

## 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.*

# The Sabbath Recorder

Vol. 113

OCTOBER 3, 1932

No. 14

## 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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# The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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**Calendar Reform** Simplification of the calendar does not seem so easy as would-be reformers have thought. At the conference at Geneva, a year ago, there were nearly as many calendars proposed and urged as there were proponents of a change.

That our present calendar has defects all will admit, but that any so far proposed is faultless, no one can claim. Indeed, it seems to a layman that inconsistencies and drawbacks in those urged upon us to accept are so great as largely to outweigh any advantages to be derived from them.

The chief arguments for a "perpetual calendar" or a "world calendar" seem to be adduced in the interests of big business. To many the advantages appear more seeming than real. The objection, so far as Seventh Day Baptists are concerned, is that the leaving out of a day in the ordinary year and two in leap year breaks the continuity of the weekly cycle and destroys real anniversaries and the weekly Sabbath. To such revision we can be nothing but unalterably opposed.

George Main of Daytona Beach, Fla., has suggested a revision, called the "Alternate Month Calendar," which retains the essentials of the old while embodying desirable

features of the new. The "seven-day week" is retained without the objectionable insertion of the "blank day." Other notable features indicated as desirable by reformers are suggested. Possibly his suggested calendar will be printed in the RECORDER, later, with a brief series of articles by its author.

Seventh Day Baptists should be interested in calendar reform. We must not merely be "objectors" to those forms which we believe are inimical to our religious beliefs and practices. We ought to have a constructive proposal that is sane and which we believe would prove effective without the objectionable features which we protest. Perhaps Mr. Main has just that proposition.

**Young People At Conference** The only special young people's meeting the editor had a chance to get into, on account of the press of other duties, was the early Friday morning program in Washington Park, a few miles out of Adams Center. It was unspeakably beautiful shortly after sunrise as we drove the few miles in a rich preacher's car (Herbert L. Cottrell's—rich? yes, what preacher is not with faith in God, an active church, a good wife, and a fine son and daughter?) The spot chosen for this early meeting and breakfast of young people of noble aspiration is a "gulch" in the parlance of this part of the country. A "gulch," it would be called in some other parts of the country. A brook trickles through it, but the hemlock grove, not of aged trees, but of vigorous and beautiful young growth, was what impressed the writer. Hemlock with its lacy and deep colored foliage is always a joy to him whenever and wherever seen. This grove seemed so emblematic of young life and appropriate for such an occasion. One hundred thirty-six took breakfast, including a few older boys and girls. But the youngsters seemed pleased to have some of their fathers and grandfathers in the crowd. All bowed reverently in God's "first temple" as Rev. Ahva J. C. Bond offered the prayer before the morning meal. The meeting will be reported in full with the other meetings of young folks for their department in the RECORDER. It was a real privilege and delight to mingle with this earnest portion of our Conference. In passing, the writer wishes to bear testimony that at this Conference an unusually good num-

ber of young people were to be seen in all of the regular Conference sessions. For example, at one of the Tract Board programs thirty-six young people were present in an audience estimated at about one hundred. Not a bad showing for youth.

**"Clearing in the West"** Who does not welcome the breaking away of the clouds and the outburst of the sunshine after a storm that has torn its way through our day and made it dark and distressful?

Well, the message of encouragement by Dean J. Nelson Norwood was most refreshing and on the subject, "Clearing in the West." We have the promise that he will write for us a résumé of that logical, optimistic ray of hope and cheer which made us think with him and laugh away some of our burdens as we enjoyed his humorous stories. Illustrating the vitality with which he believes Seventh Day Baptists are characterized, he told us the story of a pig that swallowed a few pounds of dynamite. Later he got into the barn among the mules kept there. One well placed blow amidships of the porker caused a terrific explosion. The mule was reduced to mince meat, the barn to kindling wood—the pig was sick for a week.

But looking on the brighter and more encouraging side of the clouds that have hung heavily upon us for so long, he saw sunshine and promise in the things which we have—yet. We are alive and well fed and clothed, he pointed out. Nature is just as wonderful and full of beauty as ever. "We can take a large measure of comfort in our faith that we live in a God-centered universe."

We have a vitality that is practically indestructible. It rests upon our traditions, historical backgrounds, but especially and more importantly in our convictions of the truth for which we stand. He is not afraid we are in danger of extinction, but that we are in danger of deterioration to the point we shall go mournfully about at a "poor dying rate." An institution may be dead and yet not buried—for example, the Electoral College. Seventh Day Baptists must not be like that. We must not look upon the Sabbath so much as something which we must preserve, as that which in its power will make us stronger and better Christians.

It makes a difference how truth is stated. For example, he spoke of the stress we sometimes have laid on the fact that we have raised five thousand dollars less this year than last. Rather let us be glad that in this hardest of years we fell short of last year's contributions by only five thousand dollars. It does make a difference. We wish we might be able to reproduce the few lines of poetry with which Doctor Norwood prefaced his address and which he used in closing. We hope he will not omit them in his résumé.

**An Interesting Program** Mrs. Gertrude E. Richardson, of London, is one who will not be soon forgotten by those who attended the Adams Center Conference last August. Those privileged to hear her speak and who had the opportunity to meet and converse with her were delighted with her gracious manner and pleasing personality. At the Historical Society's hour, Friday afternoon, Mrs. Richardson spoke briefly and especially concerning the records of the old Mill Yard Seventh Day Baptist Church which she had brought from England to be kept in the fire proof vault of the Seventh Day Baptist Building at Plainfield. These valuable papers remain the property of the Mill Yard Church.

In speaking on the "Relation of George Washington to Seventh Day Baptists," Doctor Randolph, president of the Historical Society, told of a "Secret Agreement" which was tantamount to the Declaration of Independence, and which was signed by Governor John Ward of Westerly, R. I. Mr. Ward died shortly before he had the privilege of signing the Declaration of Independence itself. A son of Governor Ward was a colonel in the Revolutionary army, and another noted officer from a good Seventh Day Baptist family was "Mad Anthony" Wayne. "In all fairness," stated the speaker, "Peter Miller was the first Secretary of State—a Seventh Day Baptist." Doctor Randolph told us that we have a lamp at which the patriot Miller labored, according to the historian Saxe, in translating the Declaration of Independence. In a most impressive way, the speaker closed his interesting address with a story of Miller's Christian treatment of his bitterest enemy.

## CONFERENCE REPORT

*(Continued)*

FRIDAY AFTERNOON

EDUCATION HOUR

An interesting program had been prepared by the president of the Education Society, Rev. Edgar D. Van Horn, who after stating this is an age of education and that our Education Society is interested primarily in religious education, introduced Rev. Jay W. Crofoot, president of Milton College. Doctor Crofoot spoke on "Some Objectives in Education." A résumé of this address, prepared by Doctor Crofoot, follows:

Objectives in education means almost the same as the aims of education; and what we aim at may mean the target. The pupils are the targets and we do aim to do something to them—to change them. To be sure they will change in their young years anyhow, and they will get education whether we try to give it to them or not. But we aim to give them some formal education.

I remember that the first time I visited Adams Center was thirty-five years ago this summer and that I spent a part of the summer at an institute for teachers held at the Thousand Islands. The chief thing I remember from that institute was a lecture by Bishop Vincent on "Tom and His Teachers," and his thesis was that Tom's chief teacher is not the teacher in school, or his parents, or his Sabbath school teacher, or his friends among the boys, but the man for whom he works. That man, to be sure, does have a profound influence on the boy, but his formal teacher does too, and it is very important what the teacher's aims are.

It was forty years ago next month that I entered college, and I remember that early in my course I was talking with other students and the subject of what to get from college came up. Asa Randolph, then (I think) a senior, said the chief thing that he had secured was a knowledge of how to study. When I asked for an explanation he said "the power of concentration." I understand that is taught differently now. I read the other day of a young woman who knew how to drive a car but wished to get further instruction before trying to drive in the city. She went to a school where a young instructor was assigned to her. Just after they started out, with the pupil at the wheel and the instructor beside her, he leaned over toward her and said, "Did I hear you call me darling?" "Sir," she exclaimed with great dignity, turning angrily to him. "Keep your eye on the road," said he. "That's just a test. The first lesson is to pay attention to your driving no matter what anyone says to you." So that's the way concentration is taught nowadays. But even in concentration a sense of proportion is needed. If

one concentrates on blowing the horn so much that he forgets his brakes, it is likely to be disastrous.

"Multiplication is vexation

Division is as bad;

The rule of three perplexes me,

And practice drives me mad."

It used to irritate me when I was a child, to hear that rhyme, because I could not learn what was meant by the "rule of three." But finally my grandmother said, "It's what they call *proportion* nowadays." A sense of proportion is, it seems to me, one of the first essentials among the objectives in education. If there is anything that I would wish to have the students of Milton College obtain while there, it is that. When we read the newspapers and observe how the American people spend their money and their time, I think we all agree that a sense of proportion is lacking. The sense of relative values held by some is shown by the woman who wrote to a bridge expert, asking about some point of play. With the reply came a bill for \$25 for expert advice. Angry, she applied to her lawyer who not only told her she must pay it but charged her another \$25 for telling her so. The proportion of time, effort, and money allotted by most of the American people to frivolous things illustrates the need of a sense of proportion.

One might mention the making of valuable friendships as one of the very real, though lesser, objectives of education. College friendships are apt to endure and to be fruitful. I think it was former president Thwing, of Western Reserve University, who wrote an article that I read many years ago, in which he said that the greatest poem of the nineteenth century was written in celebration of a college friendship. Whether or not that was the greatest poem of the century, it was at least one of the greatest, and illustrates what such a friendship may mean.

On December 2, 1902, when William C. Daland was inaugurated as president of Milton College, he gave an address on the subject, "The Educational Ideal for the Small College." Among the striking things he said was this: "Education may be described as the process of fitting a human being to meet the demands of human life. Agreeable to the high origin of the word, this is a process of development rather than instruction, and it is a long, and one may say, never ending process." President Daland's outline included health, usefulness, and happiness as proper educational ideals. Probably the first is more generally recognized now than then. But the other two still require emphasizing.

Last winter at Cincinnati when attending the meeting of the Association of American Colleges I heard an address on "Education and Society," which contained much applicable to the subject of the afternoon. By the way, at that meeting President Davis asked President Bond, President Titsworth, and me to breakfast with him and remarked that it was the first occasion in history when four Seventh

Day Baptist college presidents had sat down together. The president of the association was President Wilkins of Oberlin, and he stressed the fact that education should fit one for five fields of social living: 1, Home life; 2, Field of earning; 3, Citizenship; 4, Leisure; 5, Philosophy and religion. One quotation from President Wilkins I should like to make as showing something of the outline of what he said: "For the ability to live well in the several fields of social living five things are necessary: (1) health; (2) the possession of the general mental tools necessary for the acquisition and application of knowledge; (3) knowledge specific to the field in question; (4) experience, actual or vicarious, within that field; and (5) a truly social attitude. On one or two of these I should like to speak more particularly, though in so doing I shall apparently violate my own principle of a sense of proportion by what I include and what I am compelled by limit of time, to omit. In fact it may be that we preachers always violate a right sense of proportion. I have been thinking in this conference that all the preachers must be Democrats—unless perhaps it is Dean Norwood. He may be a Republican. You know Democrats always "view with alarm," while Republicans always "point with pride."

One subject on which I wish to go into detail is the second of Doctor Wilkins' list: "the possession of the general mental tools necessary for the acquisition and application of knowledge." In other words, the knowledge of how to get information is one of the objectives of education. We have been putting too much emphasis on giving out, and not enough on getting of, information. We have taught young people how to teach a subject when we have not sufficiently taught the subject itself to them. We have been teaching young men how to sell bonds when we should have done much better to have taught old men how to buy bonds. We have been teaching how to write advertising with appeal when we should have been teaching how to read advertising with discretion. Most of you have heard of "pink tooth brush" if you read advertising at all. One of the large chains of drug stores reports that over three hundred people have come to them asking for pink tooth brush! It is not true that four out of five of us have pavorrhea. It is not true that the best tooth paste is that advertised by two fake negroes.

I suppose that the objectives of education have been discussed since the time of Aristotle—oh, much longer than that—since Adam and Eve began to raise Cain. So the only way to be original about the subject is to apply it to the present, and that is what I am trying to do. And it is true that now people do not know how to get information. It is said that a number of "hard headed business men" are each paying \$1,000 per year to a certain woman, Evangeline Adams, I think her name is—no relation to Adams Center—in order that this woman may tell them from reading the stars how to conduct their business. And other superstitions are rife too. Possibly some can-

didate for a Ph. D. degree might write a thesis, after long research, demonstrating how we might, by reading the metropolitan newspapers, learn the truth about prohibition!

I can say only a few sentences about the last of the objectives of education and the climax and sum of all of them—to give the student a proper attitude toward philosophy and religion. Young people must be taught that this is all important. They must be shown that there is a scientific attitude that is not adverse to religion and a religious attitude that is not adverse to science. They must be taught by example even more than by precept, and in every course, not just in courses in the Bible, that religion is the supreme element in our lives and the thing above all else that we desire them to obtain.

*(Continued next week)*

## MISSIONS

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

## EVANGELISTIC WORK

The summer vacation is past and pastors and churches are taking up their work anew. The great work of the Church is evangelism. Doubtless many churches are planning to stress this work and every encouragement possible should be extended to them in these efforts.

About nine months ago a plan was adopted whereby Pastor Loyal F. Hurley of Adams Center is to give two or three months a year to evangelistic work outside of his church under the auspices of the Missionary Board. Brother Hurley writes us that arrangements are already made by which he is to assist the pastor of our church in De Ruyter, N. Y., in an extended campaign. These meetings are to begin early in October and a little later Brother Hurley is under promise to assist in a series of meetings in Berea, W. Va. Other pastors in the Central Association will aid in the campaign in De Ruyter, giving especial attention to the music and personal work.

It is helpful for a church to know what others are doing, and if pastors or church leaders will send their plans and activities to the missionary secretary, he will be only too glad to give others the encouragement that such knowledge brings.

Some churches may not have perfected their evangelistic plans for the ensuing year, and the Missionary Board stands

ready as always, to aid in whatever way possible. The missionary secretary has already sent to the pastors copies of the evangelistic program suggested by the Commission on Evangelism of the Federal Council of Churches. This program is suggestive only, and pastors will do well to study it carefully in outlining their work for the coming months.

### HOME MISSIONS

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

Most of us have in our libraries many books on missionary education, but most of them are too technical. Most of them assume that the reader is intensely interested in missionary education, while as a fact the Church has yet to be awakened to the deep meaning of missionary education, both at home and abroad.

The only excuse I have for giving this address is the fact that I have been asked to do so by the Missionary Board and that my hearers may a little better understand the tremendous significance for the present day of home missions. I trust that my remarks may be simple, concise, and practical in suggestions for us in dealing with the problems that are before us in relation to home missions. I claim no originality of treatment except for what has been learned from experience as a worker on the field during the past six years—there coming into contact, in most cases two or more times, with practically all communities in the United States where there are Seventh Day Baptist churches. Many other contacts have been made either directly or through the workers of other denominations. In this address I will merely try to bring a few facts concerning home missions easily within the reach of all, not that there may be any contrast between foreign and home missions, but that we may see the needs of the home field as well as the needs of the foreign field.

Statistical experts tell us that there are one billion seven hundred million people in the world, and that two thirds of these are non-Christian. Two thirds of the human race do not know our Christ at all, or have an entirely misleading conception of his message. Yet it is somewhat surprising to learn that the per cent of non-Christian peo-

ple in the United States is not more than ten per cent lower than that of the world.

Mr. Bryce of England once said, "There is no light from any quarter promising moral dignity and purity and good will among men except that which comes from the gospel. That is the light which we must do our best to spread, not only abroad but among ourselves. The precepts of the gospel are the one remedy for all the troubles we see around us at home and abroad." It seems certain that the practice of the Christian principle of brotherhood at home and on a world scale is the human family's hope.

It is frequently said that America's mission is world service; that America holds a position of high leadership among the nations at the present moment. We cannot think lightly of this position when such a man as Sir Philip Gibbs calls us "the people of destiny," and another man of about equal note in speaking of both Americas said, "If America does not save the world, it will not be saved."

If America is being guided to world service, she must be made Christian first. It is not for us to wait for a decision as to the relative spiritual leadership among the nations of the world, but it is most emphatically for us who live in America, if we wish to make the world Christian, first of all to make America Christian. But is not the United States already Christian? Is there any thing in the country today that might cause her to forfeit her title to the name "Christian"? While there are many things to make one feel that the nation is Christian, there are a few black marks that may be set down against her.

In some sections of the country it has been found that more money is being spent for prisons and court houses than for schools. In our cities the number of foreign born who have not been taught to speak our language has increased more than one hundred per cent during the past twenty-five years. In a great coal section of our country we must confess to conditions like this, where, in one hundred four towns, with a combined population of seventy thousand, there is not a single church building. In normal times there were some two million children between ten and sixteen still at work in factories and shops in spite of child labor laws. There are more than

twenty-five million *children and young people in the United States who are without religious education* — Catholic, Jewish, or Protestant. Between fifty and sixty million of our people own allegiance to no church whatever. In a statement recently published by the Home Missions Council of North America it was stated that America has ten thousand villages without churches, and thirty thousand villages without resident pastors, and thirteen million four hundred thousand children under twelve years of age without the benefits of religious instruction. In passing let me say that America's greatest peril is the spiritual neglect of childhood. Spiritual illiteracy is the forerunner of moral bankruptcy and national decay, the results of which we may be seeing today. Millions of children, and adults as well, in Protestant homes in America are wholly untouched by the present program of the Church.

We have suggested that it is America's duty to make the world Christian, but if we would Christianize the world, we must first Christianize America. How Christian is America when such conditions as those mentioned above can exist; and if we travel extensively with open eyes in this country we cannot question that such conditions exist. Missionaries in so-called heathen lands are having great difficulty these days justifying a Christianity that comes from America, when America itself refuses to be Christian in its relations with these lands. The greatest obstacle in the path of Christian missions abroad is not heathenism, but the unchristian deeds of so-called Christian nations. How about the unchurched millions in the United States, the poorly supported mission churches and home fields? How about the United States spending ninety-two per cent of her income for past wars and for future wars and only eight per cent for government functions, public works, research, education, and other forms of development? It is well understood that a stream cannot rise higher than its source. It is also certain that our missionary effort away from home will avail little unless Christianity prevails at home. We are told that a cannon must weigh more than one hundred times as much as its projectile. If that principle works in missions it simply means this: America, seeking to project a

Christian message to the non-Christian world, must have enough weight to fling that message afar. It may be that we have been trying to fling a projectile into heathen lands too heavy for the churches at home, with somewhat disastrous results. If we are to fling the gospel projectile more effectively into other lands, we must not only increase the interest in the churches we already have but we must increase the number. All of us realize that if this is to be done, it must be done through so-called home missions.

It is not a question of home missions over against foreign missions, but home missions for the purpose of supporting foreign missions. It is not a question of bringing foreign missionaries home for the sake of home missions, but the support of home missions that foreign missionaries may be kept on the field. A hundred fifty strong churches at home can certainly support foreign missions better than seventy-five. Twice the amount of money now being spent on the home field, if spent in a judicial manner in promoting home missions, might result in a material increase in the contributions for foreign missions.

(To be continued next week)

### FROM THE CONFERENCE PRESIDENT

A few calls have been made at the publishing house for copies of the pamphlet prepared for use in the observance of the Week of Penitence and Prayer. One of our younger pastors writes: "We plan to use them on Friday evenings and encourage their use for daily devotions. The two sermons of October 1 and 8 will be centered about related themes. Although we will not have meetings every night, we hope to catch the spirit that prompts this call to united prayer."

Two of our churches that are situated near enough together to make it convenient to hold joint services occasionally are planning to unite in these meetings, holding services every evening for one hour. There will be a brief message each evening by one of the pastors, or by an invited minister, but it is hoped that much can be made of the congregational singing, and of the prayer service.

This issue of the RECORDER, dated October 3, which is near the beginning of the Week of Penitence and Prayer, will be received by some of its readers before the week begins. For others the week will be well advanced before they receive their paper. It is our hope that in many churches and in many homes some recognition will be made of this special occasion for united prayer and penitence.

At a meeting of the Administrative Committee of the Federal Council of Churches held in New York last Friday, a member of the committee raised the question as to the object of our "penitence." He seemed to think that a call for public penitence should be accompanied by a further suggestion with respect to the specific public or national sins for which penitence is offered.

Only those sins can be repented of which we feel do exist, and for which we feel some responsibility. Those who are responsible for the appointment of a week of penitence and prayer, and who have made certain plans and suggestions for its observance have done well therefore in that they have left it largely with the local group, and even with the individual Christian, to work out. In the quiet of their own souls, and in the atmosphere of the smaller meeting where kindred spirits feel their corporate way into the presence of the Divine, the Holy Spirit will take of the things of God and will make them known.

It is my sincere and earnest prayer that, not in gloom but in hope, many shall participate in public or in private in this special service, and that they shall find a fuller life, and a more joyous Christian experience, and new power in the conscious and abiding presence of the Holy Spirit.

AHVA J. C. BOND,  
*President of the General Conference.*

#### TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 18, 1932, at 2.35 p.m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, LaVerne C.

Bassett, Herbert C. Van Horn, Asa F' Randolph, Ahva J. C. Bond, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, George R. Crandall, Courtland V. Davis, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, and Business Manager L. Harrison North.

Visitors present were: Dr. George Thorngate and Miss Dorothy P. Hubbard.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

#### REPORT OF CORRESPONDING SECRETARY TO THE TRACT BOARD, SEPTEMBER 18, 1932

Your corresponding secretary attended the General Conference at Adams Center, N. Y., being absent from the office from August 22 to August 30. The time at Conference was quite fully occupied in reporting the meetings for the SABBATH RECORDER. At the morning session of the Tract Society day, the report for the board to the American Sabbath Tract Society was read by the secretary, and a brief address given during the afternoon discussion. This discussion period was participated in by many speakers, in an interestingly personal way, but the constructive help which the program committee had hoped for in preparing for the period on the theme—"The World's Need of the Sabbath and a Program for Restoring It" was not particularly realized. It is only fair, however, to say, some suggestions were made.

The day's program, as a whole, was of deep interest and was sympathetically received.

The reports of boards and of the Commission were collected and with the program of Conference were assembled in packages and sent in the name of the Tract Board, to thirty ministers and other leaders not in attendance.

Following the August meeting of the Tract Board, the corresponding secretary sent a letter of sympathy in the name of the board to Rev. Henry N. Jordan on the loss of his wife. A reply expressing his grateful appreciation has been received from Doctor Jordan.

A letter expressing appreciation of certain of our tracts sent to him has been received from Fernand Boutrin of Demerara, B. G., S. A. A similar letter is also at hand from Dr. A. Israel Whiting of Hants, England. A letter has been received from Mrs. Elsie L. Tenny commending our work and expressing a hope that the board would print in tract form the article recently published in the SABBATH RECORDER by Rev. Lester G. Osborn on The Lord's Day.

Communications from Dr. Imore Somogzi of Hungary have been transmitted to the board from the Commission through its secretary, Courtland V. Davis, with the suggestion that the matter be considered with Doctor Conradi on the occasion of his visit here.

The secretary is planning tentatively with the Advisory Committee for field service during the fall and early winter.

Sincerely yours,  
HERBERT C. VAN HORN,  
*Corresponding Secretary.*

The leader in Sabbath Promotion, Ahva J. C. Bond, presented his report as follows:

#### REPORT OF THE LEADER IN SABBATH PROMOTION

It is with very great pleasure that I am able to report that camps were conducted in eight states during July and August. In one case the boys' and girls' camps were held simultaneously, but under separate directorship, and in three instances boys and girls met at different times. There were, therefore, eleven camps all together. Nine of these at least look to Lewis Camp as their big sister, and have been fostered more or less directly by the Tract Board. I hope later to have some statistics to present on the matter, and some of these camps will be reported in the SABBATH RECORDER, and they will make good reading for both old and young.

While we have felt justified until the present in helping finance the original camp in Rhode Island, it is our policy henceforth to require all camps alike to draw for support upon the churches benefited. We hope to be of service in encouraging new camps, and possibly to help in the selecting and training of camp leaders. Direct supervision of Lewis Camp will be continued, while the churches of the Eastern Association will be responsible for the finances necessary to employ directors.

An interesting and somewhat unique Teen-Age Conference was held at Farina, Ill., August 13, 14, under the direction of Rev. Claude L. Hill. Twenty young people were transported from Stonefort to Farina in a Ford truck and joined with an equal number from Farina in a two-day series of meetings in which the young people themselves took more than a nominal part. It was the first time many of the Stonefort young people had seen a Seventh Day Baptist church other than their own church.

The paper prepared by the leader in Sabbath Promotion as a proposed reply to the findings of the World Conference on Faith and Order was adopted by the General Conference and will be mailed to the secretariat of the World Conference. By them it will be mailed to delegates throughout the world as the contribution of our denomination to the consideration of the matter of holding another world conference, perhaps in 1937, and the possible character of the program.

Respectfully submitted,  
A. J. C. BOND.

The treasury balances as reported by the treasurer were read by the secretary, with the treasurer's request for authorization of an additional loan not to exceed \$2,000.

Voted that the proper officers be authorized to borrow additional funds not to exceed \$2,000 to cover current expenses.

The Advisory Committee reported as follows:

The Advisory Committee recommend the approval of the program for field work in the Southwestern Association as presented by the corresponding secretary.

ESLE F. RANDOLPH,  
*Chairman.*

Voted that the report of the Advisory Committee be adopted.

The report of the Committee on Distribution of Literature was read as follows:

#### REPORT OF THE COMMITTEE ON DISTRIBUTION OF LITERATURE FOR THE MONTH OF AUGUST IS HEREWITH SUBMITTED

There has been no meeting of the committee this month.

Number of tracts sent out.....1,250  
Number of RECORDERS sent out ..... 100  
(These have been sent to New Market; Georgetown; Barney, Georgia; Caddo, Okla.; Fort Myers, Fla.; and Adams Center.)

SABBATH RECORDER subscriptions discontinued  
(4 complimentary) ..... 20  
New subscriptions ..... 4

The tracts prepared by the Distribution Committee were put on exhibit at Conference in Adams Center and attracted some notice.

Respectfully submitted,  
JESSE G. BURDICK,  
*Chairman.*

The president announced that subject to the approval of the board he had appointed the Committee to Nominate Standing Committees as follows: Asa F' Randolph, chairman, William C. Hubbard, Franklin A. Langworthy.

Voted that the appointment be confirmed.

The Committee to Nominate Standing Committees reported as follows:

*To the Board of Trustees of the American Sabbath Tract Society:*

Your Committee to Nominate the Standing Committees of the Board of Trustees for the current year presents for your consideration the following nominations:

*Advisory Committee*  
Esle F. Randolph  
Ahva J. C. Bond  
William M. Stillman  
William L. Burdick  
Asa F' Randolph  
Mrs. Herbert C. Van Horn  
James L. Skaggs

You will note that your committee has not named a chairman of this committee but suggests that the committee choose its own chairman. This suggestion is made because Mr. Esle F. Randolph who for many years has been the chairman has asked that he be not re-named as chairman this year.

*Committee on Distribution of Literature*

Jesse G. Burdick, Chairman  
Courtland V. Davis  
Edward E. Whitford  
LaVerne C. Bassett  
George R. Crandall  
Herbert C. Van Horn  
A Burdet Crofoot  
Frederik J. Bakker  
Everett C. Hunting  
Neal D. Mills

*Supervisory Committee*

Alexander W. Vars, Chairman  
Orra S. Rogers  
Otis B. Whitford

*Committee on Files of Denominational Literature*

Corliss F. Randolph, Chairman  
Asa F. Randolph

*Investment Committee*

Orra S. Rogers, Chairman  
William C. Hubbard  
William M. Stillman  
LaVerne C. Bassett  
Mrs. William M. Stillman  
Marcus L. Clawson

*Committee on Young People's Conferences and Summer Camps*

Nathan E. Lewis, Chairman  
William C. Hubbard  
Franklin A. Langworthy  
Ahva J. C. Bond  
Otis B. Whitford  
Neal D. Mills

*Auditing Committee*

Irving A. Hunting, Chairman  
Franklin A. Langworthy  
Nathan E. Lewis

*Budget Committee*

Mrs. William M. Stillman, Chairman  
Jesse G. Burdick  
Alexander W. Vars  
Ahva J. C. Bond  
Corliss F. Randolph  
Orra S. Rogers  
Nathan E. Lewis

Also such person as may be chosen chairman of the Advisory Committee.

Respectfully submitted,

WILLIAM C. HUBBARD,  
FRANKLIN A. LANGWORTHY,  
ASA F. RANDOLPH.

Plainfield, N. J.,  
September 18, 1932.

[Note: Asa F. Randolph was chosen chairman of the Advisory Committee at a meeting of the committee directly after this meeting of the board.—SEC.]

The report was adopted and the standing committees elected as read.

Business Manager L. Harrison North presented a communication from Secretary William L. Burdick concerning a RECORDER subscription for William A. Berry.

Voted that the communication from the corresponding secretary of the Missionary Society and related matters be referred to the Committee on Distribution of Literature and Mr. North.

At the request of the president, Dr. George Thorngate spoke briefly concerning the possibility of the printing of tracts in the Chinese language.

Upon recommendation of the Auditing Committee it was voted that J. W. Hiebeler be employed to audit the reports of the treasurer of the society at a cost of \$30.

Voted that appreciation of the services of Winfred R. Harris as a member of the board and its recording secretary be recorded and that the recording secretary convey such a message to Mr. Harris.

Voted that Dr. L. R. Conradi be invited to meet with the board at its next meeting, and that the time of that meeting be left in the hands of the president.

Minutes read and approved.  
Adjourned.

CORLISS F. RANDOLPH,  
*President.*

COURTLAND V. DAVIS,  
*Recording Secretary.*

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### TRAINING TEEN-AGE CHILDREN IN SABBATH KEEPING

BY MRS. LOTTIE WRIGHT

There is surely no argument against the fact that training in Sabbath keeping should be begun when children are very young, even as their training in other moral and religious fundamentals. If this has been done, it should not be too difficult to foster an already established habit and build up to an ideal of performance in the keeping of our holy day; but the young people who have grown up without training and guid-

ance in the matter will require more time, patience, and tact, and a careful study of each individual character. More and more, educators are realizing that all children cannot be successfully taught by one method and surely there is as great demand for individualism in religious training.

A good example is of foremost importance. Small children may attend church services week after week for years, simply because they are told it is the right thing to do; while mother stays at home to perform a hundred and one seemingly necessary tasks and father stays home to rest; but your teen-age child will question the logic requiring some line of conduct from him to which mother and father themselves do not conform.

This brings us then to the point of the parent's own reasons for keeping the Sabbath. Above all, your teen-age child demands sincerity in everything; and so he will not be satisfied that you keep the Sabbath because your parents did and taught you to, that you were brought up and, perhaps, still live in a Sabbath-keeping community, or that all your friends are Sabbath keepers; nor will he be able to understand the sense of martyrdom which some enjoy in doing the unusual or difficult. Back of your Sabbath keeping must be a firm, unconditional conviction that it is the right thing to do and an honest conscientious endeavor to do it—not as a burden but as a pleasure.

There are so many things which make it difficult for young people to keep the Sabbath. The very fact of their own unstable emotions and physical upheavals during teen-age is one of the strongest. It is the time when they must begin taking the training in their own hands; and we must not forget, as we guide and direct in this self-training, that the same results are accomplished in Sabbath training as are obtained in self control and self betterment in other lines. We may not be able to see results immediately perhaps, but nevertheless they are stored away for a future time.

No one will deny that it is easier for a child, or an adult either, to keep the Sabbath in a Sabbath-keeping community, or at least with a few such friends and companions of his own age. For that reason it is desirable to keep our young people together if

possible. But even when church privileges are theirs, and they must, six days out of the week, in school and play, spend their time among strangers to the Sabbath—and all too often strangers to any religious training—the task assumes gigantic proportions. That one day must be made attractive indeed, and must be made to fill a need in their lives which nothing else will. It is a stupendous task—a direct challenge to parents, ministers, and church workers.

There was a time—not so long gone—when religion was almost entirely an emotional affair. To many it still is and we must not judge as to whether or not this is right. But I do know that it is not enough for our present-day young people who face the facts of life so fearlessly and frankly. They demand logic and sincerity. Their religion must be a child of the head as well as of the heart. Their questions must be answered with truths, not man-made theories. Ridicule is agony to a teen-age child and he will not accept persecution in that form from schoolmates and companions unless he is firmly assured in his own mind that the principle for which he stands is essential and just. He *must* find a satisfaction in his religion which offsets the hardships it brings.

There is one manner in which I wonder if parents and teachers do not err, and that is in setting down hard and fast rules of conduct for Sabbath keeping. Does it not tend, sometimes at least, to make our young people rebellious and resentful? We must advise of course; but let's do it quietly and kindly, not forcefully and arbitrarily. Even though they do not conform to our rules let us not judge them. We cannot be conscience for our teen-age children. Even though John and Mary do break loose and go to a game on Friday night, if they are conscientious, the knowledge of doing wrong may work for more good than being forced to remain away might do.

If our training fails, then what? Prayer is the answer. When we have put forth our best efforts, honestly and conscientiously, then the only hope left is to hold fast and to pray without ceasing—which, incidentally, should have been the beginning.

No one will try to minimize the parents' part in the training, and many failures will be readily admitted. But the church must

do much—for one thing it must create more leaders. There are some natural leaders always, but there are many more who could accomplish much with a little help and urging. People, and young people especially, enjoy being necessary to others; so why not take the child, who to begin with may not be quite so capable, and gradually help him make a place for himself which he can feel is essential for him to fill? I believe that is the only way in which many of the young people can be held.

Denver, Colo.

**AID SOCIETY REPORT**

SECRETARY'S REPORT FOR THE WOMAN'S MISSIONARY AID SOCIETY OF THE SECOND BROOKFIELD CHURCH

To the members of the Woman's Missionary Aid Society of the Second Brookfield Church, I would submit the following report:

From July 3, 1931, to July 7, 1932, eleven regular and one special business meetings have been held.

One new member was added to our society during the year. At present we have a membership of twenty-three, average attendance thirteen.

During the year the society has held several special suppers—one Colonial supper, a dinner for the Dairyman's League, and the annual Christmas supper and sale. The men held a pancake supper which was a success. The Home Bureau served a special dinner, giving the proceeds to our society for the use of the parish house.

There are four members of our society who have been present at each meeting during the year—Mrs. Emma J. Crandall, Mrs. Ada Chesebro, Mrs. Polan, and Mrs. Marguerite S. Whitford.

Respectfully submitted,  
MARGUERITE S. WHITFORD,  
Secretary.

**AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING**

The eighty-ninth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 18, 1932, at 2 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., President

Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Alexander W. Vars, LaVerne C. Bassett, Herbert C. Van Horn, Asa F' Randolph, Ahva J. C. Bond, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, George R. Crandall, Courtland V. Davis, Neal D. Mills, Mrs. Herbert C. Van Horn, Everett C. Hunting, L. Harrison North, George Thorngate.

Prayer was offered by Dr. George Thorngate.

The reading of the minutes of the last meeting was waived.

The president stated that notices of this meeting had been published in the SABBATH RECORDER for the two issues immediately preceding the meeting as provided by the constitution.

The annual report of the Board of Directors prepared by the corresponding secretary, the business manager, the treasurer, and the leader in Sabbath Promotion was presented and adopted.

The special annual report of the treasurer of the corporation, as required in section 3 of article IV of the constitution, was presented and adopted.

To the American Sabbath Tract Society (N. Y.) Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of section 3, article IV, of the constitution, I herewith submit the following report of the financial condition of the society as of June 30, 1932.

The whole amount of real and personal property owned by the American Sabbath Tract Society (New York) is as follows:

In the Permanent Fund in the hands of the treasurer .....	\$ 69,649.57
In the Denominational Building Endowment Fund .....	2,651.93
In Life Annuity Gifts .....	12,941.75
	<u>\$ 85,243.25</u>

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:

American Sabbath Tract Society .....	\$ 1,198.71
George H. Babcock Bequest (15 per cent) .....	43,886.49
Eugenia L. Babcock Bequest (two-ninths) .....	10,015.00
Eugene K. and Francelia Burdick Fund (one-half) .....	6,005.16
Edward W. Burdick Estate (approximately 7 per cent) .....	587.59

Dayton B. and Mary A. Coon Fund (one-half) .....	234.80
Mary M. McBurney Bequest (approximately one-twelfth) .....	51.11
Mary E. Rich Fund (one-half) .....	1,125.00
Sarah P. Potter Bequest .....	1,000.00
Nathan Wardner Estate (one-third) .....	3,227.90
	<u>67,331.76</u>
	<u>\$152,575.01</u>

The amount and nature of the property acquired during the year and the nature of its acquisition are as follows:

Bequest of Esther Lanphear, Andover, N. Y. ....	\$100.00
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Of the "A. M. E." Annuity Gift, the interest of the donor having terminated during the year, \$200 was paid into the Denominational Building Fund, the remaining \$100 becoming a part of the Permanent Fund, as provided by the donor.

Following is a summary showing investment of funds in the hands of the treasurer:

Mortgage loans .....	\$77,500.00
Loan to Denominational Building Fund .....	5,200.00
Stock .....	50.00
Cash in bank (savings account) ....	2,493.25
	<u>\$ 85,243.25</u>

E. and O. E.

ETHEL T. STILLMAN,  
Treasurer.

Attest:

CORLISS F. RANDOLPH,  
President.  
COURTLAND V. DAVIS,  
Recording Secretary.

Plainfield, N. J.,  
September 11, 1932.

The report of the Committee on Nominations was presented and adopted and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1932-1933

*Officers*

Corliss F. Randolph—President  
William C. Hubbard—First Vice-President  
Alexander W. Vars—Second Vice-President  
LaVerne C. Bassett—Third Vice-President  
Herbert C. Van Horn—Corresponding Secretary  
Courtland V. Davis—Recording Secretary  
Asa F' Randolph—Assistant Recording Secretary  
Mrs. William M. Stillman—Treasurer

*Board of Directors*

Corliss F. Randolph, Maplewood, N. J.; William C. Hubbard, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; LaVerne C. Bassett, Dunellen, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Mrs. William M. Stillman, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; William M. Still-

man, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Lost Creek, W. Va.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Jesse G. Burdick, New Market, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City; Otis B. Whitford, Plainfield, N. J.; Franklin A. Langworthy, Plainfield, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn, Alfred Station, N. Y.; Nathan E. Lewis, Plainfield, N. J.; Courtland V. Davis, Plainfield, N. J.; A. Burdet Crofoot, Plainfield, N. J.; Everett C. Hunting, Plainfield, N. J.; Frederik J. Bakker, Plainfield, N. J.; Mrs. Herbert C. Van Horn, Plainfield, N. J.; Neal D. Mills, New Market, N. J.; James L. Skaggs, New York City.

By vote Irving A. Hunting, Asa F' Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1933.

The minutes were read and approved.  
Adjournment.

CORLISS F. RANDOLPH,  
President.  
COURTLAND V. DAVIS,  
Recording Secretary.

**AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING**

The eleventh annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 18, 1932, at 2.30 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, LaVerne C. Bassett, Herbert C. Van Horn, Asa F' Randolph, Ahva J. C. Bond, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, George R. Crandall, Courtland V. Davis, Neal D. Mills, Mrs. Herbert C. Van Horn, Everett C. Hunting, L. Harrison North, George Thorngate, Miss Dorothy P. Hubbard.

The reading of the minutes of the last meeting was waived.

The president stated that notices of this meeting had been published in the SABBATH RECORDER for the two issues immediately preceding the meeting as provided by the constitution.

The annual report of the Board of Trustees prepared by the corresponding sec-

retary, the business manager, the treasurer, and the leader in Sabbath Promotion was presented and adopted.

The special annual report of the treasurer of the corporation, as required in section 3 of article IV of the constitution, was presented and adopted.

To the American Sabbath Tract Society (N. J.)  
Plainfield, N. J.

## GENTLEMEN:

In accordance with the requirements of section 3, article IV, of the constitution, I herewith submit the following report of the financial condition of the society as of June 30, 1932.

The whole amount of real and personal property owned by the American Sabbath Tract Society (New Jersey) is as follows:

General Fund, cash on hand .. \$ 1,728.82	
Less notes outstanding .... 7,500.00	
	—\$ 5,771.18
Maintenance Fund, cash on hand .....	2,422.47
Denominational Building Fund:	
Cash on hand .....	\$ 222.07
Loan account equipment notes .....	2,000.00
Note, Silas G. Burdick estate .....	1,400.00
	3,622.07
(In addition to the foregoing items we had outstanding as of June 30, 1932, pledges amounting to \$8,876.77.)	
Denominational Building:	
Site .....	\$ 18,500.00
Printing shop .....	\$43,019.73
Less depreciation .....	5,162.37
	37,857.36
Office building—cost to date .....	\$77,023.15
Less depreciation .....	2,862.04
	74,161.11
Furnishings .....	\$ 6,704.07
Less depreciation .....	820.55
	5,883.52
	\$136,401.99
Less outstanding loans ..	5,200.00
	131,201.99
	<u>\$131,475.35</u>

Those responsible for the publishing house at Plainfield submit the following statement:

## Assets

Current:	
Cash (including petty cash and postage deposit) .....	\$4,835.41
Accounts receivable .....	8,343.38
Paper stock, materials, work in process, etc. ....	3,996.03
	<u>\$17,174.82</u>

Deferred:	
Prepaid taxes .....	\$ 65.27
Unexpired insurance .....	239.21
Miscellaneous .....	71.80
	376.28
Fixed:	
Plant .....	\$36,145.27
Less depreciation .....	9,058.39
	27,086.88
	<u>\$44,637.98</u>

## Liabilities

Current:	
Accounts payable .....	\$ 302.76
Bills payable (balance Miehle press loan) .....	4,500.00
Accrued payroll .....	483.04
Accrued interest (Miehle) .....	75.00
Reserve accounts receivable .....	208.02
	\$ 5,568.82
Fixed:	
Capital .....	\$25,975.37
Surplus .....	13,093.79
	39,069.16
	<u>\$44,637.98</u>

For summary of receipts and disbursements see the annual report of the treasurer.  
E. and O. E.

ETHEL T. STILLMAN,  
Treasurer.

Attest:

CORLISS F. RANDOLPH,  
President.

COURTLAND V. DAVIS,  
Recording Secretary.

Plainfield, N. J.,  
September 11, 1932.

The report of the Committee on Nominations was presented and adopted and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1932-1933

## Officers

Corliss F. Randolph—President  
William C. Hubbard—First Vice-President  
Alexander W. Vars—Second Vice-President  
LaVerne C. Bassett—Third Vice-President  
Herbert C. Van Horn—Corresponding Secretary  
Courtland V. Davis—Recording Secretary  
Asa F' Randolph—Assistant Recording Secretary  
Mrs. William M. Stillman—Treasurer.

## Board of Trustees

Corliss F. Randolph, Maplewood, N. J.; William C. Hubbard, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; LaVerne C. Bassett, Dunellen, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Mrs. William M. Stillman, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Lost Creek, W. Va.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Claw-

son, Plainfield, N. J.; Jesse G. Burdick, New Market, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City; Otis B. Whitford, Plainfield, N. J.; Franklin A. Langworthy, Plainfield, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn, Alfred Station, N. Y.; Nathan E. Lewis, Plainfield, N. J.; Courtland V. Davis, Plainfield, N. J.; A Burdet Crofoot, Plainfield, N. J.; Everett C. Hunting, Plainfield, N. J.; Frederik J. Bakker, Plainfield, N. J.; Mrs. Herbert C. Van Horn, Plainfield, N. J.; Neal D. Mills, New Market, N. J.; James L. Skaggs, New York City.

By vote Irving A. Hunting, Asa F' Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1933.

The minutes were read and approved.  
Adjournment.

CORLISS F. RANDOLPH,  
President.

COURTLAND V. DAVIS,  
Recording Secretary.

## Young People's Work

MISS MARJORIE J. BURDICK  
1122 Seymour Avenue, Lansing, Mich.  
Contributing Editor

## WHAT DOES ALCOHOL DO TO PEOPLE AND SOCIETY?

Christian Endeavor Topic for Sabbath Day,  
October 15, 1932

BY LYLE CRANDALL

We know how alcohol affects the health of a person and how it affects society by its effect on the morals of a person. In spite of the wet propaganda to the contrary, we see less of the effects of drunkenness now than we did before the advent of prohibition. The wets have fooled people into thinking that conditions are worse now than they were in the days of the open saloon, and they say prohibition is the cause of present conditions. Perhaps some of you young people have been led to think this is true. You do not remember the days of the open saloon, when it was a common sight to see drunken men stagger along the streets, or lie in the gutters. You do not know of the misery caused by intemperance—wrecked homes, heart-aches, and ragged and starving children. Those of us who are older can remember these conditions, and

can see a vast difference between the past and the present.

This topic is very appropriate for our meditation at this time when so much is being said about the repeal of the Eighteenth Amendment. This is a time when we should vote, and vote according to the dictates of our conscience. We should realize the full significance of the slogan, "Safety First. Keep Prohibition," knowing that to bring liquor back is to put temptation in the way of youth, and thus degrade society.

## CHILDREN'S PAGE

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

## HOW MISSIONARIES HELPED TO CHANGE CHINA

ACTS 28: 8-10; 1 THESSALONIANS 2: 7-8  
Junior Christian Endeavor Topic for Sabbath Day, October 15, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent  
SNATCHES FROM THE BOOK, "MOOK"

Perhaps it wasn't fair to call her Cross-patch, for it wasn't really her fault. But how else can I make you see the deep, deep wrinkle between her eyes, and the ugly droop about the corners of her mouth? How else can I show you how her black eyes snapped and flashed when any little girl came near her? Still it isn't quite fair to call her that hard name, because really and truly it wasn't her fault. All her life, since the day when the plague devil carried away her mother and her father, she had lived with a grumbling old grandmother, and the grandmother had beaten her and scolded her whether she did wrong or whether she did right. I am afraid that little Malea nearly always had done the wrong thing.

For her name wasn't Cross-patch at all; it was Malea, which is the Chinese word for Mary, and is a very good name indeed. She came one rainy morning in midwinter from the big city of Foochow, or Happy Valley, to the school in Abiding Joy.

Next morning when she awakened, forty girl voices were chattering like magpies, and the sun was beaming gayly all over the green hills. She was shown the wash room, where merry girls were bathing their faces



in hot water, from a row of bright basins. Malea was given a thorough introduction to tar soap and warm water, and some beautiful, fresh, clean clothes were provided for Sabbath morning.

Alas for the tar soap and starched clothes! They can make a small girl over on the outside, but not on the inside! For when the hymn was announced, and all the children began to sing, Malea opened her mouth and tried to sing too. But Malea had never heard a song in her life; much less had she learned to sing one. So what came out of her wide opened mouth was, "Wow, wow, wow!" in a high-pitched piping voice; and when the other children smiled—for a saint could not help smiling—a thunder cloud came over Malea's pinched little face, and a naughty anger came into her snapping black eyes, and she doubled up her little fist and gave her next neighbor a vigorous punch, right in the midst of the hymn!

That was the beginning of lonely days for Malea, for she was nobody's friend. Whenever the other children tried to play with her, she quarreled and fought. We must not be too hard on her, because she had never known anything but harshness, and so she had never tried to be anybody's friend. Every day the same report came to the tall lady teacher, that Malea had not done her sweeping, Malea had not tried to learn her lessons, Malea had quarreled. Every night, on the lowest step of the stair, sat a little disconsolate blue cotton bundle, marking figures on a slate. She didn't care to play with anybody; and now everybody was afraid to play with her. It was Malea.

One night the tall lady teacher came down the stairs, and seeing little Malea sitting there on the lowest step making figures on her slate, looking so aloof and alone, she just picked her up in her arms and gave her a warm, loving hug. Do you know, it was the first time in the world anything like that had ever happened to Malea! For a long time Malea sat still on the stair—quite still, with a bright, broad beaming smile shining all over her face. Now the next morning a strange new thing happened—Malea swept the floor without being told! At night they said Malea had done one of her sums right; and all day long she had not quarreled once. Malea had begun to try.

### OUR LETTER EXCHANGE

DEAR RECORDER BOYS AND GIRLS:

Of course you are all very busy these days, since vacation is over and your school work pressing. But I'm hoping that very soon many of you will take a few minutes of your spare time to write me a nice long letter telling about your vacation experiences, or about these first school days of the year. I hope, boys, that your experience has not been like that of a young friend of mine who came into the library where I was working the other night, with his left eye almost swollen shut and the flesh around it very black and blue. "Why, Donald," I inquired, "what happened to your eye?"

"Oh, I've just been playing football," he answered with a cheery, but, as you can imagine, a rather one-sided smile.

And girls, I hope your desire to have a good coat of tan to show at the close of vacation has not resulted in the need of a new skin to take the place of the one that has peeled off because of sunburn. That has happened to the face, neck, and back of one little girl I know.

But of course I like best to hear of all your happy times—yes—and your funny times. Who will be the first to write? You, or you or you?

Yours for letters, letters, and more letters,

MIZPAH S. GREENE.

### DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

The New England Seventh Day Baptist pastors' meeting was recently held at the parsonage. A picnic on the beach was especially enjoyed by all. At this time suggestions were made in regard to a program for the yearly meeting to be held September 24.

—REPORTER.

Rev. Willard D. Burdick of Rockville, president of the Seventh Day Baptist Missionary Society, preached the sermon at the Waterford Seventh Day Baptist church, Waterford, Conn., Sabbath day, when the churches in this section of New England met for a union service.

The church edifice was filled to overflowing and many members of the denomination were present from Rhode Island as well as Connecticut. The choir had prepared special music.

Lunches were eaten on the lawn after the church service; the Waterford Church served coffee and a hot dish.

At the afternoon session Mrs. Walter B. Kenyon, of the Hopkinton Church, delivered a paper and Rev. W. L. Burdick, of Ashaway, preached the sermon. The theme for the entire day was "Evangelism." Rev. Carroll L. Hill of Ashaway sang a solo at the musical program in the afternoon.

Mrs. Richardson of the Mill Yard Church of London, Eng., who is visiting in this country, was present at Waterford yesterday. She brought greetings from the English Seventh Day Baptists. The Mill Yard Church is known as the "mother church" of all Seventh Day Baptists and dates back to the days of the Reformation.

—*Westerly Sun.*

VERONA, N. Y.

Dr. and Mrs. Alva L. Davis, and son Alfred, have returned from West Virginia. Their son George remained, to continue his studies in Salem College. In the absence of Pastor Davis interesting reports of Conference were given at the Sabbath services by several who had attended. Friends of Mrs. Sorensen, widow of our former pastor, will be pleased to learn that her new house, under construction, is about completed. Six young people from this church have gone to college and normal school to resume their school work.

—PRESS COMMITTEE.

SALEM, W. VA.

Dr. George Thorngate left Salem on September 16, for a stay of some months at Raybrook, N. Y., where he will work and study in a hospital for the treatment of tuberculosis. Mrs. Thorngate and the boys will remain at the Salem parsonage. The three oldest boys will attend the public school.

—GEO. B. SHAW.

LITTLE GENESEE, N. Y.

Recently our Sabbath school enjoyed a picnic, with the largest attendance in some years. The church was fortunate to have Dr. George Thorngate and family present, September 3. The doctor and Mrs. Thorngate spoke in an inspirational way of their work, and at Sabbath school the family sang hymns in the Chinese language. On Sabbath, September 10, a former pastor, Rev. D. Burdett Coon, delivered a forceful sermon to a large congregation. On Sabbath

evening Elder Coon and his wife gave interesting descriptions of our churches and work in Jamaica. We have been using the new Order of Worship recommended by Conference and printed in the SABBATH RECORDER of September 5. We are finding it helpful.

—CORRESPONDENT.

RICHBURG, N. Y.

Rev. and Mrs. D. Burdett Coon were recent callers upon some of our church members. Rev. Alva L. Davis, wife, and son, enroute from Salem, stopped at the home of Mr. and Mrs. Jesse Burdick over night. The members of the church which he so helpfully pastored for a number of years gathered at this home at six thirty o'clock and brought a "toureen" supper. A pleasant visit was enjoyed by all present. Mr. and Mrs. M. O. Burdick, the oldest members of our church, celebrated their forty-fifth wedding anniversary, recently. The members of the church gathered at the home for a pleasant evening in honor of the occasion.

—CORRESPONDENT.

MILTON JUNCTION, WIS.

On the evening of July 19, 1932, the Christian Endeavor society sponsored a social and program in honor of important wedding anniversaries of some of our church members. Guests of honor were: Mr. and Mrs. R. C. Maxwell, and Mr. and Mrs. A. L. Whitford, married sixty years; and Dr. and Mrs. A. S. Maxson, fifty years. Mention was made of Mr. and Mrs. A. B. West, married fifty-seven years, and Dr. and Mrs. G. E. Coon, forty-eight years. Mr. and Mrs. Lawton were unable to be present on account of poor health. The program opened with singing old favorite songs, after which Mr. Maxwell and Mrs. Maxson told some of the interesting experiences of their married life. Participants in a mock wedding entered to the accompaniment of Mendelssohn's Wedding March. After refreshments, "God be with you till we meet again," was sung as a fitting close of this happy occasion.

—CORRESPONDENT.

MARLBORO, N. J.

The Blasius piano recently presented to the church by Mrs. Earl Newkirk and Mrs. Ogden Chance, daughters of the late Mrs. Dora Staub, is very much appreciated. The church basement has recently been repapered and painted. Mrs. Herbert L. Cottrell has

been chosen president of the Shiloh W. C. T. U.  
—CORRESPONDENT.

## INFORMATION

Doctor James L. Skaggs, installed as pastor of the New York City Seventh Day Baptist Church, Sabbath, September 10, will live just across the Hudson. His address is 469 Lincoln Ave., Grantwood, N. J.

—ED.

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**OUR PULPIT**


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**RELIGION AND LIFE ADJUSTMENTS**

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

BY PRESIDENT BOOTHE C. DAVIS

Text—"Give me understanding and I shall live." Psalm 119: 144.

The one hundred nineteenth Psalm, from which the text is taken, is one of the finest literary interpretations of religion ever written. There is nothing in the Scriptures or in any other literature that surpasses it in sustained literary charm, and in the spirit of reverence, devotion, piety, trust, and obedience. It stands pre-eminent in its loyalty to God's Word, and in the sweetness of its surrender to the Divine will and to the leadings of the spirit of God.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

"Thy word have I hid in mine heart that I might not sin against thee."

"Open thou mine eyes that I may behold wondrous things out of thy law."

"O how love I thy law! It is my meditation all the day."

"I have inclined mine heart to perform thy statutes, even unto the end."

These are but a few samples of the spiritual heights reached in this extraordinary literary interpretation of religion.

But the one hundred forty-fourth verse of this Psalm contains a prayer and a promise: "Give me understanding and I shall live." It is here that religion gears up with life adjustments, and suggests the theme which I have chosen for this sermon, namely, "Religion and Life Adjustments."

In what is called in geology, the "Pleistocene Age," there were monstrous animals that waded about in the prehistoric swamps of that age. The skeletons of these mam-

moth mastodons, now occasionally brought to light through excavations, reveal a type of life long since extinct on this earth.

We wonder at whose hands they met their death. But scientists tell us that no one killed them. The climate changed, and they died. They were not able to adjust themselves to changes in climatic conditions. They became extinct, like the giant reptile dinosaurs that had lived and perished in the preceding geologic age, because of lack of adjustment.

Parallel with the mastodon, in the same Pleistocene age, lived a primitive human. His remains are unearthed in similar excavations with the mastodon, both in northern Europe, and in the Western Hemisphere. Unlike the mastodon, however, the human species is not extinct. The changes of climate to which the giant animal could not adjust himself, proved powerless to destroy the human, because of his ability to adjust himself to a new environment. Unlike the mastodon, this primitive man, an almost defenseless anthropoid, at first narrowly confined in his distribution and environment, has become the dominant organism on this earth.

His development has been a slow and painful process, sometimes for long centuries scarcely appreciable. Paleolithic man, and then neolithic man existed for hundreds of thousands of years without developing much social organization, or anything that could be called a civilization.

Out of a million years or more of developing human life, *civilization* has been confined to the last few thousand years, and man's scientific dominance of the earth is confined to the last few hundred years, and is now in the most rapidly moving strides of its progress. Within this short scientific period, of which this twentieth century of the Christian era is the most characteristic, scientific progress seems limitless. Within this scientific period of a few hundred years, the Western World has been discovered by civilized man, repopulated, and civilized.

The human race, rapidly increasing in numbers, has spread to every quarter of the globe, and is carrying knowledge, civilization, and life to the ends of the earth. Modern discovery and invention have put new sources of energy and achievement into the

hands of man and have given him mastery of communication and travel through air and water, as well as upon the land. Every nook and corner of the earth has been penetrated, and untold resources have been liberated for man's service, comfort, and pleasure. This is survival through understanding.

The picture of the extinction of the mastodon, through lack of the power of adjustment, and the survival of the human, and his rise and progress, through understanding and the power of adjustment, as he has acquired knowledge, understanding, and spiritual insights, illustrates the significance of the prayer, "Give me understanding and I shall live."

Let us now analyze some of the outstanding phases of religion and life adjustments.

1. The relation of mentality to religion and life adjustments.

That which distinguishes man from all other creations is the quality of his intellect, which includes religious capacity. Herein "God created man in his own image." Nothing can make clearer the superiority of mind over physical forces than the comparison of the two types of creation which I have described, namely, the mastodon and the man. One is dependent on the unaided physical. The other brings mind including religion to his aid. I hope to make it clear that religion is an attribute of the human, because of his mental equipment, and conversely, that mentality is incomplete without religion.

We must therefore carry our study on beyond the merely physical life of the animal, and of man as an animal, into the realm of mind and religion with social and spiritual activities, where the most important adjustments must be made.

"Give me understanding and I shall live," is the cry of the group as well as of the individual. It is the cry of the spirit as well as of the body. It is that we shall see the relation of understanding to life in these respects that I am most concerned. Civilization, the State, and democracy survive or perish, in proportion to the degree of understanding which they possess.

Today the world is in an international economic crisis. That crisis involves the stability of governments, international relations and obligations, a court of internation-

al justice, and the peace of the world. No one will deny the importance of understanding trade relations; but the problem of understanding involves more than over-production, tariffs, transportation, distribution, and the gold standard. There is a menacing propaganda of intellectual and economic materialism which threatens religion, the Church, and the family, and would destroy these with communism. That is the peril of an intellectuality shorn of all spiritual elements.

If the understanding which is both intellectual and religious is present in the individual, the group will participate in its life. If it is absent in the individual, the group will suffer certain death.

America is now facing a moral crisis. This political campaign which we are now entering will not solve it, whichever way the popular vote may go. Intellectual arguments pro or con will fall short of the spiritual understanding which is our crying need today. If our nation votes repeal of the Eighteenth Amendment, and we are thrown back where we were twenty-five years ago, a spiritual understanding will have to be invoked to enable us to fight over again the battles of a generation ago, which drove the saloon, inch by inch, from a majority of the states, and from many portions of other states. It was a fight to educate voters against appetite, greed, and passion. I have faith to believe that struggle *can* be repeated, if necessary, but we shall have to have a new baptism of spiritual understanding to do it.

If, on the other hand, we vote this fall to submit to the people an alternative between the present amendment and another which shall leave to the states a larger share of the regulative control of alcoholic beverages, we still have a fight to make to educate a new generation of voters, before these alternatives are submitted to the people for decision, and we shall need all the spiritual understanding of a united Christendom to prepare our voters to make that decision in such a way as to safeguard the ground already gained in our long fight against the saloon and its allied evils.

Education, and I may add religious education with all, is the only means by which civilized society can provide understanding for the individual in order that the group

may survive. Such education, with the spiritual uppermost, is the bulwark of society against the forces of social decay, disintegration, and death.

Before civilization began, and before the scientific age, physical survival was man's chief concern. His struggle was against the elements, and against physical extinction. Dawning mind had the physical only as its means of combat and its goal of achievement. That primitive man was successful in that physical contest, and in his race with his competitor, the mastodon, the records of geology give proof. The countless ages that it took to achieve this physical triumph in nature, matter little as compared with the fact itself and its results.

Out of the mists of that far distant age, life has come by slow and painful processes and by graduations, sometimes scarcely discernible, until we now have the findings of physics, chemistry, and astronomy, bringing to our understanding a universe of wondrous beauty and orderliness, and with life values of incalculable significance.

As man today "looks down into the molecular world of chemistry, or through it to the electronic world of physics, or peers even inside the unbelievably small nucleus of the atom," he transforms these new knowledges into life factors of vital significance. He lives longer because disease germs are discovered and isolated; he lives happier because invisible forces carry him light and power; because ether waves bring him messages and music; because new substances clothe and feed him, and enrich his possessions. He lives socially because he has learned to co-operate, to build institutions of government, of justice, of credit, of education, and of fraternity, which replace the old barbarisms of savagery, feudalism, slavery, and autocracy.

He lives spiritually as fear, superstition, and passion are replaced by an understanding of nature's laws and forces, and by a conscious self-control. He lives reverently as he acquires an appreciation of the Divine order and harmony, and of a progressive revelation which exalt truth, beauty, and goodness; and illuminate the soul with a consciousness of a God, who is present, immanent, and active in his universe.

Man has learned to live humanely and socially in so far as he has learned that the

life of love is the largest and fullest life. We are making progress, all too slowly, to be sure, in outlawing war and the saloon, and in cleansing industrial and political life from injustice and corruption. These achievements are awaiting the still more earnest prayer of humanity: "Give me understanding and I shall live."

We are learning, bit by bit, that the divinest thing in God is his infinite love, and not his majesty or his wrath. When we have fully learned that lesson we shall better understand how to manifest our Father's love to all his children, of all races, colors, religions, or stages of social and industrial welfare.

I hope I have now made it clear that the adjustment of which I am speaking is dependent both upon a high degree of mentality and a positive religious discernment, and that you cannot have the one in any adequate measure without the other.

A man is prepared for life adjustments for himself and society only as he stands reverently with uncovered head in the presence of his enlarging understanding and appreciation of the orderly development of the universe and of society. Order, resources, energy, and beauty point to the infinite mind, an infinite power, and an infinite love. Religion and life adjustments are possible only to the man who sees God in it all.

"A fire mist and a planet,  
A crystal and a cell,  
A jelly fish and a saurian,  
And caves where the cavemen dwell;  
Then a sense of law and beauty,  
And a face turned from the clod,  
Some men call it evolution,  
And others call it God."

II. The relation of life adjustments to growing populations and to refined enjoyments.

A century and a half ago Benjamin Franklin called England over-populated with its eight million people. Ten millions was prophesied to be the maximum of its population expansion. But today England has a population of forty millions, four times its maximum of that prophecy, and New York City has a population today almost as great as the England of a century and a half ago—so great has been the increased means of subsistence provided for the growing populations in a century and a half.

## Religious Education

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

### ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION JULY 1, 1931, TO JUNE 30, 1932

The work of the director of religious education has been much the same as in past years with the exception that he has been called upon to spend longer periods of time in several churches than he is usually called upon to spend. This was for the purpose of aiding in special meetings. He has also been called upon to conduct more leadership training classes than usual, which naturally required more time in a community. This feature of the work is encouraging as it shows a desire for better preparation for work in the church. Partly because of the inability of the Sabbath School Board to help as much financially as in years past, because of its struggle to keep within its limited income, there have not been as many Vacation Religious Day Schools as during some past years. Notwithstanding the fact that we are faced with such problems, the outlook of the work is as hopeful as at any time in the past. It will not be possible in this brief report to present the work of the director of religious education in detail, but a summary of the work is reported under appropriate headings.

#### Field Work

The first field trip of the Conference year was to the Central Association in the state of New York. Four weeks, the latter half of July and the first half of August, were spent here, where visits were made to all the churches except one. August 28 to September 13 was spent with the church at Salemville, Pa., where aid was given in a series of evangelistic meetings. At the urgent request of the president of Conference and others, a field trip of the East was advanced that the director might meet with other denominational representatives in Plainfield, N. J. So from November 1 to December 1, the field work was to the eastward, short trips being made to New Jersey

These, and similar increases in population in many parts of the civilized world, are the result of increased understanding both as to the science of living and the art of living together. Sanitation and preventive medicine have reduced the annual mortality to one fourth of what it was one hundred fifty years ago. Intercommunication, interdependence, and the Christian spirit of missions, fraternity, and human brotherhood, are breaking down racial barriers and building up cosmopolitan centers unprecedented in any other period of the world's history. Every year is adding new testimony to the significance of the statement, "Give me understanding and I shall live."

One after another the scourges of humanity have been shown to be preventable—yellow fever, smallpox, diphtheria, typhoid fever, tuberculosis, and scores of infantile diseases. Pure food and increased production by modern scientific methods have added to health, longevity, and happiness, and the power of the earth to sustain its multiplying millions.

It needs no prophet to forecast the further progress when "War shall be no more" and when "Brothers shall brothers be," as the result of better understandings.

As for refined enjoyments, they come too with understanding. The cave dwellings of primitive man and the chill gloom of the monastery of the Middle Ages are gone. The grinding toil and poverty of the pioneer settler is giving place to labor-saving devices and modern homes, because of increasing understanding. Electricity lights men's dwellings; its energy carries his burdens and reduces his toil.

Song and story come to him on the wings of the air. His scientifically prepared food, his comfortable clothing, his sanitary home, and his luxurious automobile transform the life of the cheerless drudge or the ascetic mendicant into the radiant life of refined enjoyments.

The pity of it all is that some men do not know, and will not see that the understanding which gives life and happiness to individuals and to groups, comes from God, and is his blessed saving, redeeming, and sanctifying gift to his children.

(Continued next week)

and Rhode Island. The most intensive part of the work, however, was in West Virginia, where the director aided in evangelistic meetings at Middle Island and Berea, which occupied a little more than five weeks. From February 18 to March 7, the director was at Jackson Center, Ohio, where he aided in evangelistic meetings. As a result of these four meetings, as reported by pastors and others, forty-five persons accepted Christ, the majority of whom united with our churches. In connection with this special form of field work, religious education was continually stressed and some leadership training classes conducted. Although evangelism is not considered a part of the work of this board, owing to the demand from the churches the board consented for the director to aid in such work although it materially increased his tasks.

#### Editorial and Office Work

The director has not simply been the editor of the *Helping Hand*, as might appear from the title page, but he has written all material except the Sabbath lesson for each quarter, which has been written by Dr. Ahva J. C. Bond. In addition to this task, which requires about one fourth of his time, the director has been responsible for the Department of Religious Education in the SABBATH RECORDER. This department has not always been supplied with material for two reasons: because of the amount of space used by other departments and due to the feeling that the space should not be used simply for the sake of "a department," but only when there was some vital message to present. No changes have been made in the make-up or material in the *Helping Hand* during the year, but for the sake of economy a slight change will be made in the issue for the last quarter of 1932. This change, however, will make little difference in the amount of lesson material printed and may be only temporary, depending upon the reaction from subscribers. The director would like to repeat in substance what he has said before, that, if the *Helping Hand* were used in schools where the Improved Uniform Lessons are used, instead of helps from other denominations or from private concerns, the *Helping Hand* would yield a considerable profit to our publishing house, and the schools would be showing loyalty to our

own denomination. A new *Vacation School Syllabus* has been written and published during the year.

#### Vacation Religious Day Schools

Unfortunately Vacation Religious Day Schools are not all held during the same Conference year, some being held the very last of one, and others the first of the next. Those reported here are for the summer of 1931, as reports cannot be received for those of 1932 until after the end of the Conference year. It is very difficult to get complete reports from all the churches concerning this work, even from churches holding schools. Twenty-one schools reported, in which there was an enrollment of 925. These were conducted at a cost to the local communities and denomination, as given in the reports, of \$956, or a little more than \$1 per pupil.

#### Special Meetings Attended

Denominational meetings attended during the Conference year were the General Conference at Alfred, N. Y., in August; two sessions of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches; the Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches held at Dodge Center, Minn.; the Northwestern Association, Battle Creek, Mich.; and the Yearly Meeting of the Stonefort Church. Only two interdenominational meetings have been attended during the year, the annual meeting of the International Council of Religious Education and its various sections, and the International Lesson Committee, both of which were held in Chicago in February. A meeting of the Lesson Committee which was held in Columbus, Ohio, during April was not attended.

#### Leadership Training

The work of leadership training has been carried on much as for the past few years. In addition to classes that have been conducted by the director, or by state councils of religious education, several are taking work by correspondence through our board. All credits earned during the Conference year have not yet been reported, but it appears that not so many as last year, which was probably a banner year, have been earned. Respectfully submitted,

ERLO E. SUTTON,

Director of Religious Education.

## 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.)

ALLEN.—Walter Gillette, son of the late Marshall M. and Julia Van Velzor Allen, was born April 14, 1880, in Wirt Center, N. Y., and died August 26, 1932, at the home of his sister, Miss Mary Louise Allen, in Buffalo, N. Y.

In early youth he was baptized and joined the Seventh Day Baptist Church in Nile, N. Y. He later took his letter from that church, and at the time of his death was connected with a church in Buffalo. On December 25, 1905, he was united in marriage to Kathryn Linke, who died November 10, 1930. Besides the sister with whom he lived, he is survived by two other sisters: Mrs. H. N. Rowley, of Bradford, Pa.; and Mrs. I. N. West, of Plainfield, N. J.

T. A. W.

AYERS.—At her summer home in Weekapaug, on Sabbath, August 27, 1932, Mrs. Hannah Bentley Ayers, in her eighty-eighth year.

Hannah Bentley, daughter of Benjamin W. and Mary P. (Maxson) Bentley, was born February 9, 1845, at the Bentley homestead on the Shore Road, the present home of Albert F. Clark, a cousin of the deceased. She was baptized and united with the Pawcatuck Seventh Day Baptist Church on April 3, 1858, and has been a keenly interested member all these seventy-four years.

She was married to Walter Gillette Ayers of New Market, N. J., February 12, 1868. Three children were born to Mr. and Mrs. Ayers: a son, James Walter, who died at an early age; a son, Hobart Bentley of Pittsburgh, Pa.; and a daughter, Hannah Louise Ayers of Westerly. She is also survived by two grandchildren, Doris and Jane Ayers; and a sister, Mrs. Lewis Tittworth of Plainfield, N. J.

"Mother Ayers," as she was affectionately called, had a host of friends. She had been an invalid for the past seven years, but was uncomplaining and cheerful, and her children and others who ministered to her were blessed. Her mind was keen. The great interests of her life were her home and her church. She was a member of the Daughters of the American Revolution and the Westerly Historical Society.

Farewell services were held at her late home, 3 Maple Ave., Westerly, August 30th and interment was in River Bend Cemetery. Her pastor, Rev. Harold R. Crandall, officiated.

H. R. C.

The world is my parish.—Rev. John Wesley, quoting from Augustine.

#### Sabbath School Lesson III.—October 15, 1932

THE HOME AND THE COMING GENERATION—Lesson Scripture: Deuteronomy 6: 4-9; 1 Samuel 1: 24-28; Mark 10: 13-16; 2 Timothy 1: 3-6.

Golden Text: "Train up a child in the way he should go, and even when he is old he will not depart from it." Proverbs 22: 6.

#### DAILY READINGS

- October 9—Parental Authority. Genesis 18: 16-21.  
October 10—Home Instruction. Deuteronomy 6: 4-9.  
October 11—Jesus' Attitude Toward Children. Mark 10: 13-16.  
October 12—Dedicating the Child to God. 1 Samuel 1: 21-28.  
October 13—Obedience Enjoined. Colossians 3: 18-25.  
October 14—Blessing Posterity. Genesis 12: 1-9.  
October 15—The Happy Family. Psalm 128.

(For Lesson Notes, see *Helping Hand*)

Now let me burn out for God.—Henry Martyn, upon landing in India.

Let us advance on our knees.—Joseph Hardy Neesima.

### 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.

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AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

# The Sabbath Recorder

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Is this the time, O Church of Christ! to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait our nation, never wont  
To play the laggard when God's will was found?

No! rather, strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's.  
Great things attempt for him, great things expect  
Whose love imperial is, whose power sublime.

Charles Sumner Hoyt,  
From "The Christian."

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