

The Denominational Budget

A comparison of this budget with that of preceding years will show a radical reduction in the proposals this year, but its total is almost exactly the amount given through the Onward Movement treasurer during the year just closed. The Commission commends the intelligent and pains-taking care with which the reduction in the amounts proposed by the various agencies has been made by them, feeling that every effort has been given to making the necessary reductions in such a way as to do the least possible damage to the work. The Commission feels that this budget can and must be raised in its entirety. Already the work of our oldest and most highly cherished denominational agencies has been painfully crippled, perhaps irreparably damaged. It must not be further curtailed. This budget is not padded. Unless one hundred percent of this amount is raised further curtailment of work and further crippling of activities are inevitable.

Missionary Society	\$12,401.00
Tract Society	3,366.00
Education Society	1,090.00
Sabbath School Board	2,400.00
Woman's Board	350.00
Young Peoples' Board	600.00
Scholarships and Fellowships	700.00
Historical Society	250.00
Ministerial Relief	900.00
General Conference	2,900.00
Debt	1,000.00
Total	\$25,957.00

(The above is part of the Commission's Report adopted by Conference at Adams Center, N. Y., August 26, 1932.)

By vote of Conference the following Committee to Promote the Financial Program was appointed.

COURTLAND V. DAVIS,
 ESLE F. RANDOLPH,
 JAMES L. SKAGGS,
 HERBERT C. VAN HORN,
 L. HARRISON NORTH, *Chairman.*

The Sabbath Recorder

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FAITHFULNESS

One of the traits of character that should stand out prominently in every Christian's life is faithfulness. "Be thou faithful unto death and I will give thee a crown of life," is the message and promise of God's Word. God does not ask of us the wisdom of Moses or the ability of Paul, but he does ask faithfulness. And whether our talents be few or many, this is one thing that all can have. We may be wise or capable or brilliant—or we may not. In any case we can do our best with what we have.

—Christian Observer.

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE No. 4,568

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Conference Business Meetings

The business meetings of Conference are among the most important. The unusual number who were faithful to attend these sessions shows the value our people attach to them. Of course, there are some who do not like reports of officers, committees, or other matters pertaining to routine business. A page of figures may not inspire one so much as a warm gospel message. Yet, such figures may tell a story involving success or failure far more poignantly than impassioned address or thrilling narrative. Many there are who feel refreshed by the well managed items of business, with reports from committees and officers of the various boards and Conference organizations.

The work of some committees is such that tabulated results may be effected, while that of others is much more difficult to visualize. The latter is true of the Committee on Religious Life of the Denomination. However the tasks committed to this committee are fundamental to all our interests. Make

pure the fountain and the stream will be pure; increase the water at the head springs and the whole countryside through which the stream flows will react with new life and larger increase.

The report of this committee follows:

THE COMMITTEE ON RELIGIOUS LIFE

The Committee on Religious Life does not think of itself as simply "another committee" with functions co-ordinate with some other committee or board, or, in other words, as another wheel in the machinery of the denomination. It conceives its task rather as that of stimulating the religious aspirations and deepening the devotional life of the denomination through a general but not undirected effort to call to the minds of the people the spiritual aims underlying the work of all the boards and churches. Its very appointment two years ago, and its mere existence is an expression of that emphasis on the part of the General Conference. And that has been the aim and purpose in what the committee has tried to do.

The members of the committee are somewhat scattered, and not having any funds at its disposal, it has not had frequent meetings. Two meetings were held early in the year, however, one of which was attended by the president of the General Conference.

The three members of the committee other than the chairman, namely, Rev. William L. Burdick, Rev. Herbert C. Van Horn, and Rev. Erlo E. Sutton, are secretaries respectively of three of our major boards and therefore are engaged in the work of promoting the religious life of all the people when pursuing their regular activities.

The most important service of the committee during the present year has been that of promoting the movement for "friendly visiting" as suggested early in the year by the president of Conference. This was done in four principal ways:

1. A circular letter setting forth the idea and suggesting some plans for its promotion was sent to all the churches.

2. Members of the committee conferred with certain groups of pastors in the interest of the movement. Such meetings were held in New York, New Jersey, West Virginia, Michigan, and Wisconsin.

3. Each member of the committee contributed one or more articles to the SABBATH RECORDER in the interest of the campaign to encourage friendly visiting in the churches.

4. The president of the General Conference made repeated mention of the matter in his weekly letter.

We do not know how widely the plan was adopted by the churches, but we do know that many of the churches were interested in the movement and took specific steps to inaugurate some method of stimulating friendly visiting among their members. Some have reported good results.

The editor of the SABBATH RECORDER urged through the medium of that paper the reading

daily during October and November of the books of Galatians and Ephesians, respectively.

In order to make available to all our people the "Fellowship of Prayer" as prepared by the Federal Council of the Churches of Christ in America the daily readings from that booklet were published weekly in the SABBATH RECORDER during the Lenten season.

Three series of articles, solicited by the chairman of the committee, were published in the SABBATH RECORDER. These were as follows: "Christian Stewardship" by Rev. Hurley S. Warren, "The Use of Hymns in Worship," by Rev. S. Duane Ogden, and "Worship Services for the Out-of-Doors," by Margaret Kimball Henrichsen. We venture to hope that these articles have had a helpful influence upon the worship of many groups of our people.

Respectfully submitted on behalf of the committee,

A. J. C. BOND,
Chairman.

The Obituary Committee reported the death of three Seventh Day Baptist ministers and three deacons during the year. They are: ministers—George W. Hills, George Sorensen, William A. Clayton; deacons—John Wilson, Abert Whitford, Herbert E. Babcock.

The committee to consider the Tract Society's report spoke in hearty approval of the work of the board. It recommended that a carefully selected group of college students be secured to canvass for RECORDER subscriptions and to sell our literature. It also recommended that the Tract Board keep its corresponding secretary on the field as much as possible.

The report of the Commission to Conference was adopted as read.

As an amendment to the constitution, notice of which was given a year ago, was adopted, a change in the Commission was brought about.

The following men were elected on the Commission as follows: Asa F' Randolph, term expires 1933; George B. Shaw, 1934; Claude L. Hill, 1935; Jay W. Crofoot, 1936; Loyal F. Hurley, 1937.

For one year the following are members of the Commission: Wm. L. Burdick, representing the Missionary Society; Corliss F. Randolph, representing the Tract Society; and A. Lovelle Burdick, representing the Sabbath School Board.

The Legion and The Bonus A year ago, at Detroit, the American Legion in convention gave way to the urgent appeal of President Hoover and refused to pass the

resolution demanding *immediate* payment of the soldiers' bonus, in reality adjusted soldiers' insurance and not due until 1945.

We have witnessed, this summer, the almost tragic effort of a movement on the part of ex-service men and others to compel the government at Washington to meet the demands of immediate payment. Such a payment now would call for a staggering amount of from two to two and a half billion dollars from the tax payers' pockets. The bonus army was finally compelled to leave the capital and disperse without its object being accomplished.

At the Portland convention, recently adjourned, a resolution calling for immediate payment was passed by an overwhelming majority. This was done in spite of President Hoover's protest and call to patriotic privilege and duty, and amid un-American and un-sportsmanlike outbursts against those leaders who sought to counsel in a course consistent with the economic condition of the times.

The whole situation is deplorable. It is more than a matter, even, involved in two billion dollars, serious as that may be. It is not, moreover, that such an action is a step to the future looting of the American people by a privileged soldier class, bad as that might be. The gravity of the case lies in the fact that—as the Legion is discovering—regardless of the merit or demerit of the demands, there is no strength in Congress to resist them. The prospect is really appalling. The opposition within the Legion, on the part of level-headed, unselfish, patriotic men, has proved unavailing. It is but the beginning of the pension orgy. It is well put by one of our journals—"The Legion has tasted blood, and its appetite will not be appeased until the nation is saddled with a pension system that will make the prolific source of post Civil War scandals look like child's play."

Items of Interest A note is at hand from a recent newly-wed expressing kindly appreciation of the free SABBATH RECORDER subscription. "It is most pleasant," she writes, "to be able to follow the affairs of my denomination in this way." It is "pleasant," indeed, to receive such a reaction to the effort made by the SABBATH RECORDER to help and encourage our young people, as

they begin married life, to keep in touch with our religious work and ideals. The SABBATH RECORDER believes it is good business as well as good Christian religion to follow this policy.

Interesting bulletins from the boys' and girls' camps on Lake Koskong, near Milton Junction, Wis., have been received at the office. They are well prepared and contain much interesting information. The churches of Southern Wisconsin, and the personal promoters and workers are to be congratulated on this organized method of meeting the needs of this fine host of young people.

Alfred E. Smith, former governor of New York and one time candidate for the presidency, has recently become the editor of the *New Outlook*. It is said he will make the magazine "a platform for the free and liberal expression of progressive thought on the economic, civic, and spiritual problems of the day." The new publication will make its appearance the first of October. In years past, the *Outlook* made its deep impress upon national life as an independent journal of the highest possible moral and religious ideals, with such distinguished men at its head as Henry Ward Beecher, Lyman Abbott, Hamilton Wright Mabie, and Theodore Roosevelt. One just wonders what these men, were they to read the forthcoming issues of this periodical, would think of the editorial succession.

"We are glad it is not necessary to issue the RECORDER less than weekly, and will welcome the enlarged edition when it is again advisable to print it. We enjoy it all." Accompanying these appreciative words is a remittance for five dollars for renewals. The same friend furnishes the information that Seventh Day Baptists are represented by three members on the Nebraska Christian Endeavor State Board. They are Mrs. William J. Hemphill, intermediate superintendent; Miss Eunice Rood, *Christian Endeavor World* superintendent; and Miss Mary Davis, secretary-treasurer. The words in a postscript—"We like the Warrens—all three of them"—identifies the home town of the correspondent.

In these days there seems to be an attractiveness to the argument that repealing prohibition would lighten the tax burden; and yet thirty years ago, during the summer of 1902, the *Chicago Journal* complained that there were:

"... 6,000 saloons doing a thriving business in Chicago who do not contribute a cent toward the county in the way of taxes. They are not included in the assessor's returns. . . .

"The reason for this non-assessment, which means loss of thousands of dollars which are rightfully due the county, is that almost all the saloons are either heavily mortgaged to the brewers, or are owned by them outright. The saloon keepers claim, therefore, that as they do not own the bar rooms they are exempt from taxation. In turn the brewers say their assessments really include the saloons held or controlled by them, a fact which, it is claimed, has never been conclusively proved."

W. C. T. U.

CONFERENCE REPORT

(Continued)

TRACT SOCIETY DAY

The Tract Society's program was full and a considerable interest was manifested in the various reports and addresses. The treasurer, Mrs. Ethel T. Stillman, always has the closest attention and elicits the deepest possible interest whenever she appears upon a Conference program. Quietly and pleasantly she makes figures speak out with human interest and the pages upon which they appear she makes to glow with the inspiration of her own personality.

Business Manager L. Harrison North is always assured of the closest attention by his audience. Skillfully marshaling the few figures pointed out, he advanced to showing some of the actual functioning of the printing plant and demonstrated the method of handling a job that will occupy a large part of the RECORDER Press force for the next fourteen or more months on the largest project the office has ever undertaken.

In his report, the leader in Sabbath Promotion, Rev. Ahva J. C. Bond, evidenced his interest not only in historical backgrounds and materials but most conclusively demonstrated his interest as vital and concerned with the present and future as represented by our young people.

The "Report of the Corresponding Secretary" was pretty closely followed by Secretary Van Horn, a report which has already

appeared in the SABBATH RECORDER. Attention was called by him to the tract and publishing house exhibit prepared by Mr. Jesse G. Burdick and his committee. The work concerning the SABBATH RECORDER came in for emphasis. The president of the society, Mr. Corliss F. Randolph, carried the whole matter forward and laid upon the people of Conference the burden and responsibility of our main denominational mission. In all this the SABBATH RECORDER is of paramount importance, and its publication is looked upon by the Tract Society as the main feature of its task. "The SABBATH RECORDER," he said, "is the house organ of the denomination. Your subscription and your gifts through the Onward Movement are your contributions to the support of this organ. Make its circulation as wide as possible."

DISCUSSION

It is not impossible to get people to speak from a question, and often enough people speak a long way from it. However the discussion on the program of the Tract Society Thursday afternoon was full of personal interest. The question open for discussion as placed on the program was, "The World's Need of the Sabbath and a Program for Restoring It to the Church." After opening remarks by President Randolph, the editor of the SABBATH RECORDER spoke on the World's Need of the Sabbath. His address may be read as an editorial in the RECORDER, issue of August 29. From the experiences and observations of the various speakers many good things followed. Rev. Willard D. Burdick urged the importance of the SABBATH RECORDER in Sabbath-keeping families in a program to help restore the Sabbath to the Church. He felt that every boy and girl needs its influence. The SABBATH RECORDER should be a weekly; it is the "health organ" of the denomination.

President Boothe C. Davis spoke of the vital importance to the world that the Jews remain loyal to the Sabbath. Without their religion which embraces the Sabbath the world is endangered by their atheism and godlessness. The world needs the Sabbath, and it must be perpetuated by us. Our atmosphere must be permeated by it. Those who have lost the impress of the Sabbath, observation would seem to reveal, for the most part are lost to Christian experience.

The observation passed us by President Jay W. Crofoot was that in this age of intensive activity the Sabbath with its opportunity for meditation is needed more than in the age of David, watching his flock on the hills of Palestine.

Rev. George B. Shaw, through the experience of Miriam in China, bore witness to the regard non-Christian Chinese had for the convictions of a Sabbath keeper. He thought our children would be helped by knowing such things.

Born across the seas, Dean J. Nelson Norwood explained how he first was introduced to the "stars and stripes." It must have been after some misadventure—when his father "took me out under the stars and introduced me to the stripes." But the dean always starts out for somewhere, and we discovered that he esteemed the Sabbath primarily for its spiritual character upbuilding object and influence. Secondly, he expressed real desire to discover for himself legitimate uses for the Sabbath besides the privileges of worship.

Rev. D. Burdett Coon declared our greatest danger is not from without the Sabbath, but is to be found in our own neglect and transgression. There are some things that are right and some things that are wrong—things that cannot be changed. We must have convictions.

We were carried back to the practical question in the subject under discussion, by Rev. James H. Hurley of Welton, Ia., by the query, "How can we bring men to the blessings of the Sabbath which we have experienced for ourselves?" We wish he had answered his own question—for that is one of the questions in the heart of the Tract Board.

Mr. John Kenyon of Ashaway offered the thought that "An exalted idea of the truth will show up in our attitude toward the Sabbath." Courtland V. Davis of Plainfield thought we should be as ready to recommend the Sabbath to our friends as we are to recommend a "cold" remedy.

With the Sabbath a vital matter to be promoted, unless we are on the field "vocally" with the Sabbath we are not meeting our responsibility loyally, said Rev. Claude L. Hill of Farina, Ill. We do not seem willing to do that, he continued. It means opposition and persecution, and such things we do

not like. Our present distress, he feels, is tending to mellow men's hearts and we should be prompt to carry the Sabbath truth to others. He expressed his appreciation for what the Sabbath had kept him from.

Rev. Elizabeth Randolph of Daytona Beach, Fla., declared in favor of a program and that something more should be done than is being done. She thought Sabbath-keeping bodies ought to form some sort of a federation. Rev. Alva L. Davis of Verona, N. Y., suggested earnestly that we hold open door to Sabbath-keeping agencies. Ours is a tremendous responsibility of leadership. He urged that this Conference launch some aggressive movement to affiliate or federate with all other Sabbath keepers possible. Said Rev. Loyal F. Hurley, "I am willing to rest the truth to the conscience of the world." You can't restore the Sabbath to the world till the world comes to Christ. The Sabbath is a religious matter.

Consecration, Rev. Ralph H. Coon of Boulder, Colo., believes is what is necessary. Sabbath keeping will follow when one really tells the Lord, "I am willing to go your way." The victorious life must be lived. In the victorious life the Sabbath is an easy matter. We need a tract on "The Victorious Life and the Sabbath."

It was a well worth while session and it is to be hoped many were inspired to better Sabbath keeping and a larger love of the truths and loyalty for it. The makers of the program are still anxious for further constructive suggestions and help.

ACTIVITIES OF MILL YARD
GIVEN BY MRS. GERTRUDE E. RICHARDSON
OF LONDON, ENG.

Those of you who receive the little quarterly paper, "The Sabbath Observer," will be aware of the developments which under the guidance of the Spirit of God have brought about a revival of missionary activity on the part of this ancient church. But as doubtless there are many assembled at this General Conference who never see our little paper, it will be in order to give here some idea of the activities of the "Mill Yard" Church.

Two years ago, on the suggestion of Pastor McGeachy, a home missionary society was formed called the "Evangelical Sabbatarian Mission." The first thing attempted was the brightening of the appearance of the "Sabbath Observer," and an effort was made to sell it from house to house. This effort was successful and has increased the circulation of the paper from 1,000 per quarter to between 2,500 and 3,000—the truth for which we stand thus going into many homes.

In addition, a little tract entitled "Christ our Priest" was published, and about 5,000 of these have been sold, the profits going to the funds of the mission.

The beginning of the second year of the history of the "Evangelical Sabbatarian Mission" was marked by the formation of the Evangelical Sabbatarian Mission Press, which is the publishing house of the Seventh Day Baptist denomination in Great Britain. A little book entitled "Tales from the East," consisting of short stories from the Bible and history, as well as the author's experience as a Seventh Day Adventist missionary in Egypt, was written by Pastor McGeachy. An edition of 50,000 copies was published, funds amounting to £310 (\$1,550) being raised by means of a five per cent loan from members and friends, as capital for the enterprise.

In spite of various unexpected set-backs and disappointments, through colporteurs dropping out of the work, over 25,000 copies have been sold during the first year throughout Great Britain. Over 21,000 of these have been fully paid for, and a few bad debts incurred, from which we have learned how not to run the business. The mission superintendent himself (Pastor McGeachy) has sold over 2,000 copies, the fifty per cent commission on these, which would have gone to the colporteur if another had sold them, being added to the mission funds, which have thus benefited to the extent of about £50 (\$250). The printer's bill of £585 (\$2,925) for the 50,000 has been fully paid, and in addition the Mission Press has contributed upwards of £160 (\$800) to the mission superintendent as manager's salary, so enabling the Mill Yard Church to wholly support her pastor. The average sales of books at the present time are about 400 per week. Owing to the necessity of the colporteur covering the same territory again, a companion volume has been written called "Tales from the West," and an edition of 20,000 of this is being published. The mission superintendent will continue to devote a considerable part of his time, about four days each week, to the sale of the first book, while the others handle the new book.

Two new tracts have also been published, one being entitled "The Proclamation of Liberty and the Righteousness of God," and the other "The Second Advent and the Millennium," this latter being a refutation of the Adventist teaching about the earth being desolate during the thousand years. Five thousand eight hundred copies of each of these tracts have been printed, and another tract entitled "The Lord of the Sabbath and His Claims," is in course of preparation. The sale of these tracts covers the daily expenses of the superintendent while selling the books. The books are sold in shops and offices to business men and professional people, as well as at private houses, at one shilling, or twenty-five cents, each; and the tracts for 2d or four cents each.

The seed which is thus being sown will some day produce a harvest according to the promise of God that his Word shall not return to him void, but shall accomplish that whereto he sent it.

In addition to the activities of the Mission Press, an evangelistic campaign was conducted

last winter in Argyle Hall, several lantern lectures being given in the course of the campaign on Rome, Palestine, and the Passion of Our Lord. We are well equipped with other sets of lantern slides which are the property of the mission, illustrating various subjects, such as "Pilgrim's Progress," Religions of the World, Russia, India, Egypt, and Mesopotamia, Life of Christ, a children's entertainment, and temperance slides.

The pastor also speaks regularly to the children's meetings of another Baptist mission.

SABBATH SCHOOL BOARD

(This—the closing service of Thursday—is reported by Rev. Harley D. Sutton.—Ed.)

Rev. Hurley Warren conducted the devotional period and led us in thinking of true worship. The choir was a great help in worship as it sang "Send Out Thy Light."

Dr. A. L. Burdick had charge of the program of the Sabbath School Board. He discussed the report of the board. As he brought out, the *Helping Hand* has been self supporting this year, and there will be a surplus of \$200. There has been no promotional work done this year because of lack of funds and the board has kept within its income.

Mr. Everett Harris gave a talk on the subject, "A Program of Religious Education for Seventh Day Baptist Churches." He suggested that in religious education we must keep our eyes on the child more than the program; that we are apt to hold the program too sacred. We are not preparing adequately arranged programs for religious education.

We are not making our church schools rank with the public schools. We must learn that impression and expression go hand in hand. Teachers should see to this. The whole personality of the child must be considered in teaching. Outside experiences of the child must be related to the Sabbath school lesson. In recreation we can cooperate with outside agencies as the Y. M. C. A. and other like organizations.

He gave some plans used by other churches which included the plan of graded worship. This latter provides for the child, adequately arranged programs of worship.

Mrs. Dora K. Degen's paper on "Opportunities for Training in Christian Leadership in Christian Colleges," was read by Mr. Carroll Hill. She brought out that religious education cannot be entirely given in one

department, but by the whole process of education there should be built up a proper philosophy of life.

We must see that there is no conflict between real science and real religion.

There should be courses in real life. Courses in Bible are given and in religious education. There should be opportunities in our colleges to major in religious education.

In Alfred there are given courses in the life and teachings of Jesus. In these classes discussion is encouraged. She gave example of students who have told of the help received in these courses.

Rev. Erlo Sutton did not give the talk he had prepared because of lack of time.

Rev. George B. Shaw gave us a fine interpretation of Isaiah 6 for the closing devotions.

MISSIONS

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

IV. CHINA

(Concluded)

(From the annual report of the Board of Managers)

REPORT OF GRACE HOSPITAL, LIUHO, KU
JUNE, 1931, TO JUNE, 1932

BY GRACE I. CRANDALL, M. D., AND MISS MIRIAM SHAW

In spite of the interruption of another war, we feel that reasonable progress has been made. In the in-patient department we have not only served more patients but the service has been more thorough and efficient due to a larger staff and better facilities. The work of the X-ray has advanced and the dark room has been fully equipped. The drug room has been enlarged and reorganized with a special nurse in charge. A graduate Chinese nurse has been employed to assist in supervision and the nurses' school has been enlarged to take in eleven students. Since the war there are only six.

Especial evangelistic meetings were held in December with Miss Woo of Shanghai as speaker. A study class was conducted by Mr. Davis for men patients. Frequent song and devotional services were held in the wards. There has been a renewal of interest in the daily prayer service with helpers. We have had great joy that some of the patients and all of the nurses have come forward in decision for Christ.

Report of progress ceases with the beginning of January when disturbing war rumors began to come in. A goodly number of the patients, one by one, went away during the month. After the first of February, on consular advice, all of the patients and helpers who were not local people were evacuated to Shanghai. The hospital was kept open for local people and soldiers until March 1, when bombing and bombarding of the town made it impossible to continue longer. Although the hospital was left for two months, there was a surprisingly small amount of loss.

The following activities were carried on by members of the staff in Shanghai during the war period:

One thousand sixty-one war refugees were vaccinated for the municipal council. Four nurses served in Chinese Red Cross hospitals for wounded soldiers. Physical examinations and vaccination were done both in our schools and in the Women's Union Mission School. Numerous students, refugees, and out-patients were treated and some out-calls made. Some sixty to ninety eye treatments were done daily for several weeks. Some assistance in teaching was also given. Help was also given in the Faith Settlement during an epidemic of measles and pneumonia. The foreigners filled in their leisure time with Chinese study.

The hospital was reoccupied on May 7 and opened to local patients a few days later. It was ready for Shanghai patients about June first. The hospital is trying to co-operate with local authorities in post-war reconstruction. Mr. Dzau has been helping in the distribution of famine-relief rice and the hospital is giving free anti-cholera vaccine treatments. The hospital also acted as headquarters for the members of the government survey of the war area.

Although for the year the financial report showed a substantial gain, during the five months of the war our deficit amounted to \$1,725.91. We paid the salaries and wages of our workers in full during the time and also paid the board of those who could not go to their homes.

Doctor Thorngate and family went to America on furlough on February 23. An assistant physician had been employed, but while the hospital was closed, he accepted a position elsewhere and we feel that it is not wise to employ another until we are sure that political conditions are more stable. Our technician accepted another position but we have his assistant, who is proving quite efficient, and as he is a less expensive man, we are glad to let it be so.

REPORT OF THE LIUHO INDUSTRIAL WORK,
1931-1932

BY ROSA W. PALMBORG, M. D.

The industrial work was continued all through the summer of last year with an intermission during the last part of September and the first part of October, while Doctor Crandall and I took a three weeks' vacation at lovely Tsingtao, on the shore of Shantung

province. As a treat and sort of reward for faithful work, I took with me my helper, Miss Lok, and Doctor Crandall had with her Miss Helen Su, so we were a happy party, and all enjoyed it immensely, and came back with greater vigor for our work.

In the fall the ladies of the Industrial Missions Center suggested that I take on more girls, as they were sure they could keep us all busy, so I increased the number from sixty-five to ninety-two, thus giving a chance to those who were first on the waiting list. But as soon as it was known that I was taking on more, new applications began to come in, so the waiting list is still as large as ever, having about ninety names.

Our work rooms were not large enough for so many, so I used most of our accumulated funds and built another work room at a cost of \$576.97, which is very light and pleasant, though we found it very cold on rainy and cloudy days last winter.

Shortly after I had done this, the financial depression all over the world also had its effect on the Industrial Missions Center, so they were not able to give me so many orders. For that reason I gave the girls a vacation between Christmas and New Year's, and also a month around China New Year, which came this year on February 6. The Japanese invasion of Shanghai had already begun, and as fighting continued and many people were making inside garments for the 19th Route army, some of the girls and women came to do that work here in connection with the same kind of work being done at the hospital under the direction of Doctor Crandall and Miss Phan.

Before we had finished, on February 21, we were quite disturbed by a bombardment by the Japanese gunboats of the Yangtze coast, about four miles northwest of here. Some of the workers immediately began to flee along with their families, so we did not do much after that. A week later the Japanese defeated the army up there and the defenders of Shanghai at the same time retreated through this place on the night of March 1. We had endured a terrific aerial bombardment of bombs and machine guns for three hours. As the Japanese came in the next day, there was nothing to do but get to Shanghai, as well as we could later, with the kind help of Mr. Davis and a friend.

United States consulate proclamations and proclamations of the Japanese army were posted on the doors of our church and industrial buildings and they were not especially molested by the soldiers. The evangelist's little house on this lot, taken care of by our funds, was badly used. We are now repairing the damage done.

The home of one of our Christian girls was entirely destroyed by bombs, but they have relatives who can help them. Some of our Christian women are in great straits and I am trying to help them a little. Everywhere the need is great. Our church members and the people of the town have nearly all suffered. The families who have been the greatest leaders in enterprises have been hard hit.

During the period of Japanese occupation here, twelve of my workers who were refugeeing in Shanghai were kept busy with the work there. Three of them and my Bible woman lived at the mission. I helped out a little with teaching, and did odd jobs. I came back on May 22 and work has been going on as usual since then. The girls have been gradually returning.

Christian instruction has been carried on as usual during the year, and several more of the girls have written their names as probationers. Last Sabbath Mr. Davis baptized two of them.

Besides building the workroom, I have been able this year to put aside \$500 more into the house and church fund, \$480 of this being invested in Bakerite shares of common stock, with assured interest of ten per cent. This makes \$980 which I hope to keep so invested that the interest of it will permanently take care of the upkeep of these and the evangelist's buildings in ordinary times.

REPORT OF MRS. NETTIE M. WEST, CORRESPONDING
SECRETARY SEVENTH DAY BAPTIST MISSION,
SHANGHAI, CHINA, FOR YEAR ENDING
MAY 31, 1932

In common with other Shanghai missions the Seventh Day Baptist mission has suffered in all its departments on account of the Japanese war on Shanghai. Although not located directly in the fighting zone, it has experienced many of the horrors of war. Day and night for more than a month we listened to the roar of cannon and booming of guns while we wondered when our turn would come.

The Sabbath services were not suspended at any time during the war, though the attendance was limited to the people on the compound, as it was impossible for most others of our congregation to get out here. The evangelistic work had to be given up entirely during the war time. The weekly prayer meetings which had been held in the homes in four different localities also had to be given up, at this time. These, however, have been revived, but the meeting places because of the destruction of so many homes have been narrowed down to our section of the city.

The schools have been depleted in numbers. Besides this, they will be obliged to run well into the hot weather before being able to close, thus working hardship on both teachers and pupils.

One of the very trying experiences during the war was the suspense we were under in not knowing the fate of many of our church members whose homes were in the war area. But those who could get away came to us, and we were glad to give them shelter. Bedding and food were provided. Fortunately our servants stood by. Both school buildings and the three dwelling houses were filled with refugees. Some over one hundred thirty were so accommodated.

We tried to do our bit of war work aside from sheltering and feeding refugees by mak-

ing garments for the soldiers and rolling bandages. In this the refugees took their part. We made 468 garments.

Every day from the first of refugeeing a prayer service was maintained with the refugees both morning and evening. This was attended by nearly one hundred per cent of the people at every service, and many were the devout prayers and testimonies offered. We believe that the excellent morale of the refugees while here was due in no small measure to the influence of these services.

The mission feels very deeply its loss in the surrender of Mr. and Mrs. Crofoot to Milton College. Although Mr. Chang is a most able and efficient principal and has an excellent Christian spirit which makes itself felt among the students, Mr. Crofoot is greatly missed. In February our ranks were further depleted by the going on furlough of Miss Burdick and Doctor Thorngate and family.

We have great reason to rejoice over the awakening among the boys and girls in the schools as well as in the ranks of the older people who have recently decided for Christ.

[All financial and statistical reports will be found in the *Year Book*.]

FROM THE CONFERENCE PRESIDENT

I do not know who Morris Markey is, but a reputable company has published a book bearing his name and entitled "This Country of Yours." Mr. Markey says he has traveled sixteen thousand miles in order to find out just what this country is like, and has asked hundreds of people, "from coal miners who are hungry, to bankers and business men and shop girls and housewives, what they were getting from their religion in these disturbed times." He says, "Nowhere did I encounter a genuine religious feeling." "Only one man said his church, his God, was a prop to him."

Now, it is an old saying that people find what they are looking for. Doubtless if one were to start out to find faith, living and vital and withal sustaining, his search would be rewarded by the discovery of multitudes who in these troublous times rest back upon the promises of God and who experience his sustaining grace.

It should be a matter of deep concern, however, to every one of us as to what place religion is taking in our lives. Are we among those who are living meager lives with hopes unfulfilled or do we experience a divine fellowship which sustains us under difficulties, makes us hopeful of the future, and sends us out into this troubled world

to help carry the burdens of others struggling on the road?

I am very anxious that all my fellow-Christians in all the churches shall observe in some way the week of October 2-8 in harmony with the call sent out by the Commission on Evangelism of the Federal Council of Churches and signed by the heads of twenty-six Protestant denominations of America. Seventh Day Baptists have need of just such a period for reflection, for contemplation, and for renewed consecration to the Master, and to the work of his kingdom. This week of penitence and prayer should be a time for self-searching. Not many people nowadays are given to too much introspection. We are subject to too many external stimuli to be in very great danger in that direction. We have too little time and opportunity for sober and sincere self-examination. During this week it will be very helpful if in special public services and in our private devotions we confess our sins before God, seek his forgiveness, and earnestly pledge to him the devotion of our lives, and a more constant endeavor to put first things first during all the days that are to come. If we do not feel a sense of guilt it may be because we do not feel ourselves a part of all the throbbing life about us and do not accept our share of the blame for conditions as they exist in our world, in our country, in our denomination, in our community, and in our church. These are things to think about.

I know it is impracticable and even impossible to observe all the special days which the churches are called upon to celebrate for one reason or another—mostly good reasons of course. But the conditions seem ripe and the time opportune for the observance of a week of penitence and prayer. Let us give the matter all the consideration it deserves in view of all the conditions and circumstances. Let us make it a week of Christian fellowship as we seek together the face of our blessed Lord, and the favor, in forgiveness, in acceptance, and in enabling grace, of our loving heavenly Father.

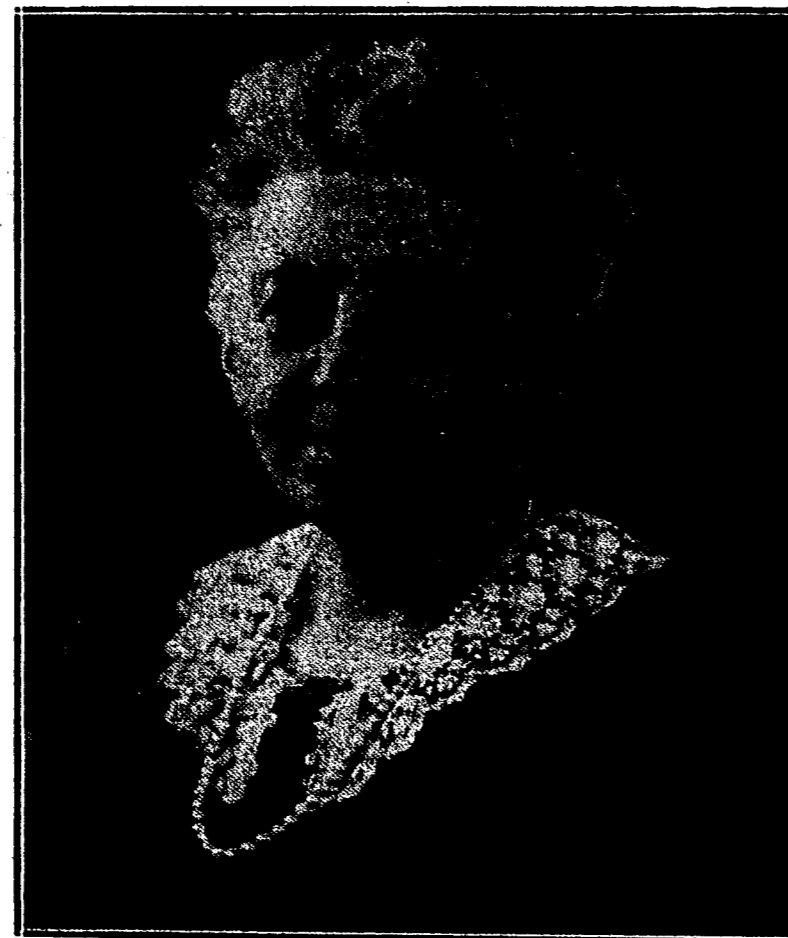
ANVA J. C. BOND,
President of the General Conference.

I will go down, but remember that you must hold the ropes.—*William Carey.*

EVA GRACE GARDINER JORDAN

Just a few brief hours before the dawning of a new Sabbath day the conscious life of Eva G. Jordan ceased, and before the worshipers in the church nearby had departed from the service of worship her spirit had entered into that rest which remaineth for the people of God.

Her going was typical of her living. Quietly and peacefully she slipped from the presence of her loved ones. Early in the



Eva Grace Gardiner Jordan

morning of August 13, 1932, she was stricken with cerebral hemorrhage and never regained consciousness until the forces of life were spent.

Eva was the youngest daughter born to David C. and Floretta Robertson Gardiner. She was born at Nile, N. Y., and grew to young womanhood on a farm not far from her birthplace. As time went on her older brother and sisters married and removed to other localities to make their homes. Eva and her younger brother remained on the old homestead to care for the aging parents until their decease.

In her early life Eva began her Christian life and was baptized into the fellowship of the Seventh Day Baptist Church at Nile, N. Y. This was the beginning of a long period of Christian activity. She was devoted to her church and loyal to the principles of her

denomination. She delighted in the privileges of service in the choir, the Sabbath school, or Ladies' Aid societies. For a time she was a member of the Woman's Board.

On August 8, 1896, she was united in marriage to Henry N. Jordan, also of Nile, Rev. T. L. Gardiner officiating. Following their marriage they went to Alfred, N. Y., where Mr. Jordan began his scholastic work which resulted in his graduation from the college in 1903.

Those were years of many trying experiences. It was literally working and walking by faith. But in all the sacrifices and labors the wife was more than a helpmeet. Her faith and courage meant a lift over many a hard situation. What was true in their school days was a constant repetition in their succeeding pastoral experiences. Her unstinted, unselfish co-operation, her cheerful assumption of many hard tasks, her unbounded faith in him and his life work, and the gracious ways in which she met the privileges and demands incident to a pastor's life were greater reasons for whatever success he attained than all other agencies excepting the divine.

Wherever they labored she had the happy faculty of fitting quietly and happily into the pastoral relations. The parishioners of the churches at Scio, New Market, Hartsville, Milton Junction, and Milton were always to her more than formal parishioners — they were loyal friends that she gathered as treasures into her heart.

For some years she was seriously handicapped by increasing deafness. While this affliction was a great grief to her, it never embittered her spirit. Rather it helped her to become so surrendered to the hindrance that her affliction became her glorification.

It is notable that Eva came from a family that has given several of its members to Christian service and to denominational work. Her older brother, Dr. Theodore L. Gardiner, was a pastor, college president, and editor of the SABBATH RECORDER. Mrs. Sara G. Davis, wife of the late Dr. David H. Davis, was a missionary in Shanghai, China, nearly forty years. Another sister was the wife of the late Rev. Horace Stillman of Ashaway, R. I. Her brother Charles is an honored deacon in the church at Alfred, N. Y. Out of this large family there

remain Doctor Gardiner of Lost Creek, W. Va.; Mrs. W. H. Rogers of Plainfield, N. J.; and Charles of Alfred, N. Y. Another sister, deceased, was Mrs. Lucy Clarke, of Hammond, La.

During the last year four incidents occurred which gave her unbounded joy. The first was the reunion of the theological students of former days in the parish house in Alfred. The second was the reunion of the remaining members of her family at Conference time. The third was the reunion of the members of the budget group (and their families) which included such men as Jay W. Crofoot, H. Eugene Davis, A. J. C. Bond, Edgar D. Van Horn, Herbert C. Van Horn, Walter L. Greene, and Henry N. Jordan. And she was permitted to live to know that her daughter had completed her library course in the University of Wisconsin.

Farewell services were held in Battle Creek, Monday evening, August 15, 1932. The Reverends William M. Simpson, Stewart B. Crandell of the Baptist Church, George B. Shaw of Salem, W. Va. (who with his wife were present at the marriage of Mr. and Mrs. Jordan), and August E. Johansen of Battle Creek participated in the service.

The husband and daughter accompanied the remains to Friendship, N. Y., where a brief service was held in the Congregational church, Tuesday, August 16, conducted by Dr. Edgar D. Van Horn assisted by Rev. Walter L. Greene, both close friends of the family. Interment was in the beautiful Mount Hope Cemetery. —*Contributed.*

OUR SEMINARY

We have every reason to expect at least five new students and at least the attendance of two or three who have been here before. All this is encouraging.

ARTHUR E. MAIN, *Dean.*

NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the Northern Wisconsin and Minnesota churches will be held with the New Auburn, Wis., Church, October 8, 9, 10, 1932.

MRS. A. M. NORTH,
Corresponding Secretary.

CHILDREN'S PAGE

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

CHINA IN DAYS OF OLD

ACTS 28: 1-6

Junior Christian Endeavor Topic for Sabbath
Day, October 8, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

"MOOK"

Little Mook sat upon the bed and stared in terror. He wanted to cry—it was such a strange creature! Was it a man or a woman—or one of the terrible devil-ghosts his uncle talked about? But then the creature smiled and looked kind — surely the creature would not eat him!

He held on steadily until the creature went away and then he cried—not aloud; he was not a baby. He heard the creature saying strange words in another room; he could not understand them, but these were the words:

"There's a child in the cook's bed-room. He is scared to death; I wonder who he is?"

Strange things had happened of late; and this was the very strangest! First his kind father, the big man who used to give him cakes, was sick with a disease that made him cough and cough, oh so hard! And when he coughed his body ached, and little Mook brought him tea in a big cup. He was a tiny fellow then, only up to his daddy's knee. And then one day the Chinese doctor came, and brought medicine—shining black beetles, with long funny horns. He wanted to play with the medicine-beetles, but they cooked them to make medicine; and yet daddy had coughed just as hard as ever. And after that he could not go in to see daddy, and mother and auntie had brought incense—oh, so much, and put before the big idol, and begged him to make daddy well. Mother had walked a long way with the incense, and beat her head on the stones before the idol, and yet the big idol did not make daddy well. They took daddy away one day, with gongs and music and fire-crackers; where he had gone no one quite knew; but no matter how long you watched for him or called his name, he never would come back! And mother had cried, oh, so

long and so hard; he had brought her tea sometimes, and patted her cheek.

But then the Five Rulers had brought the deadly plague-sickness. The Five Rulers, Mook was told, were devils who send diseases to people. They had been carried in sedan chairs through the streets, looking very awesome; and you could see them—big ugly idols—only one must be very careful to bow low and never smile when they passed! Then came the Tall Brother, the pale white devil, ever so high; he stood away above men's heads, and rolled his eyes about and worked his jaws—probably he just loved to eat little boys! After him came a big drum; and after the drum came the black squatty devil, with gaping mouth and a tongue that wagged out; but he was not quite so dreadful as the Tall Brother. Had they not carried these fierce beings around the streets day after day to keep the plague demon away? And one night they gave the Five Rulers a theater in the temple; Mook had run in to see the strange actors; and a big feast was given—so many, many good things to eat, and yet the plague demon did not go away! Mother had given money to help pay for the theater, and the family went without rice that day in consequence. Then suddenly mother was terribly sick, and they took her away, and she had never come back!

Just as he was thinking all this, Uncle Ding, who did the cooking, came in with his basket. Uncle Ding had been kind to little Mook. Uncle Ding loved him and gave him nice rice and fish and cakes. He wished he could stay with Uncle Ding always.

Next day little Mook thought he would venture into the house where the strange creature lived. She had smiled at him; maybe she would not harm him. He crept to the door and peeped in.

What a wonderful house! There were beautiful things hanging on the wall. It was such a white, clean wall! There were rows on rows of shining books, and another strange creature sat on the floor, wiping these with a cloth. They were talking together and laughing most merrily—clearly they would not eat little boys! Perhaps he could help wipe the books. After two or three timid advances and retreats, little

Mook slipped in and held out his hands for the cloth. The lady smiled—they were both ladies, he had learned—and spoke kindly to him; and he began to feel a little bit at home in the wonderful house. Every morning after that he came around to the door and waited till he was beckoned in to help. One day he was asked to take a letter across the fields to another house. There are terrible devils who meet you, right in broad daylight, when you cross these paths. The other uncle, the old one, with the big frowning eyebrow, had told him all about it, night after night, and little Mook had wept when he heard. Should he try this perilous errand? He set his teeth, gripped the letter, and started out as fast as his brown legs could carry him across the fields. In fifteen minutes he came flying back; and nothing had caught him at all! —Selected from "Mook" — True Tales About a Chinese Boy and His Friends, by Evelyn Worthley Sites.

OUR LETTER EXCHANGE

DEAR RECORDER GIRLS AND BOYS:

I found the following story in an old scrap book I made when I was a young girl, and since no one has sent me a letter this week, I have sent it on for you to read, hoping many letters are on the way by this time.

HOW JACK FROST CAN MAKE HIS PRETTY THINGS

One cold winter night Jack Frost was out looking about to see what he could find to do, for it was just the kind of night he liked. The warm old sun had gone down, taking most of his heat with him, as he is very apt to do in the winter time. Jack was glad of that, because he knew he could not work if it was warm. First he peeped in a window but you may be sure that he went away very fast, for there was a good hot fire in that kitchen.

Next he saw a little girl with her papa, and he said to himself, "I'll just nip her fingers, and her nose, and her toes." He soon found that he would not do that, for she had nice warm mittens on her hands, and shoes and stockings on her feet, and she had been walking so fast that even her nose was warm.

Then he looked in another window, and this time he saw that everything was ready

for him to get to work, for the mama who lived in that house had boiled a nice big pudding for supper that night, and there was snow all over the window panes just as there is on wash day. The fire had gone out, too, so Jack felt happy.

Now this steam on the window panes was ever so many little specks of water, called molecules, which are so small that we cannot see them. When these molecules saw Jack Frost coming they were glad, for they knew they were going to play some games, and have ever so much fun; so they were all ready to do just as he told them. He asked them to make some very pretty pictures on the window panes, to please the little children who lived in that house. They must make ever so many different kinds of pretty stars. The little molecules were very glad when they heard that, for making these stars was to them just like playing a game. They went to work at once, and this is the way they did it. First one little molecule stood very close to another little playmate like himself, whom he liked very much indeed. Then came another and stood on the other side. Then another, and another, and they kept coming, but always stood near the ones they liked best. After a great many had come together in this way, one star was made. Other little molecules had made ever so many other stars, all close together; and when they were all done there were such beautiful pictures on the window panes that Jack Frost said: "Well done, my little friends!" and then he went away to set others to work.

When the children who lived in the house got up the next morning they were pleased to see such beautiful pictures on the window panes. One said he saw a tree, another saw a picture of a beautiful fern leaf, and a third said he saw a hill. The mama said, "I guess Jack Frost has paid us a visit during the night," and the children were glad he had, but they did not know, as you and I do, how hard the tiny molecules had worked to make these pretty pictures for them.

Boys and girls, when you see the frost pictures on the window panes this winter, remember the little molecules.

Sincerely your friend,
MIZPAH S. GREENE.

P. S.—Please do not forget to write.

REPORT OF COMMITTEE ON CREDENTIALS

DEAR BROTHER VAN HORN:

I am sending you for publication in the SABBATH RECORDER a part of the report of the Committee on Credentials that was given at the General Conference at Adams Center.

The delegates listed to several of the churches (in the complete report that will appear in the *Year Book*) are not official, as the churches sent no word as to who should serve as their delegates.

Will not church officials in all the churches see that action is taken next year appointing members as delegates and authorizing the pastor or some other person to complete the list from such of the members as are in attendance at Conference? Such action will greatly aid the president of Conference in making up his committees to be announced early in the Conference, and will make it possible for the Committee on Credentials to present an accurate report.

WILLARD D. BURDICK,

Chairman Committee on Credentials.

Your Committee on Credentials submits a list of delegates from the churches to the General Conference.

We also submit a list of visitors in attendance, and a list of officers of the General Conference, presidents of colleges, officers and members of the boards of the denomination present at the General Conference.

The summary of the list of delegates and visitors in attendance is as follows:

From the Eastern Association, 87 delegates, 22 visitors.

From the Central Association, 74 delegates, 73 visitors.

From the Western Association, 91 delegates, 27 visitors.

From the Northwestern Association, 54 delegates, 4 visitors.

From the Southeastern Association, 23 delegates, 3 visitors.

From the Southwestern Association, 1 delegate.

From the Pacific Coast Association, 2 delegates.

From the Washington Union Association, 4 delegates.

From the Jamaica Association, 2 delegates.

From the Mill Yard, London, Church, 1 delegate.

From the China churches, 4 delegates, 3 visitors.

Other visitors, 2.

Total number of delegates 343, of whom 12 are duplicates.

Total number of visitors, 134, making a total registration of 465 persons.

(Signed)

WILLARD D. BURDICK,

L. RAY POLAN,

CHARLES NORTH,

Committee.

The following officers of the General Conference, presidents of colleges, officers and members of the boards of the Seventh Day Baptist denomination were present at the General Conference held at Adams Center, N. Y., August 23-28, 1932.

President—Corliss F. Randolph

Secretary—Paul C. Saunders

Corresponding Secretary—Courtland V. Davis

Treasurer, Onward Movement—Harold R. Crandall.

MEMBERS OF THE COMMISSION

George B. Utter, Asa F. Randolph, Willard D. Burdick, J. Fred Whitford, Moses H. Van Horn, Corliss F. Randolph, A. Lovelle Burdick, Ralph H. Coon.

PRESIDENTS OF COLLEGES

Boothe C. Davis—President of Alfred University.

Jay W. Crofoot—President of Milton College.

S. Orestes Bond—President of Salem College.

Paul E. Titsworth—President of Washington College.

EDITOR OF THE SABBATH RECORDER

Herbert C. Van Horn.

BOARD OF MANAGERS OF THE MISSIONARY SOCIETY
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George B. Utter, Recording Secretary.

Karl G. Stillman, Treasurer.

Willard D. Burdick, Corliss F. Randolph, John H. Austin, Harold R. Crandall, Carroll L. Hill, Ahva J. C. Bond, Everett T. Harris, John S. C. Kenyon, Herbert C. Van Horn.

BOARD OF DIRECTORS OF THE AMERICAN SABBATH TRACT SOCIETY

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Herbert C. Van Horn, Corresponding Secretary.

Mrs. William M. Stillman, Treasurer.

Asa F. Randolph, William M. Stillman, Ahva J. C. Bond, Orra S. Rogers, Esle F. Randolph, Edward E. Whitford, Franklin A. Langworthy, William L. Burdick, Edgar D. Van Horn, Courtland V. Davis, Neal D. Mills.

SABBATH SCHOOL BOARD

A. Lovelle Burdick, Secretary.

Erlo E. Sutton, Director of Religious Education.

Trustees

Edgar D. Van Horn, A. Lovelle Burdick, James L. Skaggs, John F. Randolph, Jay W. Crofoot.

Vice-Presidents

Willard D. Burdick, Claude L. Hill, Loyal F. Hurley, Walter L. Greene.

EDUCATION SOCIETY

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Walter L. Greene, Corresponding Secretary.

Directors

Mrs. Boothe C. Davis, J. Nelson Norwood, Miss R. Arta Place.

Vice-Presidents

A. Clyde Ehret, J. Fred Whitford, Alfred E. Whitford, Boothe C. Davis, Esle F. Randolph, Paul E. Titsworth, Moses H. Van Horn, Corliss F. Randolph, Loyal F. Hurley, L. Ray Polan.

YOUNG PEOPLE'S BOARD

Miss Marjorie J. Burdick, President.

Superintendents

Mrs. Nettie Crandall, Junior.

Mrs. Herbert L. Polan, Junior.

John F. Randolph, Intermediate.

Associational Secretaries

Miss Elizabeth Crandall, Miss Wilna Bond, Mrs. Iris Maltby.

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Mrs. Eli F. Loofboro, Mrs. G. H. Trainer, Mrs. S. Orestes Bond.

HISTORICAL SOCIETY

Corliss F. Randolph, President.

Asa F. Randolph, Recording Secretary.

Mrs. William M. Stillman, Treasurer.

TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL BOARD

William M. Stillman, President.

Asa F. Randolph, Treasurer.

Orra S. Rogers, Edward E. Whitford.

ORDINATION SERVICE AT ADAMS CENTER, N. Y.

Sabbath day, August 20, was a day long to be remembered by the Adams Center Church. At that time one of her boys, Leon M. Maltby, who had grown up in the church was ordained to the gospel ministry. The Shiloh, N. J., Church, of which our brother is pastor, kindly granted us the privilege of calling him to ordination.

A council composed of delegates from the Shiloh Church and the churches of the Central Association met with us the Sabbath preceding Conference. We were glad to have with us at that time two of our former pastors, Rev. E. A. Witter and Rev. A. C. Ehret, besides Revs. J. L. Skaggs, J. H. Hurley, and H. L. Cottrell, who were invited to sit in the council.

Rev. L. F. Hurley was chosen moderator and W. P. Jones, clerk.

At the forenoon session the candidate read a paper setting forth his Christian experience and call to the ministry, after which he was subjected to a most thorough oral examination on Biblical and doctrinal beliefs, conducted by Rev. L. F. Hurley and Rev. A. C. Ehret.

The questions were most satisfactorily answered. The council was well pleased with the clearness with which the candidate had expressed himself and voted to proceed to ordination.

The following order of service was carried out at the afternoon session:

Voluntary; doxology; invocation — Pastor Hurley; Gloria; responsive reading; hymn; Scripture reading—Rev. J. H. Hurley; anthem, "My Task"—choir; prayer—Rev. H. L. Polan; offertory; sermon, text Philippians 2: 5, theme, "Christ the Savior of Men"—Rev. E. A. Witter; hymn; charge to the church—Rev. A. C. Ehret; charge to the candidate—Rev. L. F. Hurley; consecrating prayer—Rev. T. J. Van Horn; welcome to the ministry—Rev. A. L. Davis; benediction—Rev. Leon M. Maltby.

Professor Ray Wingate of Alfred University presided at the organ during the day.

W. P. JONES,

Clerk of the Council.

Adams Center, N. Y.,

September 11, 1932.

LOSS AND GAIN

This thing called loss is difficult to sum.

The days of ease are over and the purse
No longer holds a stack of bills to thumb,
And there are endless debits to rehearse.

We've lost some little trinkets which we had,
But no true friend from us has been estranged.
Delights of old which kept our spirits glad
Continue still unlesened and unchanged.

Whether 'tis much or little we possess,
The beauty of all nature still is ours;
The fact that we must get along with less
Seems never to be noticed by the flowers.

What if we needs must dine on humbler fare
And turn our hands to labor once again?
We have but lost the thing which we could spare;
The lasting and the precious joys remain.

And yet sometimes, forgetting love and friends,
We count our money losses as a curse
And act as if all happiness depends
Upon the stuff that's carried in a purse.

—Edgar A. Guest.

OUR PULPIT

AN ANCIENT CALL TO PENITENCE

BY C. L. GOODELL

(Commission on Evangelism of Federal Council)

"But Jonah rose up to flee unto Tarshish from the presence of the Lord."

The Book of Jonah is one of those which Washington Gladden used to call "The Seven Puzzling Books of the Bible." The critics are interested in settling the question whether this book is history or allegory; whether it was written by a living prophet who describes his own experiences, or whether it is a story and a poem. . . .

There are two great lessons in the Book of Jonah. The first is that any man who attempts to run away from God and duty will get into trouble. That is as modern a message as your own last pang of conscience. It is as true today as in Jonah's time. The second lesson is the complement of the first; this, namely, that if any man or any nation who has turned from God will sincerely repent and return unto him in penitence and real humiliation, God will forgive and restore the joy of his presence.

As a help for our own observance of a season of penitence let us study for a little the story of Jonah. Jonah was a country preacher. He was born about nineteen miles north of Nazareth. He was a prophet of God and on one occasion at least was a court preacher before the king of Israel. The record says, "The word of the Lord came unto Jonah." I do not know how it came, and it is really of little importance as to how the message was delivered. It may have come from one of God's angels, as real a presence to him as the angel which prompted the Magnificat. It may have come as a dream in the watches of the night, or God may have used some humble follower of his to tell the country preacher what he ought to do. At any rate, he got the message and insisted that he got it from the Lord, and this was the message—"Arise, go to Nineveh, that great city, and cry against it for their wickedness has come up before me." Nineveh was far away, a capital city, rich and

mighty. Why should a countryman from Cape Cod range the streets of Boston as a prophet? Why should a woodchopper from the forests of the Adirondacks or a fisherman from the shores of New Jersey descend upon New York? Why should Jonah, the countryman, go to Nineveh? It is no concern of his what Nineveh is doing; that is an alien city, an enemy of Israel. Why should he bother himself in any way? If it is going to hell, let it go. It will be reaping the reward of its hostility to Israel. But no, God's spirit will not let him act that way. He cannot shake off his responsibility. But he is not willing to undertake what seems such a tremendous task, so instead of going to the east, he goes to the west; instead of taking a land voyage, he undertakes to wrestle with the sea. He is not the first man who has thought if he could get out of God's country he could get away from God's message. If I wanted to run away from God, the last thing I would do would be to go to sea. I know the sea too well. If there is anywhere where man's authority is abated and the heavens rule, it is on "the desolate rainy seas," where the billows mount up to the heavens and the breath of God is heard sounding through the skies.

Jonah buys his ticket for Tarshish, but they put him off in the middle of the sea. The devil never delivers a through ticket to happiness. He throws you overboard when you get into trouble. Jonah goes down in the hold of the ship and falls fast asleep. I have wondered how he could go to sleep under those circumstances, but there is something hardening in sin. A man's conscience becomes calloused and he can fall asleep on the slippery edge of the sulphurous pit. The voyage which was begun in quietness soon becomes one of tumult. The waves run high. The ship is tossed to and fro. The officers are getting anxious and the sailors begin to call on their gods. I never knew a sailor who did not believe in God. He has been alone with him too often on the sea to doubt his presence. I have known sailors who were glib with their oaths on the wharf, but I have seen them quick to pray in the day of storm and tempest at sea.

The captain of the ship, already at his wit's end, looks around for his passenger and finds him fast asleep. He cries out,

"What meanest thou, oh, sleeper? Arise and call on thy God. We have called on our gods. If yours amounts to anything more than ours, call upon him, for we are in dire stress. We want to know why this trouble has come upon us. Are you the man, or some other?"

So the sailors draw lots. . . . You are familiar with what happened and I need not take time to describe what they did to Jonah, or what haven he made. Enough to say that the experience through which he passed so moved him that when he got ashore a great transformation had taken place in his heart. The record says that the word of God came to him a second time. I thank God that I have that kind of gospel to preach — the gospel of a second chance. Jonah was recreant to his first opportunity, just as we have been, but the infinite mercy of God said, "I will not cut you off forever until I have given you one more opportunity." It is the great comfort of my soul that I can stand up before men who have run away toward Tarshish and whose sin has found them out. "Come now let us reason together. Though your sins be red like crimson, they shall be as white as wool." I thank God for the gospel of a second chance!

After his strange experience, Jonah at last reached Nineveh. Now Nineveh was to Jonah what New York or Chicago would be to some country preacher, only it was the center of a heathen nation that has oppressed Israel again and again. For many years Nineveh was a puzzle which the skeptics called upon the Church to explain. Nineveh had sunk out of sight like a pebble in the sea. No one knew where it had stood. The critics said that the city of Nineveh was a dream of the writers of the Old Testament. They said no such city could have existed and entirely disappear, and the Christian apologete had to make the best answer he could, but almost within the memory of men now living the shovel and pickaxe of Layard and Botta were busy and at last they stripped from that ancient city its winding sheet of sand. They found her marble columns, like scattered locks shorn from her abundant tresses. They uncovered the ruins of her palaces and there she lay in all the glorious dimensions and splendor of which the prophets spoke. When next you go to the British museum, for all you or any one

else knows, you may lean against the very sphinx on whose marble ear smote the call of Jonah when he cried, "Yet forty days and Nineveh shall be overthrown!" And perhaps that very image against which you lean felt the touch of the sackcloth, as the king passed down the palace steps calling on Nineveh to repent.

One of the reasons why critics think this Book of Jonah is drama and not history is that for Nineveh to repent from the greatest unto the least, and proclaim a fast and put on sackcloth is an example of immediate conversion of an entire population from one faith to another, greater than has ever been known; but there is not much of an argument there. The individual case was no stranger than the conversion of St. Paul, and it is the individual that makes the masses. If the power of God could stampede the hosts of Assyria in open battle, why may not the same susceptibility have swept the nation into repentance?

But Jonah has yet much to learn about the mercy of God to the world. The Jews thought Israel was God's chosen people, and one Jew was of more value to him than all the rest of the world. The Book of Jonah shows that the mercy of God is as wide as human need, unrestricted by ties and bonds of nations or creed.

Strange to say, when Nineveh repents Jonah is disconcerted and troubled. He values his prophetic reputation more than the souls of the people. He tells God his message has been discounted; forty days have passed and Nineveh has not been destroyed. It was nothing to him that God had forgiven them. He is troubled because God has proved himself a gracious God, slow to anger and abundant in mercy.

In the story of the gourd which sprang up in a night and withered away, God shows his great purpose and he said, "Should I not have regard for Nineveh, that great city wherein are more than one hundred and twenty thousand people, who cannot discern between their right hand and their left, and also much cattle?" If I wanted to preach a sermon for the prevention of cruelty to animals I think I should use that last clause for my text. It seems that the mercy of God is broad enough to have sympathy even for the cattle of the field. Where will you find, even in modern writings, more of divine

gentleness shown than in this old writer in the twilight of the centuries before the coming of Christ?

Talk about the Book of Jonah; no higher or purer spiritual conception is found anywhere. "I have read the Book of Jonah," says a learned professor, "one hundred times and I still publicly avow, for I am not ashamed of my weakness, that I cannot even take up this marvelous book, nay even speak of it, without tears rising to my eyes and my heart beating faster." This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who preaches it, "Take off the shoes from thy feet, for the place whereon thou standest is holy ground."

We do not know what became of Jonah. We wish we did, but that is not necessary. The loving kindness of God has been shown forth and the mercy which is from everlasting to everlasting to those who fear him. It will be a pity if we cannot learn the greatest of lessons from this so human a prophet, and, ourselves humbled by our failure, accept with gratitude a second chance, go out to preach to others the mercy which has redeemed our own lives. What better incentive to our own penitence can we have than to ponder this lesson of penitence out of the long ago?

DENOMINATIONAL "HOOK-UP"

HAMMOND SEVENTH DAY BAPTIST CHURCH

The Berean class of the Sabbath school were entertained at the home of their teacher, Mrs. S. S. Powell, Ponchatoula, La., Sabbath night, August 27. The various games afforded much amusement for the guests. Ice cream and wafers were served. All had a delightful time.

The Ladies' Missionary Society met at the home of Mrs. Lillian Campbell, August 20. The program was in charge of Mrs. Lela Coalwell and was very interesting and helpful.

CORRESPONDENT.

NORTH LOUP, NEB.

East and West met in almost the exact center of the United States when Mrs. Elvabelle Clement Hayden of California and Mrs. Mary Johnson Winch and husband of Massachusetts spent their vacation here. We have enjoyed having a number of our

teachers and students, as well as other guests, in our midst for a while.

The young people's choir this summer was very successful with Roger Johnson assistant chorister and Ruby Babcock assistant pianist. Maxine Johnson presided at the piano when Miss Ruby sang with the chorus.

The beautiful flowers graciously provided each Sabbath have added to the morning worship and have been a pleasure to all—many times being carried to the sick or shut-ins after services.

Vesper services throughout the summer have been a fitting close to each Sabbath.

CORRESPONDENT.

RECORDER OFFICE, PLAINFIELD, N. J.

The efficient proof reader, Hazel Gamble, has returned from her vacation with her parents in Cleveland, Ohio. Charles North left the shop last week to begin his studies in Milton College, Wis. Among those of the RECORDER workers expressing themselves as having had a most enjoyable vacation, though brief, and mostly at Conference, are Business Manager North, Mr. and Mrs. Frank Langworthy, and Editor Van Horn.

Clarence Kellogg of New Market is now employed in the place of Trevah Sutton. Mr. Sutton closed his work last month to enter Alfred Seminary for theological training.

Notices are at hand for the changes of address of the SABBATH RECORDER—Rev. Lester G. Osborn, from Los Angeles, Calif., to Nortonville, Kan.; Rev. Clifford A. Beebe, from Marvell, Ark., to Coudersport, Pa.

OFFICE DOG.

NEW MARKET, N. J.

A golden wedding anniversary was celebrated on Sunday evening, September 11, by Deacon and Mrs. Charles E. Rogers, who entertained about fifty of their relatives, older friends, and pupils of Mr. Rogers' Sabbath school class (past and present) in their hospitable home. Mr. and Mrs. Rogers were married by Elder Todd of Brookfield, N. Y. Many telegrams, telephone messages, and letters of congratulations from distant friends and relatives were received during the day and evening.

Rev. and Mrs. O. S. Mills and daughter Ewell, who have been spending the summer

at the parsonage with Pastor Neal Mills, have gone to Salem, W. Va., where Ewell expects to complete her college work.

Dr. George Thorngate gave a very interesting and helpful message at the Sabbath morning service, September 17, on the missionary work in China.

—Contributed.

SOME IMPRESSIONS OF THE SOUTHWESTERN ASSOCIATION

BY CLIFFORD A. BEEBE

The moderator of a meeting is hardly in a position to give a fair and unbiased report of the sessions at which he presides; but fidelity to a promise made compels me to write something about these sessions; and, besides, the meeting at Hammond left some deep-seated and indelible impressions upon my mind which even the arduous trip home and discouraging conditions on arriving cannot efface.

The 1932 sessions were noticeable for smallness of attendance from outside; here the effects of the "depression" were felt. The presence of the group from Fouke, the general missionary and his wife, and Pastor Randolph and family from Milton Junction, alone saved it from being simply a local meeting of the Hammond Church. For the first time in twelve years the association was held without the presence of a good delegation from Little Prairie.

In spite of smallness of numbers, the sessions were marked by intensity of purpose and depth of spirituality, which gave rise to some notable spiritual results.

Wardner Randolph gave the real keynote address of the association, on the "Special Mission of Seventh Day Baptists"; it was one of those too rare addresses which touched every heart with the thought, "This is real."

General Missionary Ellis Lewis has a way of reaching right down into the heart of things, and of touching every heart. This he did noticeably in his two sermons, and his address in the missionary hour. Touching on real vital problems, and dealing with them in a fearless way, he laid bare the heart of the missionary situation, as well as the needs of our own souls.

In our discussion hour we settled nothing, but we did gain a clearer understanding of

our mission, and of some of the reasons why we are falling down in it. Seventh Day Baptists are too conservative and exclusive (Pastor Lewis put it much stronger than that); we are too content with building up our own churches and working in our own group, and neglect to reach out to those beyond our immediate limits. We have set a high standard of education, but in so doing we have been too apt to pass by the poor, the unlearned—the common people who heard Jesus gladly.

The Young People's program deserves especial mention, too. The papers presented came out of the real experiences of young people consecrated to their Lord; the closing address of Pastor John Randolph on "The Relationship of Sabbath Keeping to Christian Life and Growth" touched vital points. The good work of Miss Juanita Crandall here deserves mention; she not only carried out this program in the absence of the associational secretary, but also planned the music of the association sessions with rare insight and adaptation to the spirit of the meetings. The Randolph family were splendid help in the music.

The high point of the sessions came on Sabbath morning, when, after Pastor Lewis had preached a searching sermon from the text, "It is enough for the disciple to be as his Master," he presented to us the pledge which has already been taken and tested out in two churches of the association. It was a heartwarming scene as a large majority of the delegates present pledged themselves to one another and to their Lord to enter into every experience into which they seem to be led by his Word.

It is a pledge which, if it does not mean everything, means next to nothing. If it was taken in sincerity and with understanding, it ought to mark the beginning of a great spiritual forward step for the Southwestern Association.

These are some of the impressions that still linger, and I think always will. The full report will be given by others.

Marvell, Ark.,

August 28, 1932.

Keep to work; if cut off from one thing take the next.—Cyrus Hamlin.

Religious Education

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

ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

In presenting the fifty-ninth annual report of the Sabbath School Board of the Seventh Day Baptist General Conference, we wish first of all to express our gratitude to our heavenly Father for his protecting care through another year and to acknowledge anew our allegiance to him. We are also mindful of the support and encouragement so generously given to our efforts by the schools and people whom we are endeavoring to serve.

As in former years this report contains a general statement of the work that is being done by the board, its financial conditions, its publications, the annual report of the director of religious education, the annual report of the treasurer, and the proposed budget for the year ending June 30, 1933.

GENERAL STATEMENT

The board has nothing particularly new to report this year. Its work has progressed in very much the same way as it has for several years past. The fact that "depression" in financial, social, and religious affairs has been so pronounced during recent years, should not offer an excuse for relaxing our efforts in promulgating the truths connected with the furtherance of religious education except in this, that money is essential for the employment of trained workers, and when it is not furnished there must of necessity be a slowing up of all work. Rather, it should be a challenge to any group of people who are undertaking a definite piece of work, to do their best.

Although it is admitted that money is a necessity in carrying out such a project, since workers cannot be expected to donate their time and expenses, it is even more evident that consecration to definite ideals and a genuine desire to see the work progress should be stimulus enough to urge one to give his best thought and effort toward its accomplishment. So, while the Sabbath School Board is limited in the work it would like to do because of the lack of funds, it

is evident that this is no time to lose interest in the work or to become despondent over results, especially since this is the common lot of all boards and societies in all denominations. Apathy in all moral, social, and religious matters far outreaches the baleful influence of the great financial depression, and, unless the general morale of the people can be builded up, not much improvement in the great problems of life can be expected with the return of a more stable financial condition.

FINANCIAL STATEMENT

The most encouraging thing that can be said about the financial condition of the board is that it has passed through another year without incurring any debt. However, that does not tell the whole story, for this end has been attained only by omitting many things that had seemed important to the work. The director of religious education has not been able to spend as much time on the field as the interests of the cause demand. Other workers could not be employed. But little financial help could be accorded to local schools for the promotion of Vacation Religious Day Schools, the damaging effect of which is reflected in the diminishing number of such schools held and the number of pupils attending them. Little has been done in the way of publicity and practically nothing for publication except for the *Helping Hand* and the Children's Page of the SABBATH RECORDER. Because of this system of retrenchment we were able to finish the year leaving a balance in the treasury only about \$24 less than was there at the beginning of the year.

The budget for the year 1932-1933 calls for \$800 less than was asked in the budget last year. If the board can receive the same amount of money from the Onward Movement next year as it received during the past year, it will be able to retain the services of the director of religious education, but at a reduced salary, and, by reducing or eliminating other board expenses, and allowing nothing for expansion, about the same amount of work can be done next year as was done the past year without the probability of incurring any debt.

PUBLICATIONS

The board has undertaken nothing new in the way of publications since the last report. Its work has been confined to the

Outside Helps

Outside helps have been supplied as called for. The cost of such helps was \$46.15. There has been received \$36.21 from the sale of these, and \$16.44 is still due.

FIELD WORK

The field work has been done almost entirely by the director of religious education under the supervision of the Committee on Field Work. It has consisted largely in the visiting of various schools, in the conducting of classes in leadership training, in the promoting and supervising of Vacation Religious Day Schools, and in the holding of special meetings in several localities on the invitation of pastors and churches.

(To be continued next week)

ANOTHER SUMMER CAMP

Perhaps RECORDER readers will be interested in the fact that still another Seventh Day Baptist summer camp has been added to the list, and between August 18 and 26, Seventh Day Baptist young people on the Pacific Coast came together for a week of fun, thought, and worship, at Pacific Pines Camp.

Planning began in June, when the Christian endeavorers of the Riverside Church became enthusiastic over the project. They left details to Bernice Brewer, of Riverside, director, and she asked Rev. and Mrs. Lester G. Osborn of Los Angeles, to assist as supervisor and camp mother. Mrs. Osborn supervised the cooking and buying.

The camp site was selected at Twin Peaks, in the San Bernardino Mountains, on the Public Camp Grounds. Nothing in the way of equipment was there except two sheet-iron stoves. (Both of them smoked horribly!)

The Riverside congregation was asked to donate money to help some who, because of present hard times, could not have attended. They also loaned such equipment as tents, cots, kitchen utensils, etc. The money donated amounted to twenty-four dollars, and it was spread as far as possible to take care of the expenses of several campers. Cars to transport the crowd the twenty-eight miles, and a trailer to haul the equipment were important items in the help rendered.

Complications were plentiful. Besides

preparation of the *Helping Hand*, which, as has been the case for several years, has been edited by the director of religious education, and the furnishing of material for two departments in the SABBATH RECORDER. In the matter of graded lesson helps the same recommendations that were made in the report last year are still urged upon the schools.

Helping Hand

The director of religious education, Erlo E. Sutton, has continued as editor in chief of the *Helping Hand* and has furnished all of the material except one lesson in each quarter which has been designated a Sabbath lesson and has been supplied by the leader in Sabbath Promotion, Rev. Ahva J. C. Bond, D. D. These lessons have taken the place of the usual review lesson at the end of the quarter and have contributed much to the usefulness of this periodical to our communities.

There have been an average of 3,092 subscribers to the *Helping Hand* this year, which is an increase of forty-two names over the subscription list of last year. The cost of publication and distribution was \$1,521.44. There has been received on subscriptions \$1,358.21; there is \$354.14 due on subscription, and \$45.49 has been paid in advance, showing that when all accounts are settled there will be a surplus of receipts of over \$200 above the expenses.

Graded Helps

Although no new material has been published in the Junior and Intermediate series of graded lessons, there has been some sale and distribution of different parts of both courses from the stock that is still on hand. Of the Junior graded lesson series, 755 copies of the different parts were sold, and \$117.35 was received from the sale of the same. The expense for postage was \$7.41, leaving a net income of \$109.94 from these helps. There is quite a large quantity of these helps still in stock. Of the Intermediate graded lessons 222 copies of the various parts were sold and \$28.65 was received from their sale, at an expense of \$1.54 for postage, leaving a net income of \$27.11 from this course. There is a sufficient quantity of these helps in stock to last a year or two, except that Part I of the first year's course is completely exhausted.

those naturally encountered in such an undertaking. Mr. Osborn spent ten days or so just prior to camp with a hard attack of sciatica, and literally left his bed to come to the mountains; and Mrs. Osborn arrived with a bandaged ankle, having sprained it slightly the night before. But they worked in spite of difficulties, and contributed more than a report can show to the success of the camp.

For the camp was a success. After much trepidation, worry, and planning, the first day of the camp session indicated that it would be more than worth all the trouble.

During the entire week, fifteen campers attended, and over the week-end two more were present. We were overjoyed at having three young people from Los Angeles. The list of campers follows: Vera Chapman, Louise Eardley, Duane Hurley, Rex Brewer, Jean, Virginia, and Lloyd Pierce, Wayne Rood, Arden Greishaber, Rowena Babcock, Dora Hurley, Rolland Howlett, and Margaret Davis were the Riversiders. Venita and Melvin Kenyon and Venita Landrum came from Los Angeles. Loren Osborn, who came with his parents, though he was a little below the age limit, completes the list.

Some high lights of the week may be interesting. On Friday and Sabbath we held sunset services to greet and say farewell to the Sabbath. The impressiveness of these periods was shown on the faces of the group at the time, and by several requests for another one before camp closed.

Sabbath afternoon brought several visitors, who stayed and helped entertain the group at the evening campfire.

On Sunday morning, the entire camp attended and helped with the Sunday school service which is a regular feature of Twin Peaks' summer life. Our boys' quartet sang two numbers, and a duet and a trio were also contributions from our group. After the Sunday school Mr. Osborn preached a short sermon for which most of the Sunday school remained.

Our program each day included a meditation period, a worship service, a class on the Sabbath, and a discussion group which included various topics.

Two campfires deserve special mention. The one on Friday evening, after the first

full day at camp, and the one on the following Thursday, the last day, were given over to the campers largely. They expressed their ideas and impressions, and they were worth hearing. It was observed that the most serious purposes of the camp were in a large measure realized.

Surely God was with us in our efforts. Friendships were formed which will last through the years; misunderstanding gave way to understanding in some very remarkable ways; many who had not before done so learned to express themselves—were impelled to do so by the general atmosphere and the inspiration they received; and all felt the Divine Presence in a very special way.

We are already looking toward a camp next year; and we give sincere thanks to God for the deep experiences that came to us in this, our first attempt. **REPORTER.**

MARRIAGES

VAN HORN-HUNT.—At four o'clock p. m., August 15, 1932, at the Battle Creek, Mich., Seventh Day Baptist Church, by Rev. Edward M. Holston, acting pastor, Willis Martin Van Horn, B.S., M.A., Ph.D., of Madison, Wis., and Marguerite Virginia Hunt, A.B., daughter of Mr. and Mrs. F. B. Hunt of Battle Creek. Doctor Van Horn will begin his service as assistant professor of biology at Alfred University with the current school year.

DAVIS-KNIGHT.—At Forest Hill Presbyterian church, Newark, N. J., by Rev. Paul Kickok, August 18, 1932, Paul Gravatt Davis of Bridgeton, N. J., and Miss Lillian Josephine Knight of Newark, daughter of Mr. and Mrs. Edward Franklin Knight. The groom is son of Luther and Elizabeth Fisher Davis, and is a high school teacher at Riverside, N. J.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

BURDICK.—Mrs. William H.—Nellie Langworthy Burdick—daughter of Benjamin K. and Eliza A. Tiffany Langworthy, was born in Rockville, R. I., May 14, 1874, and died at her late home in Ashaway, R. I., Sunday, July 17, 1932, in her fifty-ninth year.

She was married in Rockville, R. I., December 26, 1893, to William H. Burdick, who preceded her in death in 1927. To them were born three

sons, Dr. H. Elwood of Detroit, Mich.; Donald L. of Schenectady, N. Y.; and William Henry, Jr., who died in 1928.

Beside her two sons Mrs. Burdick is survived by a brother, Captain Henry Langworthy of Noank, Conn., and two grandchildren.

Mrs. Burdick was a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway and of the Ashaway Grange.

Farewell services were held at the church in Ashaway, Tuesday, July 19, at two o'clock, conducted by Rev. Harold R. Crandall, who was assisted by Rev. Carroll L. Hill. A large group of friends and a multitude of floral pieces bore testimony to the high regard in which Mrs. Burdick was held.

Interment was in Oak Grove Cemetery.

C. L. H.

DAVIS.—At the home of her daughter, Mrs. G. S. Divers, Salem, W. Va., September 1, 1932, Mrs. Alvin M. Davis in the eighty-fifth year of her age.

Victoria Dotson was the daughter of William and Mary Cross Dotson, and was born in Taylor County, W. Va., March 30, 1848. She was married to Alvin M. Davis in 1867. Mr. Davis died in 1908. She is survived by three daughters—Mrs. W. T. Carder of Long Run; Mrs. G. S. Divers of Salem; and Mrs. Mingo Davis of Clarksburg. There are also sixteen grandchildren, forty-two great-grandchildren and a host of friends.

Victoria Dotson became a Christian early in life. After her marriage she joined the Middle Island Seventh Day Baptist Church. This family were afterwards members of the Black Lick Church, and when that church was disorganized she joined the Salem Church, where she remained a loyal member the remainder of her life.

Her death was beautiful, and there was only "sweet sorrow" at her going. **G. B. S.**

HARPSTER.—Richard Austin, infant son of Austin and Olive Furrow Harpster, died Monday, September 5, 1932, at the home of his grandparents, Mr. and Mrs. W. H. Allen, in Farina, Ill. Burial was made in the cemetery in Farina, Ill.; the service was conducted by Rev. C. L. Hill. **C. L. H.**

JORDAN.—Eva Grace, youngest daughter of David C. and Floretta Robertson Gardiner, was born at Nile, N. Y., and passed quietly into her rest, after a brief illness, at her home in Battle Creek, Mich., August 13, 1932. For a fuller account see another page of the SABBATH RECORDER. **EDITOR.**

WELLS.—Clara Wells, daughter of G. W. and Polly Maxon Maryatt, was born in Albion, Wis., April 30, 1859. Her death occurred July 12, after long illness. She was married to Frank Judson Wells April 30, 1907, with whom she has had a very happy home.

At the age of twelve, she was baptized by Darwin E. Maxson with fifty of her schoolmates and united with the Seventh Day Baptist Church at Milton, Wis. She knew nothing of what it meant to be "born again" or of being a sinner;

in fact she thought she was a very good little girl, and she wanted to be, and wanted to do right, so God would love her. But in 1885, while attending evangelistic meetings she was struck with the knowledge that she was a lost sinner and without God, though she prayed every day and read her Bible. For two weeks she suffered the agony of a lost soul. When the minister preached from the text, John 3: 16, she saw plainly that he died for sinners, but how did she—how could she know for sure that he died for her? The answer came so plainly:

"O why was he there as the bearer of sin
If on Jesus thy guilt was not laid;
O why from his side flowed the sin-cleansing flood
If his dying thy debt has not paid."

Quick as a flash she saw it all. Jesus bore her sins. What a load was lifted. The Bible was a new Book. She knew she was God's child through Jesus.

On coming to California, Brother and Sister Wells placed their membership with the Los Angeles Seventh Day Baptist Church before locating in Riverside.

Besides her husband, she leaves a sister, Mrs. Jose H. Page of Seattle, Wash., and a brother, Frank Maryatt, of Exeland, Wis.

Memorial services were conducted by Pastor Lester G. Osborn of Los Angeles, assisted by E. S. Ballenger. **E. S. B.**

Sabbath School Lesson II.—October 8, 1932

THE CHRISTIAN IN THE FAMILY—Lesson Scripture: Genesis 50: 17-21; Luke 2: 40-52; 10: 38-42.

Golden Text: "I will walk within my house with a perfect heart." Psalm 101: 2.

DAILY READINGS

October 2—The Home Life of Jesus. Luke 2: 40-52.

October 3—The Home of Martha and Mary. Luke 10: 38-42.

October 4—A Child's Heritage. 2 Timothy 1: 1-7.

October 5—Instruction in Wisdom. Proverbs 4: 1-9.

October 6—Forgiving Offenses. Genesis 5: 15-21.

October 7—The Godless Home in Danger. Deuteronomy 29: 14-21.

October 8—The Ideal Home. Psalm 101: 1-7.
(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed at leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

The Denominational Budget

Missionary Society	\$12,401.00
Tract Society	3,366.00
Education Society	1,090.00
Sabbath School Board	2,400.00
Woman's Board	350.00
Young People's Board	600.00
Scholarships and Fellowships	700.00
Historical Society	250.00
Ministerial Relief	900.00
General Conference	2,900.00
Debt	1,000.00
Total	\$25,957.00

A comparison of this budget with that of preceding years will show a radical reduction in the proposals this year, but its total is almost exactly the amount given through the Onward Movement treasurer during the year just closed. The Commission commends the intelligent and painstaking care with which the reduction in the amounts proposed by the various agencies has been made by them, feeling that every effort has been given to making the necessary reductions in such a way as to do the least possible damage to the work. The Commission feels that this budget can and must be raised in its entirety. Already the work of our oldest and most highly cherished denominational agencies has been painfully crippled, perhaps irreparably damaged. It must not be further curtailed. This budget is not padded. Unless one hundred percent of this amount is raised further curtailment of work and further crippling of activities are inevitable.

(The above is part of the Commission's Report adopted by Conference at Adams Center, N. Y., August 26, 1932.)

By vote of Conference the following Committee to Promote the Financial Program was appointed.

COURTLAND V. DAVIS,
 ESLE F. RANDOLPH,
 JAMES L. SKAGGS,
 HERBERT C. VAN HORN,
 L. HARRISON NORTH, *Chairman.*

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THE LOVER OF THE MOUNTAINS

He had the look of legendary kings;
 His gaze and tone and bearing would disclose
 The mark of intimacy he maintained
 With majesty where his loved mountains rose.
 He sought high white cathedrals of the dawn
 To kneel with wind and song; he climbed to tread
 Blue aisles of dusk with peace, and over him
 Were spread the night's pavilions, diamonded,
 To shelter him and dreams; he knew the courts
 Of silences and temples of the rain,
 Where soft melodious choirs reverently
 Repeat a sacred, immemorial strain.
 His days were mingled with repose and power,
 With beauty, splendor and with sovereignty;
 His soul revealed the kingliness of one
 Consorting with his God familiarly.
 —By Adelaide Love, in "The Christian Advocate."

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