that tithing is a sacred obligation upon us, we should find that all these items could be provided for, and no one would feel that it was much of a hardship.

We have gone through the year without going in debt, but we have been unable to expand our efforts beyond the usual amount of work in the field and the promotion of the Vacation Religious Day schools. The funds on hand at the end of the year are less than they have been for several years, and, unless we are able to realize a larger amount on the budget during the coming year, the board will soon have to begin borrowing money to take care of even the same amount of work as was done last year, without enlarging its field of action, either in field work or in the matter of publications.

#### PUBLICATIONS

Only slight changes have been made in the publications for which the board is responsible, during the past year. The *Helping Hand* has been edited by the director of religious education, Erlo E. Sutton, as usual, and has been more than self-supporting, as will be seen from the report of the publishing house.

There has been nothing published for the Junior and Intermediate departments this year, but there has been a considerable sale

of the Junior and Intermediate helps that have been held in stock for some years.

A study of our own Graded Lesson helps that were published several years ago, their use in the schools having begun in 1921, shows that the total expense connected with the three years' course of Intermediate Graded Lessons, including their publication, clerical help, and mailing costs, up to June 30, 1931, was \$1,622.32, and that there has been received for the sale of the same during the same period \$1,168.18, leaving a deficit on the Intermediate Graded helps of \$454.14 for the ten years that they have been in use. This study also shows that the entire cost for writing, publishing, and mailing the Junior Graded Lessons for the four years' course, including \$280 for editorial work, was \$3,381.24, and that there was received from the sale of the Junior Graded Lessons \$2,074.53, leaving a deficit for the ten years that these lessons have been in use of \$1,306.71, making a combined deficit for both the Junior and Intermediate Graded helps for the ten year period of \$1,760.85, an average of \$176 per year. There is, however, enough of this stock still on hand, if it can be sold, to reduce this deficit by the amount of several hundred dollars. Over \$150 was received from the sale of these helps during the last year. However, because these helps have become obsolete and there are no longer opportunities to secure teachers' manuals to cover these lessons, and because there are no funds available for providing new and up-to-date courses for the Junior and Intermediate departments, the Sabbath School Board is recommending that these helps be retired as soon as possible and the Sabbath schools be urged to secure their helps for these and other departments from certain recommended publishing houses, through the mediation of our own publishing house.

The board also recommends that our Sabbath schools be asked to recognize the following form of organization and as far as possible to conform to it.

- (1) A Home Department.
- (2) A Cradle Roll Department.
- (3) A Beginners' Department (Corresponding to the Kindergarten grade).
- (4) A Primary Department (1st, 2nd, and 3rd grades of public school).
- (5) A Junior Department (4th, 5th, and 6th grades of public school).

(6) An Intermediate Department (7th, 8th, and 1st year, high school).

(7) A Senior Department (Last three years of high school).

(8) An Adult Department.

It is believed that even in small schools this arrangement of organization can be followed.

In the matter of lesson helps the board recommends that the Home Department, the Adult Department, and the Senior Department make use of the International Uniform Lessons, with the *Helping Hand* as the first and chief printed material for help to the Bible text.

That for the Beginners' and Primary Departments use be made of the helps published by the Baptist denomination, known as the Keystone Series.

That for the Junior and Intermediate Departments use be made of the helps published by the Christian denomination, at Dayton, O., using the International Group Graded Lessons. This recommendation is made with the anticipation that in the not distant future the Baptist denomination will publish Bible school helps based on the International Group Graded Lessons for all four of these departments, at which time it is recommended that those helps be then used by our Sabbath schools.

The board also recommends that for the Cradle Roll Department helps, including "Object Lessons for the Cradle Roll" by Frances W. Danielson, with leaflets, be secured from W. M. Dietz, East Randolph St., Chicago, Ill.

#### *Helping Hand*

Rev. Erlo E. Sutton has continued as editor in chief of the *Helping Hand*, and he has been assisted by Rev. A. J. C. Bond, D. D., who has edited a "Sabbath Lesson" which has taken the place of the regular review lesson at the end of each quarter.

There have been 3,050 subscribers to the *Helping Hand* during the past year. The cost of publishing and distributing it was \$1,550.82, There was received on subscription \$1,679.83, and there is still due on subscription \$432.21, while \$50.87 has been paid in advance subscriptions, which means that after all accounts are settled there will be a surplus of receipts of over \$600 above the expenses.

#### *Graded Helps*

**Junior Graded Lessons:** There was received from the sale of these helps \$121.30. The cost of distribution, including postage and clerical hire, was \$12, leaving a net income from these helps, of \$109.30. A total of 818 copies of the various parts of the four years' course was sold. There are several hundred copies of each part of this course still in stock.

**Intermediate Graded Lessons:** There was received from the sale of these lessons \$31.15, and \$2.26 was paid out for postage. A total of 171 copies of this series was distributed. There are enough copies of all parts of these helps in stock to last two or three years except that Part I of the first year is almost entirely exhausted. Outside helps have been supplied as called for. They have cost \$30.82, and there has been received from the sale of them \$33.75. The value of such helps still on hand at the end of the year was \$10.75.

Two departments in the SABBATH RECORDER have been maintained, one under the editorship of Director Erlo E. Sutton and the other, a Children's Page, edited by Mrs. Walter L. Greene.

#### FIELD WORK

The field work has been under the management of the director of religious education, Rev. Erlo E. Sutton, and has been confined largely to visiting schools in most of the associations, conducting leadership training classes and holding special series of meetings on the invitation of churches and pastors, and the promotion and supervision of Vacation Religious Day schools. He has worked under the direction of the Committee on Field Work. The annual report of the director, detailing his activities, is herewith appended.

#### REPORT OF DIRECTOR OF RELIGIOUS EDUCATION

July 1, 1930, to June 30, 1931

The work of the director of religious education has been heavier the past year than during any year since he entered the employ of the board, largely due to more calls for special meetings and leadership training classes, which evidently shows an expansion of the work. It will be impos-

sible in this brief report to present the work of the year in detail, but an effort is made to report under appropriate headings a summary of the work.

#### OFFICE AND EDITORIAL

About the usual amount of correspondence has been carried on along most lines, but there has been a material increase in that in connection with leadership training. As editor of the *Helping Hand*, the director has written all the lesson material except for the last lesson in each quarter. These have been "Sabbath Lessons" written by Dr. A. J. C. Bond. As in the past, an effort has been made to make such explanations and comments and give such interpretations as will result in Christian growth. The general make-up of the quarterly has remained the same as last year. However, through suggestions from the publishing house, some minor changes which we feel will help its appearance, and perhaps lessen the cost of publication a little, will be made. An effort is made to write the lessons in such a manner that they may be used not only by young people and adults, but by seniors and intermediates as well. Many denominations now feel that the Improved Uniform Lessons, if written with that end in view, can be as successfully taught in these departments as graded courses. The director in his report last year said, "The editor is convinced that if the *Helping Hand* were used by our people in classes where Uniform Lessons are used, or could be as profitably used as some other courses, it would be considerably more than self-supporting, and might increase the loyalty to the denomination." This feeling has been intensified during the past year.

#### VACATION RELIGIOUS DAY SCHOOLS

For the past two years it has not been possible for the Sabbath School Board to finance Vacation Religious Day schools as in past years. Possibly for this reason not as many schools were held during the Conference year as in past years. Reports were received from eighteen schools, and show that just about one thousand children attended. Fifteen different individuals served as supervisors, and eighty-nine others as teachers, making a total teaching force of one hundred four. From the reports it appears that all supervisors were either col-



lege or normal graduates. However, only one-third of them had taken special preparation for this type of work. Few high school pupils are now attending such schools. There is a growing feeling on our part that this work should be stressed, such classes probably meeting evenings during the Vacation school, and that high school leadership training courses should be taught, thus preparing our young people for better service in all lines of church work.

LEADERSHIP TRAINING

While requirements for leadership training courses grow more difficult with each passing year, more credits were earned during the past Conference year than in any previous year, many of them being earned in schools put on by state councils or the International Council. A greater number have also taken work through our own board. Eighty-three credits have been reported for the Conference year. Such preparation cannot but result in greater efficiency in Bible school, Vacation school, and other church work. While the Sabbath School Board will be glad to issue diplomas to our people who complete the course, credits may be transferred to the International Council of Religious Education for its diploma.

SPECIAL MEETINGS ATTENDED

The first special meeting attended during the Conference year was the Northwestern Association, which was held at Nortonville, Kan. Following this was General Conference, held in Salem, W. Va. Co-operative interdenominational meetings attended were: the Annual Meeting of the International Council of Religious Education, held in Chicago in February; two meetings of the Educational Commission of the Council, one held in Chicago and the other in Columbus; and two meetings of the Uniform Lesson section of the International Bible School Lesson Committee, one in Columbus and the other in Louisville. Most of these meetings were attended in connection with trips on the field, so that there was little additional expense for travel, added expense being largely for hotels. Upon invitation of the Commission the director attended its mid-year meeting. This was also in connection with a field trip.

FIELD WORK

This is probably the most important work done by the director. During October and November a trip was made to Nebraska, Kansas, and the Southwestern Association. January and the first half of February were spent in the Southeastern Association, largely at Berea and Salem. The latter half of April and the first half of May were spent on the Michigan field. A short trip was made to the Iowa churches in the latter part of May. In addition to presenting the regular work of the board, special meetings of from two to three weeks were held in the following places: North Loup, Berea, Salem, and White Cloud. While not in the form of special meetings, services were held eight nights in the church at Little Prairie.

In connection with this work, leadership classes were taught in North Loup and White Cloud. A class was also taught in Milton Junction, Wis.

Respectfully submitted,

ERLO E. SUTTON.

[The treasurer's annual report and the budget will appear in the *Year Book*.]

STATEMENT ONWARD MOVEMENT  
TREASURER, AUGUST, 1931

|   | Aug., 1931 | July 1, 1931, to Aug. 31, 1931 |
|---|------------|--------------------------------|
| Adams Center                            | \$ 20.00   | \$ 70.70                       |
| Albion, Dr. Gardiner Fund,              |            |                                |
| In memory of Harriet Langworthy Wescott | 5.00       | 5.00                           |
| Alfred, First                           | 129.28     | 206.51                         |
| Alfred, Second                          |            | 87.60                          |
| Andover                                 |            | 15.00                          |
| Attalla                                 |            |                                |
| Battle Creek                            | \$ 5.00    |                                |
| Dr. Gardiner Fund                       | 25.00      |                                |
|   | \$ 30.00   | 38.50                          |
| Berlin                                  |            | 30.00                          |
| Boulder                                 |            |                                |
| Brookfield, First, special canvass      |            |                                |
| Dr. Gardiner Fund                       | 36.70      | 61.70                          |
| Brookfield, Second                      |            | 52.50                          |
| Carlton                                 |            |                                |
| Chicago                                 |            |                                |
| Denver                                  |            | 42.00                          |
| DeRuyter                                |            |                                |
| Detroit                                 |            |                                |
| Dodge Center                            | \$ 62.58   |                                |
| A friend                                | 1.00       |                                |
|   | \$ 63.58   | 64.58                          |

|  |           |          |   |            |            |
|--|-----------|----------|---|------------|------------|
| Edinburg                                   | 3.25      |          | Salem   | 696.46     | 696.46     |
| Farina                                     | 300.00    |          | Salemville  |            | 16.87      |
| Fouke                                      | 5.00      |          | Scio  |            |            |
| Friendship                                 | 10.00     | 10.00    | Scott   |            |            |
| Genesee, First                             |           | 83.06    | Shiloh  |            |            |
| Gentry                                     |           |          | Stonefort   |            |            |
| Hammond                                    |           | 62.00    | Syracuse  |            | 5.00       |
| Hartsville                                 |           |          | Verona  | 10.00      | 20.00      |
| Hebron, First                              | \$ 15.00  |          | Walworth  |            |            |
| Special                                    | 10.00     |          | Washington  | 50.00      | 50.00      |
|  | \$ 25.00  | 55.00    | Waterford   | \$ 8.00    |            |
|  |           |          | Christian Endeavor society, special                             | 3.00       |            |
| Hebron, Second                             |           |          |   |            |            |
| Hopkinton, First                           |           |          |   | \$ 11.00   | 45.05      |
| Christian Endeavor society, special        | 6.00      | 120.00   | Wellsville  |            | 30.00      |
| Hopkinton, Second                          | 2.60      | 6.60     | Welton  |            |            |
| Independence                               |           | 72.21    | West Edmeston   | 1.00       | 1.00       |
| Jackson Center                             |           |          | White Cloud, Dorothy Blake                                      |            |            |
| Little Prairie                             |           | 4.70     | Special   | 1.00       | 1.00       |
| Los Angeles                                |           |          | Daytona   |            | 12.00      |
| Lost Creek                                 | 10.00     | 45.00    | First and Second Brookfield and West Edmeston, joint collection | 16.12      | 16.12      |
| Marlboro                                   |           | 40.00    | Dr. Gardiner Fund   |            | 64.50      |
| Middle Island                              |           | 17.00    | Western Association   |            | 36.00      |
| Milton                                     | \$ 152.50 |          | Southwestern Association  |            | 36.00      |
| Sabbath school                             | 25.00     |          | Southeastern Association  |            | 49.54      |
| Circle No. 3                               | 25.00     |          | Minneapolis Sabbath keepers                                     | 15.00      | 15.00      |
|  | \$ 202.50 | 366.75   | Woman's Board, Dr. Gardiner Fund                                | 100.00     | 100.00     |
| Milton Junction                            | \$ 36.01  |          | Individuals   |            |            |
| Ladies' Aid society                        | 100.00    |          | Jessie and Marguerite Carpenter Special                         | \$ 2.00    |            |
| Dr. Gardiner Fund                          | 25.00     |          | Miss Carol Davis, Dr. Gardiner Fund                             | 10.00      |            |
|  | \$ 161.01 | 161.01   | F. C. Wells, Honolulu   | 100.00     |            |
|  |           |          | Mrs. Irma Blinn, Dr. Gardiner Fund                              | 5.00       |            |
| New Auburn                                 | 5.00      | 22.00    |   | \$ 117.00  | 317.00     |
| New York City                              |           | 67.00    | Total   |            | \$5,963.37 |
| North Loup                                 |           | 16.00    | Budget, two months  | \$5,880.50 |            |
| Nortonville                                |           | 2.00     | Special, two months   | 82.87      |            |
| Pawcatuck                                  | \$ 350.00 |          | Total   | \$5,963.37 |            |
| Senior Christian Endeavor society, special | 7.00      |          |   |            |            |
| Junior Christian Endeavor society, special | 2.00      |          |   |            |            |
|  | \$ 359.00 | 728.00   |   |            |            |
| Piscataway                                 | \$ 50.50  |          |   |            |            |
| Special collection                         | 65.60     |          |   |            |            |
|  | \$ 116.10 | 116.10   |   |            |            |
| Plainfield                                 | \$ 94.50  |          |   |            |            |
| Dr. Gardiner Fund                          | 393.72    |          |   |            |            |
|  | \$ 488.22 | 1,151.11 |   |            |            |
| Portville                                  |           |          |   |            |            |
| Mrs. Alfred Schnell, Dr. Gardiner Fund     | 2.50      |          |   |            |            |
| Richburg                                   |           | 16.10    |   |            |            |
| Ritchie                                    |           | 25.00    |   |            |            |
| Riverside                                  |           | 295.00   |   |            |            |
| Roanoke                                    |           | 1.00     |   |            |            |
| Rockville                                  | \$ 6.85   |          |   |            |            |
| Christian Endeavor society, special        | 2.00      |          |   |            |            |
|  | \$ 8.85   | 10.85    |   |            |            |

HAROLD R. CRANDALL,  
Treasurer.

September 1, 1931.

## MARRIAGES

WHITE-BECK.—At the Seventh Day Baptist parsonage, DeRuyter, N. Y., September 6, 1931, Edward Dorman White and Miss Mary Christina Beck, both of Ravena, N. Y., Rev. T. J. Van Horn officiating.

## DEATHS

YAPP.—Herbert Ellis Yapp was the son of David E. and Mary E. Crandall Yapp. He was born on Dodges Creek, N. Y., May 15, 1856, and died at his home in Main Settlement, August 18, 1931.

On March 3, 1886, he was married to Mary Elizabeth Crandall, at DeRuyter, N. Y. They spent nearly the whole of their married life on the home farm on Dodges Creek. Two or three years ago they left the farm, buying a home at Main Settlement where they have since lived.

In early life he was converted and united with the West Genesee Seventh Day Baptist Church on Dodges Creek, of which he remained a faithful member until the church was disbanded a few years ago. Since then he has been a frequent attendant of the Little Genesee Seventh Day Baptist Church. Brother Yapp was a good man who had the respect of those who knew him, and will be missed by a large circle of friends. He is survived by his wife.

The funeral was held from his home at Main Settlement, Friday, August 21, 1931. Due to the absence of Pastor Davis, who spoke at the General Conference at Alfred on that day, the funeral was conducted by Rev. Arthur Partington, pastor of the Methodist Episcopal Church at Portville, N. Y. Burial was made in the cemetery on Dodges Creek.

A. L. D.

### Sabbath School Lesson I.—Oct. 3, 1931

THE MACEDONIAN CALL.—Acts 15: 36—16: 15; Romans 15: 18-21.

Golden Text: "Go ye therefore, and make disciples of all the nations." Matthew 28: 19.

#### DAILY READINGS

September 27—Paul's Entrance Into Europe. Acts 16: 6-15.

September 28—Jonah's Call to Nineveh. Jonah 1: 1-3; 3: 1-5.

September 29—Isaiah's Call to Israel. Isaiah 6: 1-10.

September 30—Ezekiel's Call to Captive Israel. Ezekiel 2: 3-7.

October 1—The Disciples Commissioned to Preach. Mark 6: 7-13.

October 2—World Evangelism Commanded. Matthew 28: 16-20.

October 3—Abraham's Call. Hebrews 11: 8-10. (For Lesson Notes, see *Helping Hand*)

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,  
Editor Emeritus

REV. H. C. VAN HORN, M. A., Acting Editor

L. H. NORTH, Business Manager

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Fathers and mothers must catch the cadence of a consecrated citizenship and keep in step with all the comrades of the common good until the city with a soul has advanced from vision to verity. By precept and example they must awaken in the hearts of the coming citizens that passion for their city that prompted Paul to declare, "I am a citizen of no mean city!" and that evoked from the youth of Athens that wonderful pledge of fealty:

I will never bring dishonor or disgrace upon my city through any act of mine, nor desert my suffering comrades in the ranks. I will fight for the sacred ideals and standards of my city, both alone or with many. I will respect and obey her laws and seek to impose a like obedience and respect upon the part of those above us who are prone to annul them and set them aside. Thus in all ways I seek to transmit my city, not only not less, but greater, more beautiful, and better than it was transmitted to us.

—James Schermerhorn, in "The Pew Preaches,"  
From The Presbyterian Advance.

# The Sabbath Recorder

VOL. 111

SEPTEMBER 28, 1931

No. 13

THE VOICE of a majority swaying the course of government does not insure good government, except it be the voice of a well-informed and well-intentioned people.

—The Monitor.

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