

## CLOSING CONFERENCE PRAYER

By E. E. S.

**O**UR LOVING HEAVENLY FATHER, in the closing moments of this session of our General Conference we pause to thank thee for the guidance of the Holy Spirit in all the services and deliberations.

We thank thee for the statesmanlike manner in which the president has presided so well over each session, for the spirit of fairness he has shown, for the consecration and devotion to the difficult tasks that have been his during the year now coming to a close. May thy Spirit continue to direct him in his work as it has during the past.

May thy blessing rest upon President Crofoot of Milton College who now takes up the task of leading this people during the coming year. May thy Spirit direct him in all his tasks, however difficult they may be, and under his leadership may this people move forward.

We thank thee for the young men who have this night been recognized as accredited ministers of the denomination. We thank thee for their faithfulness in preparation through high school, college, and seminary, and that they are now pastors of churches. May they continue as students under the direction of thy Holy Spirit and thus be able to lead many souls to Jesus Christ as Lord and Savior.

We thank thee for the young men now in the seminary who are preparing themselves to take up the tasks of the gospel ministry, tasks that must soon be laid down by those who have long carried them. Bless these young men and lead them that they may be thoroughly prepared for the tasks that await them. Bless and direct those who teach them that they may help to lay in their lives foundations that will make them leaders in this denomination.

For the dear young people who have attended these meetings, we bless thy holy name. May the richest of heaven's blessings rest upon them, and may the Holy Spirit direct them as they meet the problems of life and choose their life work. Bless and strengthen all those who have to do with their training, that they may be trained for the Lord.

Bless all those from the east and from the west, those from the northland and the southland, who have attended these services. Bless all our churches throughout this land and in foreign fields. May we be a people who follow in the path marked out by the lowly Nazarene, a people filled with thy Holy Spirit, a people who strive to obey thy commandments and do thy will.

Our heavenly Father, what we pray for this people, we pray for all thy children of whatever name or faith. May we all stand together in the common work thou hast called us to do, striving ever to lead men to a saving knowledge of our Lord and Savior, Jesus Christ. In unity of spirit may all thy children move forward in the promotion of thy kingdom on the earth. Gracious Lord, hasten that glad day when men everywhere shall know thee, and when Jesus Christ shall reign in the hearts of all men. All this we ask in the name of the Lord Christ.

Now, may the Spirit of the Lord Jesus Christ, the love of God, and the comforting influence of the Holy Spirit be and abide in your hearts forever more. Amen.

# The Sabbath Recorder

VOL. 115

OCTOBER 2, 1933

No. 9

### "FOR MASTERY OVER LIFE"

O thou who dost bid us work in a vineyard of difficulty, equip us this day for our task. As we labor in the midst of conditions which are far from ideal, may we be mindful of the example and inspiration of him who was thwarted in his work by the obstinacy and greed of men.

Deliver us from bitterly resenting the unfavorable conditions of life. Forgive us for wishing we were in some other place. Enable us to master the situation as we find it, facing heroically our task.

May we be courageous in conquering the giants and in cultivating the crop on this our mountain. May we never fall into the habit of pitying ourselves or of whining about our lot.

By thy help may we make the best of our situation and circumstance, and prove ourselves worthy children of thine. We pray for Jesus' sake.—Amen.

—Presbyterian Advance.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 115, No. 9 WHOLE No. 4,616

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N. J.

## Terms of Subscription

Per Year .....\$2.50  
Six Months ..... 1.25Papers to foreign countries, including Canada,  
will be charged 50 cents additional, on account  
of postage.All communications, whether on business or  
for publication, should be addressed to the Sab-  
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of  
expiration when so requested.All subscriptions will be discontinued one  
year after date to which payment is made un-  
less expressly renewed.

**Words of Encouragement** When Israel stood in a dark day, for years frustrated by their own sin and lack of faith from possessing the promised land, Jehovah gave courage to their souls by assuring their leader, Joshua, of his own presence and power. "I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them . . . turn not to the right hand or to the left, that thou mayest prosper whithersoever thou goest. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Subsequent experience tested the reliability of these promises and encourages us today to go forward, confidently trusting the Captain by our side.

But it is vastly easier to look back over history and realize God's leading than to look forward with faith to a similar leadership. It is easier to be despondent with Elijah under

the juniper tree than to face the future with a wide vision of work yet to be done in encouraging and preparing leaders who will continue to carry on God's work.

Is it not remarkable that amid depression we have done as well as we have—that the Missionary Board has been able to balance its budget and pay some indebtedness; that the Tract Society has been able to carry on without more seriously crippling its work; that other activities have not suffered more than they have? All these should cause us to be grateful to God who has not left us nor forsaken us.

It is remarkable, as one of our religious contemporaries points out in an editorial on "The Long View," "that so many people have kept up their morale so admirably in the face of untoward conditions." Yes, and it is our duty and privilege as leaders of the people to be inspirers of hope and cheer. While we must recognize the evils and take into account the difficulties and handicaps, we should not fail to "magnify the restorative processes," for they are just as real as the other things and must win in the end.

It would not be impossible to go back in memory, or in history, to find things as bad—yes, or worse. Young folks are condemned, for example, as almost degenerate, "and then somebody finds," again quoting from *Reformed Messenger*, "a scroll over five thousand years old, in a distant land, in which it is recorded in hieroglyphics that the world is 'going to the dogs,' and it is all on account of the atrocious manners and morals of the rising generation."

We must not be content with the near view. The right perspective by a long view will give us new hope and zeal to be true and loyal to him who has promised, "And lo, I am with you always."

**Indifference** The best lovers of our country must admit that America has many vices. There are the vices of racketeering, graft, political corruption, kidnaping, dishonest business methods, and immorality—all of them big with selfishness. Worry has filled our hospitals with cases of wrecked minds and shattered nerves, and our graves with suicides. Egotism is pointed out by outsiders as especially an American vice, "the disposition to boast and to exhibit an offensive superiority complex." That all these are near the top

in an estimate of our vices—our sins—can easily be admitted. But there is another that may well be put as first and worse—so many of the others would be done away but for this—*indifference*.

Indifference is not a positive state that we drift into; it settles upon us like an ocean fog—by our doing nothing about the things that stir up our better feelings. The jazz and other trifling nonsense over the radio we deplore, but do nothing about it. The vile and salacious movies we execrate, but continue to patronize. Kidnaping we fear and speak against, but until recently public opinion has not been greatly aroused. New York's Governor Lehman has taken a bold stand in demanding legislation affecting all who pay ransom, use underworld agents, or refuse to furnish information and otherwise assist legal authorities in apprehending the criminals. Such law seems drastic, but it should have the support and backing of all right thinking and decent people in the United States. *Indifference* has led to much of our suffering.

Doctory Tweddy, of Yale Divinity School, is right when he says that "The great American vice is neither graft, corruption, nor vice itself; but *indifference to these things*." This observer also points out our failure to use the motion picture as a truly educational influence, our indifferent attitude toward war, racial discrimination, issues between rich and poor, and other facts of neglect. Is this not the sin mentioned by the prophet and emphasized by the Savior in "having eyes they see not, and having ears they hear not"? So used are men to suffering, injustice, wrong doing, and many other apparent evils that they have become hardened; they are no longer observant, but callously indifferent.

It is somewhat true in our church and denominational life. We hear proclaimed a message of need or of faith and loyalty, until we are gospel hardened and no longer react favorably—plainly we are indifferent. "Awake, thou that sleepest," cries Paul (Ephesians 5: 14); "and arise from the dead"—the death of unrepentance and indifference—"and Christ shall shine upon thee." The times are evil, this prophet urges, and we must be redeemers of the time.

Much is said about present day growing immorality and spiritual weakness. They can hardly be overstated. But laxity, the carelessness and indifference of our times on the

part of all—good people as well as weak—are the alarming facts that condition our present. What shall we do about it? What will we?

**Best at Home** *Reformed Messenger* tells of the comfort brought to one bereaved of his companion of half a century, in an inscription on a grave stone in a cemetery adjoining a Reformed church in Switzerland. It read, "It is best at home." We do not talk much or often, these days, about the future life and of heaven. So practical have we become with the present problems and with the need to better living conditions and making more of the life now here, that we have lost much of the assurance and comfort of the thought and anticipation of the "home over there." Yet many have found solace in the wonderful words of Jesus, in John 14, where he says to his bewildered disciples, "Let not your hearts be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I come again that where I am ye may be also." There may be no logical demonstration as proof of the existence of such a place, but our hearts in their sorrow long for it. He who made the humming bird's bill, also made a place for that bill to fit. He who created man with a hunger nature, provided means of sustenance. We can depend upon him to provide the best for that hunger for eternal life and a place for it to find expression for itself. So long as we accept Jesus Christ we have the assurance he gives of the "home over there."

It is too bad that the sense of the reality of heaven has been so dimmed. In a certain meeting for prayer and praise, an unlettered Englishman asked permission to say something. He went over to his oldest son, sixteen, called him by name and said, "I am going to heaven and your mother is going to heaven, and we do not know what we shall do without you. You are not a Christian, and I come to you with a father's heart of love, and I want you to promise me you will give your heart to the Lord." The lad wept as his father put his arms about him. "Do you want to go to heaven with your mother and me?" the old man continued. "Yes, yes, I want to go, father," replied the boy. The father leaned over and planted a kiss, a "holy kiss" on his cheek. The teller of this experience says they all wept. To three others of his children in the room, the father went, one after the other, and with a similar plea and



with similar results. A conviction, an assurance of the "best at home" in his heart won these souls to Christ and to lives of usefulness in the church. Are we doing as much for our children?

As we grow older and as our friends one by one leave us, our experiences of faith in heaven should grow richer and more full of beauty and meaning. Yes, "It is best at home."

## REPORT OF GENERAL CONFERENCE

(Continued)

### RELIGIOUS EDUCATION

"The objective of religious education is complete Christian living by accepting Christ as Lord and Master," declared Rev. Erlo E. Sutton, director of religious education. The report of the board's work presented by its secretary, Dr. A. L. Burdick, reveals a type and quality of work justified by its encouraging results. The reports and some of the addresses will appear in time in the SABBATH RECORDER. We wish that all our readers could have the benefit of the personality of speakers and inspiration of the spoken word. Of course that is impossible. However, readers will be impressed with a richness of the content of the message.

In speaking of "The Worship Period," Rev. Hurley S. Warren urged the importance of this period by showing concretely how a worship program should be built. There must be a plan, a theme growing out of the lesson, and then a well-balanced arrangement around the theme. This program will include an appropriate hymn, Scripture lesson, special music, and prayer. Such a program is far more than an "opening service"; it is the preparation of hearts to enter into an appreciative study of the Scripture, to get the teaching and to put it into practical use.

Rev. James L. Skaggs urged that spiritual efficiency of his people must be constantly aimed at by the pastor. Religious education involves more than a knowledge of the Bible, Mr. Skaggs said. It involves an enlarged personality. Real religious education includes the idea of instruction, inspiration (feelings aroused), and action. The church may expect of its pastor (1) an understanding of what religious education means, (2) familiarity with materials used, (3) appreciation of the development of youth and others, (4) co-

operation with local leaders in a comprehensive program, (5) interest in promoting leadership training, and (6) a vigorous leadership in the development of the religious education of his people. The discussion of this work was continued under the leadership of the president of the Sabbath School Board, Professor D. Nelson Inglis, and many questions and problems were presented. Like other discussions of this Conference, many evidences of the appreciation of our people were manifest.

Here are some of the questions and problems: The work of the board must be promoted by a representative of the board visiting the Sabbath schools. How shall we find the support for the field work? With inadequate support the board has been compelled to call the director of religious education without a stipulated salary. After overhead running expenses are met, other income will be applied on his salary. He is a brave man, and consecrated, who accepts such a proposition and the editor's hat is off to our brother, Rev. E. E. Sutton, who is thus dedicated. What effective work can be done by the board without a man on the field? What about lesson helps prepared by other people? Worship Programs in the Sabbath School? Teacher and Leadership Training? Special Offerings by Sabbath Schools for Board Work?

### HISTORICAL SOCIETY

An interesting statement of the work, aims, and vision of the Historical Society, prepared by the president, Corliss F. Randolph, was read by Mr. Asa F. Randolph. Professor J. Nelson Norwood, claiming to have been hypnotized by President Randolph in accepting this appointment, in turn hypnotized some seventy-five folks into coming to the front seats for a history lesson. He then gave a splendid apology for a Historical Society. Perhaps never before as clearly did many who heard him realize the vital value of such a society. He showed vividly what history really is and how we cannot understand the present and our right relationships without knowledge of the historical "dimension." This is eminently true of Seventh Day Baptists, and our Historical Society has and is accumulating valuable data to help us to a proper knowledge of ourselves. A "historic" quintet, as introduced by one of the members—old boys of the 90's and 00's—sang "Galilee."

### OUR WOMEN

Some day the Nominating Committee will recommend the name of some woman as the president of our General Conference. Radical? Well, why not? Note the important places in the government held now by women. Already is Mrs. Theodore J. Van Horn of De Ruyter, N. Y., one of the vice-presidents of General Conference.

The work done by our women was reviewed by Mrs. George B. Shaw, the president, and various phases presented by some of her co-workers. As a fitting close of a beautiful Sabbath day, Rev. Elizabeth F. Randolph led in a devotional period with the Sabbath as its theme. The printed report shows fifty-seven societies with thirty-eight reporting from six associations. The sum of \$6,529.43 was raised by the societies during the year. Three interesting prize essays were presented and we hope they will find a place in these columns. Always Miss Susie Burdick is a welcome speaker on any of our programs, and many listened with deep interest to her discussion of the questions related to our China mission. She called to attention a statement in Doctor Davis' report that it has been the "best year." As possible reasons that make it the "best," Miss Burdick suggested: (1) the unifying influence of the Japanese invasion; (2) the possibility of Doctor Davis' withdrawal from China with consequent preparations to meet changed conditions and methods. Encouragements mentioned included the three hundred registrations in the Daily Vacation Bible School, "Fellowship" groups and the unusually large probationary list. Changes demanded by Chinese authorities had been anticipated and necessary adjustments had already been taken by our missionaries.

Our message to China, she said, is the gospel of our Lord Jesus Christ, a loving Savior, the Fatherhood of God, and his claim upon us. It is that message which interests us all, both here and there.

### SUNDAY AT CONFERENCE

Sunday was another big day at Conference. Not so many were in attendance as on the Sabbath, but there was very evident interest shown in the detail work as represented by the reports brought in throughout the day.

About one hundred began the day on College Hill at a near sunrise meeting. "Fairest

Lord Jesus," sang the Milton male quartet, answered by the California quartet from behind shrubbery, with "I have found a Friend, oh, such a Friend." Then again from another part of the campus distant notes of "Take time to be holy" came to the worshipers from the Milton boys. Passages from Ezra were read by President Bond, describing the meeting of God's people of old for the reading and explanation of his Word. As Doctor Bond read, echoes of his words came from the college below us. May this indeed be a favorable omen to us throughout the denomination. The call of the fishermen by Jesus also was read with his later commission to us all. Pastor Hurley S. Warren of North Loup in his devotional address reminded us that Jesus is here this morning calling men to him, calling men to "become." Yes, he calls us to "become" teachers, business men of character, preachers, home makers. "Come after me and I will make you to become." The only thing to prevent our becoming "fishers" for Christ, said the speaker, is sin. "If we believe he calls us to become, a new day has already dawned." At the close of Pastor George Shaw's prayer the congregation marched from the hill toward the college, to breakfast and the day's tasks, joyously singing, "Lead on, O King Eternal," the hymn more sung at this Conference than any other.

### EDUCATION SOCIETY PROGRAM

From the earliest days of Seventh Day Baptists in the colonies until now, they have been interested in the training of their own men and women. For these many years the Education Society has worked to this end. The president of this society, Rev. Edgar D. Van Horn, in introducing the work of the society and the speakers on its program, brought out some interesting facts and stated some of the problems, which, later, were discussed on the floor of Conference. The corresponding secretary, Rev. Walter L. Greene, in his report challenged thought with such pertinent questions as follow:

What is the place of the independent church-related Christian college in our educational system? Who should go to college? How far may a college be self-supporting? What can we do to help the college graduate in getting adjusted to business and professional life? Should theological students be required to take pre-theological courses in college? What can our colleges do to prepare students to take a place of leadership in the churches of the communities in which



they may reside? How shall we secure and administer student aid funds? What professional training for pastors who have had no seminary training can be provided by our department of theology? How can a unified program of Christian education be secured? These and other questions come to mind. What can be done about these things?

The solution of these questions we are confident will require the united and courageous efforts of an increasing number of our consecrated and already self-sacrificing people. May we have the continued support, sympathetic interest, and wise counsel of all our people. As we consider the reports from our colleges, may we catch a new vision of courageous faith of our educational leaders in the loyalty of the alumni and friends of these institutions that will not fail in the time of need, and may we do all we can to help in moral and financial support.

We hope to give President S. Orestes Bond's address on Christian Education, later, either in full or summary.

The encouraging address of President Paul E. Titsworth, spoken extempore, had to be caught on the wing. As he responded to his presentation as President Davis' successor, the great audience came to its feet with vigorous hand-clapping. "I am taking President Davis' place," said Doctor Titsworth, "I cannot fill it." Beginning one of the outstanding addresses of Conference—"Present Day Trends in Student Religious Thinking"—he suggested a text as pertinent, "And he came to himself." The difficulties of an inventory of the student are seen in the number and variety of students, the variety of institutions and of homes from which they come. Doctor Titsworth drew for his audience two pictures. The first showed that the majority of students had been of Anglo-Saxon descent—descended from humble people, intelligent but not intellectual. Our prime interests are not intellectual. The second picture revealed the "upsurge" of alien people, especially since 1880. Prior to that our immigrants were from northern Europe and people of easy assimilation. Later they were from southern Europe and of different temperament and character. These later comers are "coming to the top" and are dominating our ideals; their sons and daughters are now on our campuses. A survey shows that twenty-four per cent of Alfred students are from homes speaking foreign languages. We must get over the idea that our problem and task is Anglo-Saxon. The college is our third-line defense, the immigration station and the home are the first two. As he comes to college the freshman is self-

sufficient; his four years make him "conscious that he is a part of an interlocking fraction." He comes to college at a time of crisis, bodily, emotionally, intellectually, and spiritually. He deserves our understanding and sympathy. Doctor Titsworth said the attitude of the student on liquor was, as of his elders, one of confusion. The number of campus drinkers are fewer than people think. His attitude toward sex is one of thinking a girl a "plaything." This the speaker charged was the fault of the home and church, and not of the college to which the youth has come. He must be trained to see that the girl is a personality worthy of the greatest respect. Too often the student thinks of the church as something "controlled by old maids of both sexes." But your student is frank and sincere, with no use for the "poser" or the fellow with an alibi. For him a man must produce the goods. He or she is no longer a prude and not afraid to call a spade a spade. The student largely believes in God. Very few are atheists. Students have a high regard for Jesus, and regard and highly respect those who sincerely and successfully live the Jesus life. The student of today is in search of reality—he demands dramatic movement, warmth, color, friendship, and then the higher things that bring him further into co-operation with God. An increasing number, the speaker assured us, show moral integrity, and "thank God, show an augmenting interest in life as a spiritualized adventure." Step by step, if he is treated with patience and faith, our student will "come to himself."

#### CONFERENCE MUSIC

AN APPRECIATION BY EVERETT T. HARRIS

The music of General Conference under the capable leadership of Professor Leman H. Stringer, has been inspiring beyond expression in mere words. The selections by the Conference choir were both appropriate and beautifully rendered. During the vesper services the large audiences listened breathlessly and reverently as number after number filled us all with a sense of the "beauty of holiness."

The rich baritone voice of Kenneth Babcock brought a catch in the throat and a mist in the eye as he stood so straight and filled the large auditorium with song without apparent effort. We were not surprised to learn that he had given a recital and was graduated in music this spring.

The quartets deserve mention for their good singing on several occasions. One of these was made up of men in Alfred Theological Seminary during the past year. Another was made up of delegates from Riverside, Calif., one from Milton, and still another from Milton Junction. It was said that every time six men get together in Milton they form a quartet, and it appeared to be true.

The wonderful, mellow contralto of Miss Anne Post in "O Most Holy," in the closing session, awoke feelings of exultation in the Lord and deeper desires to serve him.

It seems to the writer that the inspiration from the music alone has made this General Conference well worth while. As one man, quoting the words of another, so ably expressed it, "We do not know whether heaven will have more beautiful music or not, but if it does, we shall have to be reconstructed in order to stand it."

(To be continued)

## MISSIONS

### ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

(Continued)

#### V. CHINA

The year has brought changes in the work in China. At the time of the last annual report Miss Susie M. Burdick and Dr. George Thorngate and family were home on furlough, but otherwise than this all foreign workers employed by the board in China were on the field actively performing their duties.

As has been given out already through the published minutes of the meetings of the Board of Managers, the board one year ago began to institute plans to reduce the expenses connected with the work in China. This was made necessary by the lack of funds needed to continue the mission on the basis of recent years.

Carrying out the plan of limiting the appropriations so that the expenditure would not exceed the income, the board reduced the salaries and children's education allowances for the China field the same as for other fields. This cut began in August, 1932.

Also to balance the budget, it was found necessary to reduce the number of foreign workers, and it was finally arranged not to return for the present at least, Dr. George

Thorngate, who had offered to go onto the inactive list, remain in this country, and hold himself ready to return in the future if funds were available. Doctor Thorngate's furlough salary and children's education allowance were continued till February 1, when he accepted a position as physician in the sanatorium at Ray Brook, N. Y.

Miss Susie M. Burdick has received no salary since returning to the homeland, more than one year ago. Being on furlough she is entitled to furlough salary, and it was offered her, but owing to the financial condition of the board she generously chose to donate her salary. According to the present rule regarding furloughs, Miss Burdick's extends into the coming autumn. To date the Board of Managers has taken no action regarding her return, but an understanding regarding this will be reached in due time.

It was also decided to release, at the end of 1932, Miss Mabel L. West, who was employed to give only one half of her time to our work—the other half being given to the Bridgman School under the Woman's Union Mission. The plan to release Miss West, however, was not carried out. Through the kindness of friends deeply interested in the China Mission, the Lottie Baldwin Association made an appropriation by which Miss West is being supported and is giving one half of her time to our schools in Shanghai.

From the above statements it will be seen that our foreign staff in China at present consists of Rev. and Mrs. H. Eugene Davis, Mr. Davis being head of the mission; Miss Anna M. West, head of the Girls' School in Shanghai; Miss Mabel L. West, who assists in our schools in Shanghai; Dr. Grace I. Crandall, in charge of the Liuhò Hospital; Miss Miriam Shaw, supervisor of nurses in Liuhò Hospital; and Dr. Rosa W. Palmberg, promoter and superintendent of the Liuhò Industrial Mission for Women.

A staff of native workers is employed in both Shanghai and Liuhò, and among them special mention should be made of Mr. T. M. Chang, who is principal of Grace High School in Shanghai, and Dr. Lincoln Pan, who is assistant to Doctor Crandall in Liuhò Hospital.

This year, as heretofore, Miss Miriam Shaw's salary has been paid for the most part by a Shanghai New York business man. As has been stated in former annual reports and



elsewhere, this business man offered to give Mex. \$1,000 a year for ten years to the work of the Liuho Hospital, and this has been applied to the support of Miss Shaw. Since according to the present rate of exchange this nets her about \$250 a year, the hospital has contributed enough to make it possible for her to continue in the work.

The work in Liuho this year has been aided by the generous contributions of Grace Hospital and the industrial work. A letter received from Doctor Crandall in May informed the treasurer, Mr. Karl G. Stillman, that Grace Hospital would undertake to "pay one single person's salary the rest of the calendar year, thus relieving the board of that much for three quarters." The same letter stated that the industrial work under Doctor Palmborg would pay one single worker's salary for a quarter, if not longer. These contributions from Liuho amount to a sum about equal to one person's salary for one year and are a timely help in the present financial stress of the board.

The progress and present condition of the various branches of the work in China are set forth in the reports of those connected with the mission. It will be noted, however, that only the financial statement of Grace High School is given. This is because the report of Principal T. M. Chang has not come to hand. As will be seen from these reports, the China Mission has prospered throughout the year notwithstanding the handicaps which the workers have faced. The reports follow:

REPORT OF H. EUGENE DAVIS FOR YEAR ENDING MAY 31, 1933

We wish to give thanks for the peace and quiet which have been ours to enjoy this year, especially when contrasted with the years just before. We have had an unusual display of interest in all our work, and we can without doubt say it has been our best year in the mission work.

The property is in good shape, although the parsonage and the chapel will require more repair and paint this year than last. The taxes for this coming year will be taken care of by the schools with the exception of the native city property and some where the parsonage stands. As soon as possible the insurance will be assumed by the schools and the church, as it is now by the hospital and the industrial work. The DaZang land has been

rented, and we shall have a small surplus after this year. The road has been changed, and a fence has been built around the entire place. The fence has cost the mission nothing, and the land has already been much improved. A short notice must be given the renter when the land is required.

The report for the Boys' School is being given for eight months only, as the school board and the Chinese government wish to have term reports which will also help us in budgeting the funds. This term will be reported as soon as possible after the first of August. There has been a good attendance with a good response from students and teachers. I have met the school in chapel exercises twice a week and had the whole student body in religious classes once a week. There have also been other contacts with groups besides.

The communion services of the two churches have been conducted each month, at which time I always speak. In fact I have spoken either at the Friday evening meeting or on Sabbath day through the year, with few exceptions, and with all the other religious work I have undertaken it has kept me busy, but I have had a most satisfying year. The friendship groups have been a real joy and have done as much for me as for the other members. There have been four such groups with more than fifty members. The results will show more in the future, but there have been results this year. Thirteen new names have been added to the Shanghai Church and seventeen baptized this year. Three have been removed by death. The Liuho records were all lost during the Japanese invasion, and some one from there will try to report the additions. Four were baptized the first Sabbath in June. The Shanghai Church assumed the full support of Mr. Tong, the evangelist, at the beginning of 1933. It has nearly doubled their budget.

The uncertainty of what was to be our final duty and privilege and the greater uncertainty of what was to be the effect upon the work in China, as well as upon the whole work of our beloved people at home, rested heavily upon us for nearly half of the year. We thank our heavenly Father that we have been permitted to remain here, and we trust that the blessing which has come to us may come to all the people in the churches which we represent.

These are times when we are driven to trust. May we so learn the lesson that we may find great joy and power in a life of absolute faith. (To be continued)

TREASURER'S MONTHLY STATEMENT

August 1, 1933 to September 1, 1933.

Karl G. Stillman, In account with The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Julie E. H. Flansburgh (Foreign missions) ... \$	2.00
Emma S. Pullen (Debt) .....	3.00
Permanent Fund income .....	614.85
First Hopkinton Church (one-half Rev. W. L. Burdick's traveling expenses to Eastern Association) .....	7.48
Dr. George Thorngate .....	5.00
Semi-annual meeting Northern Wisconsin and southern Minnesota churches .....	4.90
Onward Movement for August .....	592.68
Jennie Crandall (Debt) .....	12.50
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker ..	10.00
Salemville .....	11.25
Welton (Income from Deacon J. O. Babcock Bequest) .....	8.46
Cash on hand August 1 .....	21.11
Overdraft September 1 .....	161.27
	\$1,454.50

Cr.	
China drafts for July and August as follows:	
H. E. Davis, account salary and children .....	\$ 267.00
Dr. Palmborg, account salary .....	83.34
Anna M. West, account salary .....	83.34
Principal Boys' School .....	66.66
Boys' School .....	16.66
Girls' School .....	33.34
Incidentals .....	50.00
Exchange charges .....	3.00
	\$ 603.34
Check tax and service charge for June .....	1.74
Franklin F. Randolph Memorial Fund (to separate the amount of this fund from the General Fund) .....	37.10
Interest on loans .....	77.30
G. D. Hargis, August salary, rent, children's allowance, native workers, and traveling expenses .....	179.00
G. D. Hargis, from Seventh Day Baptist Christian Endeavor Union of New England, for Jamaica worker .....	10.00
Wm. L. Burdick, August salary, house and office rent, clerk and office supplies and traveling expenses .....	255.83
E. R. Lewis, August salary and rent .....	106.25
Verney A. Wilson, August salary .....	22.91
R. J. Severance, August salary .....	22.91
W. L. Davis, August salary .....	16.67
A. T. Bottoms, August salary .....	16.67
S. S. Powell, August salary .....	22.91
R. H. Coon, August salary .....	16.67
A. L. Davis, August salary .....	10.00
James L. Skaggs, traveling expenses Iowa field .....	26.10
Treasurer's expense .....	20.00
Alfred Mutual Loan Association, account H. E. Davis .....	4.00
John Manoah, 8th payment on \$70 gift .....	5.10
	\$1,454.50

Seventh Day Baptist Missionary Society Statement of Condition as of August 31, 1933

The Society OWNS:	
Cash .....	
In checking accounts .....	
Washington Trust Co. .....	\$ 161.27
Industrial Trust Co. .....	115.28
	\$45.99

In savings accounts .....	7,865.83
Investments: Stocks, Bonds and Notes .....	\$86,956.68
Less—Reserve for depreciated securities .....	6,600.00
	80,356.68
	\$88,176.52

Real Estate:	
In China .....	\$55,829.86
Georgetown .....	2,500.00
Jamaica .....	6,000.00
Nebraska .....	1,000.00
	65,329.86
	\$153,506.38

The Society OWES:	
Notes payable:	
Washington Trust Co. ....	\$25,000.00
Ashaway National Bank .....	2,000.00
Anne L. Waite .....	500.00
Permanent Fund savings account .....	4,628.53
	32,128.53
Excess of assets owned over amount owed .....	\$121,377.85

The above excess is applicable as follows:	
Funds: Principal Amounts:	
Boys' School Fund .....	\$ 1,349.09
Girls' School Fund .....	1,748.55
Permanent Funds .....	89,200.47
Alice Fisher Relief Fund .....	3,480.00
H. C. Woodmansee Ministerial Relief Fund .....	425.00
Ministerial Education Fund .....	134.36
Franklin F. Randolph Memorial Fund .....	38.24
A. J. Potter Ministerial Relief Fund .....	1,000.00
	\$ 96,375.71

Funds: Unexpended Income:	
Permanent Funds .....	\$ 115.28
Alice Fisher Relief Fund .....	82.18
H. C. Woodmansee Ministerial Relief Fund .....	282.04
Ministerial Education Fund .....	9.85
A. J. Potter Ministerial Relief Fund .....	55.18
	544.53
Funds: Other:	
Gifts for Special Purposes:	
Bible and Testament distribution .....	\$ 51.25
India (South) gift .....	29.46
	80.71
Securities—Profit and Loss Fund .....	166.10

Real estate equities .....	\$ 97,167.05
	58,329.86
	\$155,496.91
Less: General Fund deficit .....	34,119.06
	\$ 121,377.85

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING

The ninetieth annual meeting of the American Sabbath Tract Society of New York was held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 17, 1933, at 2.05 p. m. In the absence of President Corliss F. Randolph, Second Vice-President Alexander W. Vars presided. The following members were present: Alexander W. Vars, Courtland V. Davis, Asa F. Randolph,



Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, A. Burdet Crofoot, Frederik J. Bakker, Everett C. Hunting, Neal D. Mills, James L. Skaggs, Jacob Bakker, and Mrs. Irving A. Hunting.

Prayer was offered by Rev. James L. Skaggs. The reading of the minutes of the last meeting was waived.

It was announced 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 was presented and adopted as follows:

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, 1933.

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	\$71,787.41
In the Denominational Building Endowment Fund	2,872.80
In Life Annuity Gifts	12,441.75
	<u>\$87,101.96</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
Nathans Wardner Estate (one-third)	3,227.90
	<u>67,331.76</u>
	<u>\$154,433.72</u>

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

Bequest of Emma J. Wells, late of Hopkinton, R. I., \$1,758.71; consisting of cash in the amount of \$98.71 and bonds valued by the executors at \$1,660. This became a part of the Permanent Fund.

To the Denominational Building Endowment Fund were added one-half of the Gertrude E. Richardson Gift, in accordance with the wishes of the donor, \$120.87, and the bequest of Mrs. Emeline B. Whitford, late of Brookfield, N. Y., \$100.

The Alice A. Peckham Annuity Gift of \$500 has been transferred to the Permanent Fund, the interest of the donor having terminated during the year.

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

Mortgage loans	\$79,900.00
Loan to Denominational Building Fund	2,900.00
Loan to General Fund	2,200.00
Bonds and stock	1,710.00
Cash in bank (savings account)	391.96
	<u>\$87,101.96</u>

E. and O. E.

ETHEL T. STILLMAN,  
Treasurer.

Attest:

ALEXANDER W. VARS,  
Vice-President,  
COURTLAND V. DAVIS,  
Recording Secretary,  
Plainfield, N. J.  
September 15, 1933.

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

**OFFICERS**  
Corliss F. Randolph—President  
Alexander W. Vars—First Vice-President  
LaVerne C. Bassett—Second Vice-President  
James L. Skaggs—Third Vice-President  
Herbert C. Van Horn—Corresponding Secretary  
Courtland V. Davis—Recording Secretary  
Asa F. Randolph—Assistant Recording Secretary  
Neal D. Mills—Assistant Recording Secretary  
Mrs. William M. Stillman—Treasurer

**BOARD OF DIRECTORS**  
Corliss F. Randolph, Maplewood, N. J.; Alexander W. Vars, Plainfield, N. J.; LaVerne C. Bassett, Dunellen, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Courtland V. Davis, 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. 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.; A. Burdet Crofoot, Plainfield, N. J.; Frederik J. Bakker, Plainfield, N. J.; Mrs. Herbert C. Van Horn, Plainfield, N. J.; Everett C. Hunting, Plainfield, N. J.; Neal D. Mills, Dunellen, N. J.; James L. Skaggs, New York City; Karl G. Stillman, Westerly, R. I.

It was voted that Irving A. Hunting, Asa F. Randolph, and A. Burdet Crofoot be the Committee on Nominations for the year 1934.

The minutes were read and approved.  
Adjournment.

ALEXANDER W. VARS,  
Vice-President,  
COURTLAND V. DAVIS,  
Recording Secretary.

WOMAN'S WORK

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, August 13, 1933, at the home of Mrs. George B. Shaw, Salem, W. Va. Members present: Mrs. Shaw, Mrs. E. F. Loofboro, Miss Lotta Bond, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. G. H. Trainer, Mrs. Oris O. Stutler.

The president called the meeting to order and Mrs. Loofboro read James, the first chapter, followed by the Lord's Prayer.

The minutes of the July meeting were read. The treasurer gave the following report which was accepted:

Frances E. Davis (Mrs. Okey W.)  
In account with  
The Woman's Executive Board of the Seventh Day Baptist General Conference

Impounded in closed bank	\$24.56
Available funds	95.45
Harold R. Crandall Onward Movement	5.40
	<u>\$125.41</u>

Disbursements

Corresponding secretary, Lotta Bond	\$ 3.00
Balance	122.41
	<u>\$125.41</u>

Salem, W. Va.,  
August 1, 1933.

The treasurer's annual report was read and accepted.

The corresponding secretary's annual report was read and accepted.

Voted that Mrs. Okey Davis have the annual reports prepared for Conference.

The committee to judge the essay contest papers reported the winners as follows:

Pacific Coast—Miss Edna Davis, Riverside, Calif.

Northwestern—Alena M. Bond, Nortonville, Kan.

Western—Mrs. Edna B. Saunders, Alfred, N. Y.

Central—Mrs. Evalyn Skaggs Camenga, Brookfield, N. Y.

Voted that \$5.02 due the treasurer for check and federal tax be paid.

Mrs. Shaw read interesting excerpts from a letter from Miss Miriam Shaw.

The minutes were read and accepted. Adjourned to meet with Mrs. Trainer the third Sunday in September.

MRS. GEORGE B. SHAW,  
President,  
MRS. ORIS O. STUTLER,  
Secretary.

REPORT OF THE WOMAN'S BOARD TO THE GENERAL CONFERENCE 1933

The Woman's Board has this year sponsored the third in a series of essay contests on Sabbath keeping. The subject was, "A Challenge—Sabbath Keeping in the New Home, in the New Business." The following societies participated: Leonardsville, Brookfield, Verona, Alfred, DeRuyter, Nortonville, Los Angeles, Riverside, Albion, and Fouke.

The society furnishing the best essay in each association will receive \$5 as a prize. The societies receiving prizes are: Riverside, Alfred, Brookfield, Nortonville.

The board has continued to provide worship service programs and lists of questions for use in the women's societies.

Many societies have sent to the board interesting reports of the work that they are doing. Although the total amount of money



raised by the societies reporting is less than that reported last year, we feel sure that the interest in the work is as great as in other years.

Much service has been rendered by the societies that cannot be estimated in a financial report. The total amount of money raised by the societies reporting was \$6,529.43.

There are fifty-seven societies, thirty-eight of which reported to the board as follows:

Association	No. of Societies	No. Reporting
Eastern	12	11
Western	8	6
Central	6	4
Southeastern	4	2
Southwestern	4	2
Northwestern	21	13
Pacific Coast	2	..
Washington Union	..	..

Mrs. Bessie T. Hubbard, of Plainfield, N. J., again represented the board at the meeting of the Federation of Woman's Boards of Foreign Missions in New York City. It is largely through her reports that the board has become interested in establishing a circulating library for mission study. Mrs. E. E. Whitford represented the board at the meeting of the Committee on Missionary Preparation.

With a prayer for guidance in stimulating the women of the denomination to greater service, we respectfully submit this report.

In behalf of the Woman's Board,

MRS. GEORGE B. SHAW,  
President,

LOTTA M. BOND,  
Corresponding Secretary.

**ANNUAL REPORT OF THE TREASURER**

Yearly Report from July, 1932, to July, 1933

Frances E. Davis (Mrs. Okey W.) Treasurer,  
In account with  
The Woman's Executive Board of the  
Seventh Day Baptist General Conference

	Debit	
Balance, July 10, 1932		\$184.90
Onward Movement:		
July, 1932		
August, 1932	\$ 6.96	
September, 1932	10.80	
October, 1932	14.85	
November, 1932	43.20	
December, 1932	27.00	
January, 1933	17.55	
February, 1933	13.50	
March, 1933	5.40	
April, 1933	31.05	
May, 1933	8.10	
June, 1933	13.50	
	45.50	
		237.41

Contributions from:	
A gift	\$ 5.00
Walworth Helping Hand Society	5.00
Adams Center Ladies' Aid	56.00
Evangelical Society, Alfred	8.00
First Genesee	25.00
Albion Missionary and Benevolent Soc'y	33.33

Verona Richburg Ladies' Aid	40.00	
	5.00	172.33
Due treasurer, by check	\$ 5.00	
Tax	.02	5.02
		\$599.66

Prizes:	Credit	
Fouke Ladies' Aid	\$ 5.00	
Denver Ladies' Aid	5.00	
Alfred Evangelical Society	5.00	
Marlboro Ladies' Aid	5.00	
Verona Ladies' Aid	5.00	
		\$ 25.00

Current expenses:		
Conference expenses of presiding officer	\$17.00	
Printing	11.75	
Association secretary's expenses	2.96	
Treasurer's expenses	2.00	
Editor's expenses	2.00	
Federal tax	.26	
P. O. money orders and postage	.35	
Federation dues	10.00	
		46.32

Contributions to:		
Onward Movement Tract Society	\$83.33	
Missionary Society	50.00	
Fund for young men preparing for ministry	175.00	
	100.00	408.33

Balance:		
Impounded in bank by conservator	\$24.56	
Available funds	95.45	120.01
		\$599.66

Examined, compared with books and vouchers, and found correct.  
August 14, 1933.  
WINFRED R. HARRIS.

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

The twelfth annual meeting of the American Sabbath Tract Society of New Jersey was held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 17, 1933, at 2.15 p. m. In the absence of President Corliss F. Randolph, Vice-President Alexander W. Vars presided. The following members were present: Alexander W. Vars, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, A. Burdet Crofoot, Frederik J. Bakker, Everett C. Hunting, Neal D. Mills, James L. Skaggs, Jacob Bakker, and Mrs. Irving A. Hunting.

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

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

The annual report of the Board of Trustees 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 was presented and adopted as follows:

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, 1933.

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	\$1,950.99
Less outstanding indebtedness	9,500.00
	\$7,549.01
Maintenance Fund—cash on hand	774.34
Denominational Building Fund—cash on hand	\$ 272.02
Note of T. W. Nonell, secured by mortgage on Colorado real estate (S. G. Burdick estate)	1,400.00
	1,672.02

(In addition to the foregoing items we had outstanding as of June 30, 1933, pledges to this fund amounting to \$7,707.52.)

Denominational Building:	
Site	\$18,500.00
Printing shop	\$43,019.73
Less depreciation	5,807.66
	37,212.07

Office building	
cost to date	\$77,364.10
Less depreciation	4,022.50
	73,341.60

Furnishings, office building	\$ 6,720.57
Less depreciation	1,156.58
	5,563.99

	\$134,617.66
Less outstanding loans	2,900.00
	131,717.66
	\$126,615.01

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

Assets	
Current:	
Cash (including petty cash and postage deposit)	\$ 2,305.23
Accounts receivable	6,564.95
Notes receivable	1,319.12
Paper stock, materials, work in process, etc.	4,637.89
	\$14,827.19

Deferred:	
Unexpired insurance	\$ 240.29
Miscellaneous	56.32
	296.61
Fixed:	
Plant	\$36,803.10
Less depreciation	12,093.16
	24,709.94
	\$39,833.74

**Liabilities**

Current:	
Accounts payable	\$ 686.51
Bills payable (Miehle)	4,500.00
Accrued pay roll	79.48
Accrued interest (Miehle)	75.00
Reserve, accounts receivable	383.15
	\$ 5,724.14

Fixed:	
Capital	\$25,975.37
Surplus	8,134.23
	34,109.60
	\$39,833.74

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

ETHEL T. STILLMAN,  
Treasurer.

**Attest:**

ALEXANDER W. VARS,  
Vice-President,  
COURTLAND V. DAVIS,  
Recording Secretary.

Plainfield, N. J.,  
September 15, 1933.

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

**OFFICERS**

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

**BOARD OF TRUSTEES**

Corliss F. Randolph, Maplewood, N. J.; Alexander W. Vars, Plainfield, N. J.; LaVerne C. Bassett, Dunellen, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Courtland V. Davis, 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 I. Gardiner, Lost Creek, W. Va.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus I. Clawson, Plainfield, N. J.; Jesse G. Burdick, New Market, N. J.; Irving A. Hunting, Plainfield, N. J.; Ed-



ward 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.; A. Burdet Crofoot, Plainfield, N. J.; Frederik J. Bakker, Plainfield, N. J.; Mrs. Herbert C. Van Horn, Plainfield, N. J.; Everett C. Hunting, Plainfield, N. J.; Neal D. Mills, Dunellen, N. J.; James L. Skaggs, New York City; Karl G. Stillman, West-terly, R. I.

It was voted that Irving A. Hunting, Asa F. Randolph, and A. Burdet Crofoot be the Committee on Nominations for the year 1934.

The minutes were read and approved.  
Adjournment.

ALEXANDER W. VARS,  
Vice-President,

COURTLAND V. DAVIS,  
Recording Secretary.

## YOUNG PEOPLE'S WORK

### EXCERPTS FROM A RECENT LETTER FROM ELDER CONRADI

(This with a picture of the newly founded Seventh Day Baptist Church in Gelsenkirchen was in the Young People's Board exhibit at Conference in Milton, September 22 to 27.)

DEAR SISTER:

Your personal letter of April fifth has reached me and also a number of your "Newsbits." We greatly appreciate the interest you take in sending us these "Newsbits" and in the assurance that the young

people of the Seventh Day Baptist denomination take a deep interest in the welfare of the young people in this country. One great difficulty at present is that they are unable to read English, and thus far we have only one or two older ones who will read these "Newsbits." But we do hope that the day will soon come when we by translation can make use of them and make duplicates of the most important items in German.

As soon as we do have young people who read the English sufficiently well that you could mail to them direct, we shall gladly send you their address. Up to that time please send the "Newsbits" to me and I shall see that our editors—and we have two now who understand English—will receive them and in due time make copies.

We have interesting Sabbath school classes at Berlin, Hamburg, Gelsenkirchen, and Stendal, especially for the young Seventh Day Baptists, and they all send hearty greetings to the Seventh Day Baptist youth in United States of America and thank them for the interest taken in their welfare. In the near future several churches are to be organized and we are of the best of courage. Remember that all beginning is difficult. Some day we will send you some photos of our young people. May the good Lord richly bless you in your efforts as president of the Seventh Day Baptist young people and grant to you special wisdom during the coming session at Milton, Wis. . . .

Very sincerely yours,  
L. R. CONRADI.

The Seventh Day Baptist Church in Gelsenkirchen, including the young people, organized April 1, 1933

## OBSERVATIONS

BY THE CORRESPONDING SECRETARY  
OF THE TRACT SOCIETY

A Baptist Church in Florida, according to *Watchman-Examiner*, sends four hundred fifty copies of the *Florida Baptist Witness* to the families of the congregation every week. "If all who receive it read it," says *Watchman-Examiner*, "they are far more intelligent about denominational affairs than Baptists ordinarily are." If Seventh Day Baptist churches supplied their families with the SABBATH RECORDER, including lone Sabbath keeping members, a larger intelligence about our own denominational affairs would obtain, and the writer would not have to explain so many times that he is now located at Plainfield, N. J., and is editor of the SABBATH RECORDER.

BERLIN, WIS.

The writer hastened from a pleasant family gathering on the old Albion Academy campus, on a Sunday afternoon, to make a ninety mile drive in time for an evening service at Berlin, Wis. It was a pleasant drive through a beautiful country of fine farms and good crops. The Seventh Day Baptist church is located about four miles south of the little city of Berlin, and in a fine section of the country near the Fox River, up which Jacques (Père) Marquette made his famous way two hundred sixty years ago. For many years a vigorous Seventh Day Baptist Church existed here. Many prominent families of the faith lived here and wrought for the Lord. The names of the Lewises, Platts, Johnsons, Prentices, Greenes, Crandalls, Hills are well known to us all. When the writer came to this field as a missionary pastor, thirty-three years ago, the church had already become greatly depleted. Worship services were kept up for some years following this, but finally efforts to hold regular services were abandoned. At the present time occasional services, only, are held. It is necessary to have at least one religious service a year in order to hold the property. Earnest Hill and Mr. and Mrs. Walter Cockerill are the only Seventh Day Baptists left in the community. Others, Sunday folks, who were interested in helping maintain a church in the community, are now also gone, and their places are taken by Catholics and people of no religious inclinations. Two years ago, Mr. C. G. Van Horn, and his wife, Laura Whit-

ney, who was a native of the place, together with their son Marion, came and papered and painted the church house; local people furnished the materials. So the building is white and clean inside and out, a monument to the past and an invitation to the present—"Come and worship. Come and worship." Mrs. Angeline Allen and ministers from Southern Wisconsin, with young people sometimes accompanying, have been here in recent years. It was a real privilege for the corresponding secretary to stop here and preach the gospel, arrangements for which were made by Walter Cockerill. A day was also spent in hunting up and calling upon some of the people formerly interested in this old church. Brother Hill has a fine and gifted young son who has spent a year and a half in an Adventist college, and who is interested in the ministry. So the old church may again furnish a good Sabbath-keeping preacher.

## OLD AND NEW

Speeding over Federal Highway 51, between Portage, Wis., and Stevens Point, one was reminded of the slow moving facilities of the old Wisconsin Central railroad between these places in the 90's. The story used to be told of a youth becoming gray headed on a single trip from Portage to Stevens Point. Another story used to be told of one who complained to the conductor about the slowness of the train. He declined the suggestion, however, of getting off and walking if he were in a hurry, explaining that his folks would not be looking for him before the arrival of the train. Much is changed now. The tired passenger may get off, "thumb" a friendly motorist, and be rested by a speedy drive over broad, smooth cement through a beautiful, productive—if sandy—country.

This part of central Wisconsin is in the potato belt. This year the crop is rather lighter than usual, but prices are good, as potatoes are quoted at \$1.60 per hundred weight. The writer remembers a pile of potatoes seen in 1897 which was said to contain seventeen thousand bushels of the finest sort of potatoes. Rye straw had been threshed over them to keep them from freezing. For this immense pile there was no market at all, at any price; one or two choice varieties only brought as much as six cents per bushel. We often forget the hardships of the past in our discomfort



and discouragement in the depression of the present.

Thirty-six years ago the writer assisted Raymond Tolbert in a series of vacation meetings in the Fish Lake schoolhouse in this Waushara County region. The Hamills and the Greenes were loyal families here then and interested in such meetings. Who, who knew them, can forget "Uncle" Peter Hamill and his good wife who made such delectable "buckwheats" and served them with heavy syrup? The Hamills are gone, long since, and the old place, hospitable home open to all Sabbath keepers, is now maintained by others. But Brother Dell Greene and his noble wife are still on their old farm and remain interested Christians and loyal Seventh Day Baptists. A brief call was made here by the secretary on the morning he left Berlin. It seems too bad to see the younger generation permitting other interests and influences to lead them away from the Sabbath, and, too often, from other religious truth and experience. We cannot say, however, that there is any larger percentage of young people lost to the Sabbath among lone Sabbath keepers than among those living where Sabbath privileges are enjoyed. We believe the suggestion made by President Bond in his Conference address is good, namely, that a campaign be made to "win back to the faith Seventh Day Baptists who have wandered far from home without finding peace. . . . Many have become discouraged and have lost heart and long for the peace which once they knew." There are hundreds who might thus be brought back.

A brief call was made upon a high school teacher at Hancock who is interested in the Sabbath. Her class at recitation prevented any extended conversation, but her attitude was most cordial.

Just out of Plover and a few miles south of Stevens Point a new Sabbath-keeping family was located. Here a man and his wife have been keeping the Sabbath by themselves since last November. Anxious to be fully informed and to find a people of like faith with whom they could affiliate, they came into touch with our folks. They had read in a local paper of the Conference being held at Milton, and at once they addressed a letter to the pastor of the Seventh Day Baptist Church at Milton, Wis. Their name was sent to the secretary by Pastor Hill with a hope expressed that he

would call on them. Pastor Hill had also, at once, replied to their letter giving our Plainfield address and other information. The secretary was most cordially welcomed to this home, received as "in answer to our prayers." A letter had just been posted to him at the Plainfield office. RECORDERS, *Helping Hand*, *Directory*, and a few helpful tracts were gladly received by these earnest seekers for light. It was cheering and refreshing to hear and answer questions and to enter into conversation about spiritual matters instead of losses, depression, and unbelief. "Oh, that men would praise the Lord." It may be questioned if the writer imparted here as much comfort, cheer, and assurance as he received and carried with him as the northward journey was resumed.

### DEDICATION OF NEW CHURCH

DEDICATION OF THE SEVENTH DAY BAPTIST CHURCH, DAYTONA BEACH, FLORIDA, DECEMBER 30, 1933

The Seventh Day Baptist church edifice of Daytona Beach, Fla., has been completed and the opening service was held in the new building August 12, 1933, with forty members and friends in attendance. The actual dedication services will be held December 30, when members of the church will be returning home for the Christmas vacation and other friends who have helped to make this church possible are expected to be present.

The completion of this present organization with the erection of a house of worship comes as the culmination of many prayers, great sacrifice, and the co-operation of a host of friends of the present as well as of previous generations; but neither the organization nor the building is in any sense an end in itself. It is hoped that it may be a church home to which Seventh Day Baptists and many others will delight to come and continue to unite in Christian worship on the holy Sabbath day and in further service to humanity in the spirit in which Jesus revealed true greatness.

All Seventh Day Baptists are reminded that this is your project, and to you this invitation is cordially extended. Make your plans to come to Florida this winter by the thirtieth of December that you may participate in the dedication service and in the direction of this new work.

ELIZABETH F. RANDOLPH,

Pastor.

## CHILDREN'S PAGE

### A HYMN OF FAITH

(A study of Psalm 108: 1-6)

Junior Christian Endeavor Topic for Sabbath Day, October 14, 1933

Sunday—A man of faith (Heb. 11: 8-10)  
Monday—Singing for joy (Acts 16: 25)  
Tuesday—Morning "Quiet Hour" (Ps. 63: 1)  
Wednesday—God's mercy (Ps. 103: 8)  
Thursday—God's glory (Isa. 6: 1-3)  
Friday—God delivers (Matt. 6: 13)  
Sabbath Day—Topic: A Hymn of Faith (Ps. 108: 1-6)

### NATURE PSALMS

Junior Christian Endeavor Topic for Sabbath Day, October 21, 1933

Sunday—A song of the heavens (Ps. 19: 1-6)  
Monday—God's power in nature (Ps. 104: 1-9)  
Tuesday—God's providence through nature (Ps. 104: 10-18)  
Wednesday—God's greatness seen in creation (Ps. 148: 1-14)  
Thursday—God's wisdom in creation (Ps. 104: 24-34)  
Friday—God's thoughts seen in nature (Ps. 139: 15-18)  
Sabbath Day—Topic: Nature Psalms (Ps. 8: 1-9)

"A haze on the fair horizon,  
The infinite tender sky,  
The ripe, rich tints of the cornfields,  
And wild geese sailing high—  
And all over upland and lowland  
The charm of the golden-rod.  
Some of us call it autumn  
And others call it God."

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My oldest brother is Albert N. Rogers. We have four cats and two kittens; their names are Jackey, Susie, Buffy, Spotty, Micky, and Fluffy. We have a dog named Sport and a pony named Dick. I have some ducks.

I am nine years old and in third grade. I have five brothers.

With love from,

DOUGLAS ROGERS.

Brookfield, N. Y.

August 22, 1933.

DEAR DOUGLAS:

You don't know how pleased I was when I received your letter, for I had been hoping ever since I visited you and some of your pets in Brookfield, a year ago, that you would

become one of my RECORDER children soon. You see I am a great admirer of your big brother, Albert. How we are going to miss him this year.

What a nice lot of pets you have. You must spend many happy moments with them. Pastor Greene and I just returned from Washington, D. C., last evening, where we entered our big boy, Claire, in George Washington Medical College. He will make his home with cousins at Tacoma Park, Mr. and Mrs. James P. Greene. Their next door neighbor has a pedigreed bull dog who spends a good deal of his time with them. He is a very smart little dog and has learned many cute tricks. Have you taught Sport any tricks? If you have I hope you will tell me about them when you write again, which I hope will be soon.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am interested in the Children's Page and I see that there are not many letters in it now, so I thought I would write another letter. I have been planning quite a while to write but I have been busy and have neglected writing. All your RECORDER children must be busy with their summer school work.

My cousin from Huntsville has been visiting me for the last week and a half and we have been having some grand times out here in the country together. We have been riding the Shetland pony and the horses. We went on a picnic Wednesday afternoon and went swimming. We rode back on the hay wagon and it was lots of fun.

I could not start back to school until fall on account of my health, and so while at home I have been reading my Bible through. The Bible is really more interesting than I thought it would be. Mother gave me a Bible with my name on it on my birthday.

I hope to find time to write to you again soon.

Your friend,  
RUTH BUTLER.

Woodville, Ala.,  
August 26, 1933.

DEAR RUTH:

Your good letters are always very welcome, so of course I was pleased to receive this one, especially as it had been sometime since we had heard from you.



I can just imagine how much fun you and your cousin had out in the country, for I used to like to go horseback riding when I lived on the farm. A cousin and I once tried to ride the same horse. She faced towards the front and I towards the back. The horse objected to the load and began to run. I will leave you to guess what happened to me.

Your true friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I began a letter to you quite a while ago, but I didn't finish it. I will try again. The summer has gone quickly. We begin school here on Tuesday. I shall be glad to go again.

We spent two weeks at the seashore this summer and had a nice time with our cousins. Esther and I spent a few days with our cousins in Norwich, N. Y., last week.

We have started a Junior Endeavor society in our church and have eleven members. We have held six regular meetings and one meeting to organize. Miss Susie Burdick spoke to us one Sabbath day. We all enjoyed it very much.

Yours truly,  
EMMA BURDICK.

Leonardsville, N. Y.

DEAR EMMA:

I am afraid I'll overcrowd our page if I answer your letter this week, so I'll wait until next time.

Sincerely your friend,  
MIZPAH S. GREENE.

#### MISSIONARY BOARD MEETING CHANGED

The quarterly meeting of the Seventh Day Baptist Missionary Society, which under normal conditions would be held Sunday, October 15, will be adjourned to meet the week following, October 22.

Rev. W. D. Burdick, president of the society, hopes for a full attendance of the board, and the change has been made to accommodate one or two of those who could not be present on the fifteenth. At the same time, Dr. Harold Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, who has charge of the annual meeting of the New England Seventh Day Baptist churches has set October 14 as the date for that meeting.

GEO. B. UTTER, and  
Recording Secretary.

## OUR PULPIT

### USES AND ABUSES OF PRAYER

BY REV. WILLIAM L. DAVIS.

Texts—"Ask, and it shall be given unto you." Matthew 7: 7. "Ye ask, and receive not, because ye ask amiss." James 4: 3.

The most important thing in the Christian life is prayer; it is more important than Christian work. The Lord Jesus taught his disciples to pray. So far as we know he never taught them to preach. He never taught them to organize. But he took pains to teach them how to pray, and doubtless because he knew that if they prayed right they would do everything else right and good. The man who prays will work well, give well, and organize well. The best things in the writings of the Apostle Paul are his prayers, and I am really afraid that the average Christian works better, gives better, and lives better than he prays. We need to go to our Master and say with the disciples, "Lord, teach us how to pray."

And yet prayer may be abused, and it is well for us to consider the abuses as well as the uses of prayer.

First, it is an abuse of prayer to make it a mere form. In India, I am told, there are praying machines on the principle of a nickel slot-machine. You can have as many prayers as you have nickels to put in the slot, and the machine just winds them out for you. And it is possible for Christians to become praying machines, going through a prayer the language of which they may not understand, counting the beads, and each prayer a merit, until they become simply an automatic praying machine.

Second, it is an abuse of prayer to make it merely a spiritual exercise. There ought to be in it the practice of the presence of God. We should come before him not always to beg, but to give. We ought to come at times just to worship, if only to look upon his face and receive his smile. But if we consider prayer as only a spiritual exercise with a sort of reflex upon the one that prays, that is an abuse of prayer.

Third, it is an abuse of prayer to make it a means of obtaining selfish ends. "We ask, and receive not, because we ask amiss; that we may consume it upon desires." When we pray for riches that we may enjoy them,

it is an abuse of prayer. When we pray for health, that we may squander it in dissipation, it is an abuse of prayer. When we pray for success, even in our Christian work, in order that we may be honored of men, it is an abuse of prayer. Whatever we want for our own gratification aside from the glory of God is an abuse of prayer; and if the good Lord should answer such selfish prayers he would be cultivating in his children the very ugliest disposition possible. He could not afford for our sakes to answer prayer when we want to squander it simply upon our own gratification. I recall that one of my members once came to me and said, "Pastor, I want you to pray for my healing, for I am afflicted." She had been spending two or three nights a week at a ball or theater, and as the result of her dissipation she was afflicted. I said, "Well, what do you want to live for anyway?" And I could see that her principal reason for desiring health was that she might attend more dances, give more parties, and have a better time in the world. She wanted health that she might squander it upon her own gratification and for God to have answered her prayers would have been to establish her in a worldly life.

Fourth, it is an abuse of prayer when we make it a substitute for effort. God does not encourage laziness. It is not his purpose to do for us what we can do for ourselves. He clothes the lilies and feeds the birds, though they gather not into barns; but if a bird should decide to sit on a limb and sing all the time, it would starve in a few days. God has put the food it needs round about, and he expects it to search out the food for its living. David might have prayed, "Lord, kill Goliath; send Michael or Gabriel and strike him dead." The Lord would not have heard that prayer. But David went into the stream and gathered the smooth stones, and with the sling—the skill for handling which he acquired in the desert as he was minding his father's sheep—he could trust God to direct the stone. "Trust God and keep your powder dry," said Cromwell to his Ironsides, and it is a good motto for every Christian. Trust God and use the instrumentality that he has put into your hands.

Fifth, it is an abuse of prayer when we attempt to induce God to do what he has commanded us to do. God says, "Go ye into all the world and preach the gospel to every

creature." He does not expect us to sit down and sing, "Waft, waft ye winds the story." When the Lord says, "Go out into the highways and hedges and constrain them to come in," he means for us to do it. One of the most impudent prayers I ever heard of being made in a meeting, was that of a business man who arose and prayed, "Lord, the streets are full of people; the highways are full of sinners; we beseech thee that thou wilt go out into the highways and hedges and compel the people to come in." Now the Lord had told that man to go out into the highways and hedges, and he turned around and says, "Go yourself, Lord." If that is not impudence, I do not know what is.

Sixth, it is an abuse of prayer to try to bring about what we have reason to believe is not God's will. It is a dangerous thing to go before God and say, "I want this and must have it," for the Lord sometimes gives it. Israel prayed for a king, and God said, "I am King; it is not my will that you should have another king." But they persisted, "We want a king like the nations about us." By and by God answered their prayer of stubbornness and gave them a king, and with the answer, their punishment. He answered their prayer and gave them leanness of soul. It may be possible for us to pray for a thing that we have reason to believe is against God's will; and if we persist, God will answer our prayer to teach us and our posterity a lesson. I once heard a pastor say, "I stood at the bedside of a little child about twelve months old and heard the mother, as she knelt by the cot, say, 'O God! Whether it be thy will or not, I must have my child.' The child got well and that mother had the experience of utter agony as she stood by the gallows and saw her boy hanged until he was dead." It is dangerous to take things out of God's hands and say, "I want to manage my own affairs." Let us keep within the circle of God's will. It is a very wide circle and his love for us is through it all.

Our martyred President McKinley struck the key note for the Christian when he said, "It is God's way." He did not mean to approve of the assassin's act. But he did mean to pray, "I know that this is God's will concerning me. I do not understand the inscrutable mystery of it. It is out of the range of my narrow horizon. Nevertheless, not my will, O Lord, but thine be done."



Seventh, it is an abuse of prayer to try to escape the effects of unconfessed and unfor-given sin. William Carey, the great mission-ary to India, tells us that when he was a boy he lied and stole; he stole, and then had to lie to cover his theft. It looked as if the theft would be discovered, so he went into the for-est, knelt down in the shade of a tree, and asked God to help him so manage that his theft should not be discovered and his lie not found out. God would not encourage his child in lying and stealing by shielding him from those sins. Both the lying and stealing of Carey were discovered, and he was saved from repeating them.

Let us now look at the brighter side—the uses of prayer.

First, prayer is asking and receiving of God grace to do what he wants us to do. It is not telling him what to do, but our asking him that within the circle of his pleasure he will enable us to do what he desires; and that is a big circle with a long diameter and a vast circumference. Do you want souls saved? "It is not the will of God that any should perish." Do you want to live a holy life? "This is God's will, even your sanctification." Do you want to get rid of worldliness? "This is the victory that overcometh the world, even your faith." Real prayer is asking and re-ceiving from God the grace to do what he wants us to do in our spheres of life.

Second, another use of prayer is in doing things beyond the reach of human agency. Elijah prayed again and it rained not. Elijah, by prayer, had a key with which he could lock and unlock the heavens. He had no power to affect the clouds. He had not even dreamed of a rain-making department and an appropriation by government for the purpose. Elijah simply depended upon God to bring the rain, and did what was beyond the reach of human agency. Hudson Taylor tells of his drifting in a sailing vessel towards a can-nibal coast. They could see the coast in the distance and the sea was as calm as a mirror, not a ripple on the waves. There were sev-eral Christians on board, and Hudson Taylor said to them, "You go down into your rooms and ask the Lord to send us a breeze." He said to the mate, "Put up your sails." "We are praying for wind," was the answer. Hud-son Taylor went down and spent a while in prayer. When he came up the sails were fluttering, and within a few minutes they

were spread before the wind and the vessel was speeding them out of danger.

John G. Paton, on the Island of Tanna, with twelve or fifteen savages about him, each with a loaded gun pointed at him, lifted up his heart to God in prayer for protection. Not one of the savages fired. There was a woman in Chicago some years ago who agreed with two other women to pray for a bustling, ac-tive young man, full of work for God but who had no power. They went to him and said, "We are praying for you." "Praying for me!" "Yes." "Why are you praying for me? I have the biggest Bible school in Chi-cago and one of the largest congregations." "No matter," said one of the women, "We are praying that the power of the Holy Spirit may rest upon you, and that God will speak through you." These three Christian women kept on praying until Dwight L. Moody moved Chicago and the world.

Mr. Moody said that his success in Eng-land was due to the prayers of one bed-ridden saint of God. You may remember the story, the preaching in that Congregational Church on Sunday morning, when everything was as dead as a graveyard. Nobody responded, but in the evening meeting, when Mr. Moody asked people to rise for prayer, four hundred responded. He thought they did not under-stand the proposition, and asked them to come into a side room. They filled the room, and when he repeated his request more than four hundred inquirers stood up. That revival spread like a conflagration over the world.

If your church is not blessed, it is the pas-tor's fault and yours, for God hears prayer for the gift of his Holy Spirit, and prayer is the channel through which God works. There may be Niagara power, but no channel through which the waters may run to turn the wheels of the factories; and God himself is a Niagara of power, but there may be no channel. Jesus Christ could do no mighty works because of their unbelief; and when there is not faith there is no prayer and no power. Just think of a prayerless church! As well have a church of ice, a church of marble, a church of corpses.

Third, prayer is of use, again, as a means of attaining wisdom. There is a great differ-ence between knowledge and wisdom. I do not think God gives knowledge in answer to prayer. Ask him to give you knowledge about Japan, and he will say, "Read the book

that tells about Japan." Ask him for knowl-edge about words, and he will tell you to study your dictionary. Ask him for a knowl-edge of history, and he will tell you to read history. You can get knowledge by effort. But, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not," and he will give him the needed wisdom. If you are not wise in your business, ask God for wisdom. If you are not wise in winning souls, go to God for that wisdom. You can get your knowledge from the universities and cyclopedias, but wisdom only from God, and prayer is the means by which we secure it from God.

Fourth, prayer is of use as a means of mak-ing all other Christian graces complete and effective. Read the sixth chapter of Ephes-ians. Take unto you the whole armor of God; take the girdle of truth; take the hel-met of salvation; take the breastplate of righteousness; take the shield of faith; let your feet be shod with the preparation of the gospel of peace; take the whole armor with the sword of the Spirit. But listen! "Pray-ing always with all prayer and supplication in the Spirit." Pray that your breastplate of righteousness may make others righteous. Pray that your helmet may make others hope-ful. Pray, as you are girdled with truth, that truth that has God in it. Pray, as you walk with the preparation of the gospel of peace, that the gospel may have free course and be glorified. Every Christian grace is linked with every other grace and made ef-fective by prayer.

Fifth, finally, prayer is of use in that it gives victory for time and eternity. You have an appetite you cannot overcome. Reso-lutions have failed. A man said to me one time, "Don't talk to me about will, for I have none. All my regard for my wife and family, my sense of honor that was once so delicate and so high, have been burned up in the fires of strong drink; and if you were to place a glass of whiskey there, and my wife's honor and my children's health and success in life, and tell me, 'You may take which you will, I would not have power, for wife's sake or children's sake, to resist the glass of whis-ky.'" Oh! what a pitiful sight it was! And yet that man, kneeling between two Christian men, prayed, "God be merciful to me a sin-ner," and that man lives today in his praying home with his wife and children, a happy

husband and father. Prayer and faith give the victory over every sin and obstacle, for "This is the victory that overcometh the world, even our faith."

*New Enterprise, Pa.*

## DENOMINATIONAL "HOOK-UP"

CHICAGO, ILL.

The Chicago Church was especially de-lighted yesterday, September 16, in having a visit from Miss Susie Burdick, and in listen-ing to a message from her on "Recovery in China." She vividly portrayed the calamities that have befallen China in the past ten years. All of our troubles seemed small in-deed compared with theirs. Then Miss Bur-dick inspired us with the wonderful spirit with which these problems are being met in China and of the great challenge to genuine Christian living.

We have also enjoyed many other friends who have spent one or more Sabbaths with us as they have been passing through Chicago this summer. Rev. Walter L. Greene preached for us one Sabbath and kindly contributed his services in teaching the adult Bible class for the few Sabbaths that he was with us during the five weeks that he was attending the Di-vinity School of the University of Chicago.

Rev. and Mrs. J. Ernest Leuenberger of 2110 Pensacola Avenue, Chicago, after long and careful study of the many problems in-volved, united with our church a week ago Sabbath day. They are both devout Biblical scholars of broad culture and refinement.

Mr. Leuenberger came to this country as a young man from Switzerland and united with a Baptist Church in New York City, but later found his work as an active minister among the German Methodists from whose Confer-ence he holds an honorable dismissal and comes to us with high commendation. The German Methodist Conference has just merged with the Methodist Episcopal Con-ference at their last meeting, which was held here in Chicago this past month. Mr. Leuen-berger has received the degree of Doctor of Divinity from Webster University, Atlanta, Georgia.

Mrs. Leuenberger was also a licensed min-ister in the German Methodist Church. Their first contact with Seventh Day Baptists came about as the result of an automobile drive which led them past our church at Milton,



where they noticed the name "Seventh Day Baptist" on the bulletin board of that church, two years ago. This led to immediate correspondence with Rev. J. L. Skaggs who was pastor of Milton at that time, and to the baptism of Mrs. Leuenberger.

Since then Rev. and Mrs. Leuenberger have carefully investigated the literature published by our people as well as searched the Bible and other literature relating to the seventh day of the week as the Sabbath, and have thus come to the decision that they desired fellowship with our people.—Contributed.

Word has been received from Chicago that Miss Susie Burdick had a severe stroke Monday night and lies unconscious in a Chicago hospital.

Miss Burdick, Seventh Day Baptist missionary to China who is in this country on furlough, attended the Seventh Day Baptist General Conference in Milton during August. She remained as a guest of her cousins, Dr. and Mrs. A. S. Maxson, Milton Junction, until last Thursday when she went to Chicago to visit her sister, Mrs. MacArthur, where she was stricken.—Milton News, September 21.

A letter just received at the RECORDER office informs us that Miss Burdick's condition is more favorable. The progress of the paralysis seems to be definitely arrested, she has fully regained consciousness, and her speech is not affected. She is in the West Suburban Hospital at Oak Park, Ill., under the care of Dr. George Post. "We sincerely hope that by constant rest and skillful treatment she may be fully restored, though it will be a long siege."

#### NORTH LOUP, NEB.

In the beautiful brick edifice, which today houses the congregation of the North Loup Seventh Day Baptist church, facts relating to its organization in Doctor Badger's dug-out March 23, 1873, and subsequent history and achievements, were reviewed Sabbath day, August 19, during the services which commemorated the sixtieth anniversary of its founding.

As an appropriate prelude to the Sabbath day services, the pageant "The Prairie" written by Mrs. Jessie T. Babcock and directed by Mrs. Myra Hutchins, was presented on Friday evening. The pageant depicted the

struggles and hardships of the pioneers who finally were victorious in subduing the prairie and establishing civilization.

The North Loup church whose original membership was 44, increased in numbers as the years went by until the peak membership was 450. At the present time there is a roll of 344 of which 139 are non-resident. Many former members are identified with churches in Boulder, Denver, Battle Creek, Milton and other places.

A Seventh Day Baptist young men's glee club has recently been organized. Officers are: Vernon Williams, president; Richard Babcock, secretary-treasurer; H. S. Warren, business manager; and Harold Greene, librarian. No dues will be charged. Regular practices will be held each Friday evening after prayer meeting. Many of the young men of the Sabbath school make up the membership. Roger Johnson will act as director.—Loyalist.

#### ALBION, WIS.

Rev. and Mrs. H. C. Van Horn and granddaughter recently visited Albion relatives. Doctor Van Horn gave the sermon at the Sabbath morning services and Mrs. Van Horn assisted in the vesper services. While here a family picnic on the campus helped them celebrate their thirtieth wedding anniversary.

Miss Susie Burdick of China spoke at the Sabbath morning services, September 9. Miss Mabel Maxson of Milton Junction, accompanied her. Pastor and Mrs. George Shaw of Salem, W. Va., Mr. and Mrs. H. M. Burdick, of Milton Junction, Mr. and Mrs. George Ellis, of Madison, also attended church here that day.

Mr. and Mrs. Glen Osborn of Riverside, Calif., and Mrs. Metta Babcock of Milton recently attended church here and were guests at the parsonage.

Ray Wood and family of Riverside, Calif., recently visited her sister, Mrs. Thorngate and family. At the Sabbath morning services Mr. and Mrs. Rood sang a duet accompanied by Mrs. Thorngate at the piano. Wayne Rood sang a solo accompanied by his mother. They also assisted in the vesper services.

Over sixty attended the community picnic on the campus for Mr. and Mrs. E. Beebe and Mr. and Mrs. B. L. Jeffrey of Riverside, Calif.—Milton News.

## RELIGIOUS EDUCATION

### REPORT OF VACATION RELIGIOUS DAY SCHOOLS

FOR THE SUMMER OF 1933

From the reports received, it appears that eighteen schools have been held during the summer, one more than the number held last summer. However, we cannot be quite certain about this, for it seems almost impossible to get reports from all the schools, although repeated efforts are made.

The following were among the reasons given by some of the churches for not holding schools: lack of interest, could not finance it, could not find a supervisor, could not find teachers. Some of these seem good reasons, but the first one hardly does.

Schools were held in the follow places: Albion, Wis.; Alfred, N. Y.; Alfred Station, N. Y.; Battle Creek, Mich.; Berea, W. Va.; Boulder, Colo.; Dunellen, N. J.; Dodge Center, Minn.; Independence, N. Y.; Little Genesee, N. Y.; Lost Creek, W. Va.; Milton Junction, Wis.; North Loup, Neb.; Salem, W. Va.; Shiloh, N. J.; Verona, N. Y.; Walworth, Wis.; and White Cloud, Mich.

The reports show that there were 1,145 children in the schools reported, eighteen individuals who supervised the work, and that one hundred nine persons assisted them. The supervisors were practically all well qualified for the work; however, many of the teachers had not had special training for their tasks. Notwithstanding this, the reports show that an excellent grade of work was done in most schools.

The pupils were distributed in departments as follows: kindergarten 224, primary 395, junior 311, intermediate 215. If there were those who took high school courses, they were not reported.

Owing to financial conditions the Sabbath School Board was not able to assist any school this year, but for the most part workers either gave their services, or the community raised the necessary means, some by charging a small fee, others by contributions on the part of those interested. The amount reported as being the cost of holding the schools is \$326.96. However, in some of the reports no cost is given, and in others it is impossible to determine whether the total amount of money raised is given.

#### GENTRY, ARK.

Rai Stillman and family of Elkhart, Kan., have moved here and seem well pleased with the country. Former Pastor Rolla Severance spent the day, August 31, renewing friendships, en route home from Conference and the World's Fair. CORRESPONDENT.

#### DE RUYTER, N. Y.

About sixty people enjoyed the hospitality of Mrs. Mary Gates' home, where they assembled for the Sabbath school picnic on Labor Day, September 4. After the "eats" there was much merriment as aid to digestion, in games skillfully directed by our superintendent, Miss Martha Gates. CORRESPONDENT.

#### ADAMS CENTER, N. Y.

Rev. L. F. Hurley and family are now en route for Riverside, Calif. A farewell reception was held for them at the church, September 5. The large attendance and generous purse given them testified to the warm friendship and high esteem of the entire community for these good folks.

The many friends of Deacon Will P. Jones will be saddened to learn of his severe illness at this time. Our church has its troubles, but we are carrying on with many a prayer for grace and help from on High. CORRESPONDENT.

### QUARTERLY MEETING OF SOUTHERN WISCONSIN AND CHICAGO CHURCHES

The quarterly meeting of the southern Wisconsin and Chicago churches will meet with the Albion Church on October 13 and 14. The following program has been planned:

#### Friday Evening

7.30 p.m.—Vesper service by the Albion choir  
Sermon—Rev. Carroll L. Hill

#### Sabbath Day

10.30 a.m.—Sermon—Rev. Herbert C. Van Horn  
Rev. E. A. Witter (alternate)  
2.00 p.m.—Camp Life—in charge of Dr. H. L. Hulett, chairman of the camp committee  
3.00 p.m.—Young people's hour—arranged by Mary Thorngate, the representative of the young people  
7.30 p.m.—Business session  
8.00 p.m.—Sermon—Elizabeth Randolph

MRS. LELAND C. SHAW,  
Secretary.



Apparently owing to the change in the course, few children completed the eighth grade work this year and received diplomas.

While not so many schools were held as should have been, or as compared with the number held some years past, under existing circumstances, credit is due the churches for the effort made and the holding of so many schools.

Respectfully submitted,  
E. E. SUTTON.

**OBITUARY**

**CRANDALL.**—Maxson A. Crandall, son of Nelson R. and Laura (Clarke) Crandall, was born in the town of Andover, N. Y., March 17, 1851, and died, August 14, 1933, at his late home in the village of Andover.

December 27, 1871, he was married to Mary S. Crandall of Little Genesee, N. Y. They settled on the Crandall homestead farm where they continued to live until about fourteen years ago when they removed to the village. He is survived by his widow and three children: E. Rogers Crandall, Mrs. Celeste Clarke, and Mrs. Grace Spicer, and ten grandchildren.

In early life he united with the Independence Seventh Day Baptist Church of which he remained a loyal and devoted member throughout his long life.

Funeral services were held at his late home, and in the Independence church, August 16, conducted in the absence of his pastor, Walter L. Greene, by Rev. Edgar D. Van Horn of Alfred Station. Interment at Independence. W. L. G.

**WILLIAMS.**—Estella M. Williams was born in Watson, N. Y., July 4, 1861, and passed from this life July 6, 1933, at Brookfield, N. Y.

She was the daughter of Alphonso and Julia Robinson Hall. In 1881, she became the wife of George D. Williams. To them were born six children, all of whom survive her: Mary, Elsie, and Roger Williams, Mrs. Minnie Sawner of Brookfield, N. Y.; G. Grover Williams of Bridgeport, Conn.; and Mrs. George Davis of Summit, N. J. There are also left to mourn her loss an only sister, Mrs. Emma Backus, of West Edmeston, N. Y., also four grandchildren.

In early life she united with the Seventh Day Baptist Church of Watson, N. Y., but later was transferred to the First Brookfield Church of Leonardsville, and in this town she spent the greater part of her life.

For many years she was unable to attend church services, but the sweet memory of her fine Christian character will ever remain with those who knew and loved her.—*Contributed.*

“No man can set up a standard of religion that will suit every conscience, any more than he can make a shoe that will fit every foot.”

**Sabbath School Lesson II.—October 7, 1933**

SAUL IN DAMASCUS—Acts 9: 1-31

Golden Text: “Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, all things are become new.” 2 Corinthians 5: 17.

DAILY HOME READINGS

October 1—The Conversion of Saul. Acts 9: 1-12.

October 2—Paul’s Testimony. Acts 26: 12-20.

October 3—Manasseh Converted. 2 Chronicles 33: 10-17.

October 4—Prayer for Pardon. Luke 18: 9-14.

October 5—Born From Above. John 3: 1-8.

October 6—Saved by Grace. Ephesians 2: 1-10.

October 7—A New Creature. 2 Corinthians 5: 11-21.

(For Lesson Notes, see *Helping Hand*)

**Sabbath School Lesson III.—October 14, 1933**

PAUL IN ANTIOCH—Acts 11: 19-30; 12: 25

Golden Text: “For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Romans 1: 16.

DAILY HOME READINGS

October 8—Paul Teaching in Antioch. Acts 11: 19-30.

October 9—Persecution Overruled. Philippians 1: 12-21.

October 10—Receiving the Gospel. 1 Thessalonians 1: 1-10.

October 11—“No Respector of Persons.” Acts 10: 34-43.

October 12—A Prophet’s Commission. Amos 7: 14-17.

October 13—The Gospel Message. Romans 10: 1-10.

October 14—The New Man. Colossians 3: 12-17.

(For Lesson Notes, see *Helping Hand*)

**RECORDER WANT ADVERTISEMENTS**

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

**HELPS IN MASTERING PARLIAMENTARY PROCEDURE** by W. F. Stewart, Ohio State University, Columbus, Ohio. Clear, easy, interesting, useful. Just the aid for F. F. A. members, high school students and classes, organizations and officers to study. Adults also will find useful information. Ten or more copies, 10c each; in smaller lots, 15c each. 10-2-3t.

**WANTED.**—Position caring for old people, man or woman or both. Minnie Higbie, Walworth, Wis. 8-7-5t

**WANTED.**—Christian couple 40 to 60 years old to stay with lone Sabbath keeper, 69 years old, and help take care of small chicken farm. Garden, furnished rooms, heat, and electric lights free, but no table board. Pay beginning January at \$10 a month to be increased to \$50 a month if business conditions permit. Time for outside work to be given. Mrs. Gertrude P. Lynch, R. D. 2, Alliance, Ohio. 9-18-2t

# The Sabbath Recorder

VOL. 115

OCTOBER 16, 1933

No. 10



NEW AUBURN (WIS.) SABBATH SCHOOL  
YOUNG PEOPLE'S CLASSES

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