

Lois Barber. Lillian Babcock led a lesson on "Parables" at the meeting of the juniors.

The juniors led a fine vesper service last week. Three songs were led by the juniors, the Scripture lesson was given from memory by the class of older girls followed by sentence prayers by several of the older juniors. There were several special numbers of music.

—Loyalist.

## MARRIAGES

**COON-SMITH.**—At the Seventh Day Baptist parsonage, August 30, 1934, Mr. Rutherford H. Coon of Lincklaen, N. Y., and Mrs. Sylvia Greenwood Smith of Albany, N. Y., attended by Mr. George Stark and Mrs. Lillie Fuller of Albany, Rev. T. J. Van Horn officiating.

**MILLS-WILLIAMS.**—In Baton Rouge, La., August 4, 1934, by Rev. O. L. Tucker, Wallace G. Mills, youngest son of Rolla J. Mills, and Miss Hazel Williams, both of Hammond, La.

## OBITUARY

**BRONSON.**—Sarah Lavern Davis was born in Lincklaen, N. Y., June 11, 1857, a daughter of Silas and Sally Ann Crumb Davis.

Her life was spent in the vicinity of her birthplace. She was married December 4, 1877, to Samuel D. Bronson. About a year before she died she requested membership in, and was received into, the fellowship of the DeRuyter Seventh Day Baptist Church. A helpless invalid, she died in her sleep in the early morning of August 9.

Three children and seven grandchildren are left in sorrow. Besides these a very large company of other relatives and friends, and a profusion of flowers at the farewell services bore testimony to the esteem in which she was held. T. J. V. H.

**COTTRELL.**—Mrs. Amelia M. Clarke Cottrell, daughter of Stephen S. and Azubah Clarke, was born in the town of Andover, December 26, 1844, and died at her late home in Independence, N. Y., August 31, 1934.

February 25, 1871, she was married to Elmer A. Cottrell of Alfred, who died August 18, 1908. Two brothers, William A. and Milton Clarke, preceded her in death. When fifteen years of age she was baptized by Rev. Jared Kenyon and united with the Independence Seventh Day Baptist Church of which she remained a loyal member and devoted to its interests and a faithful worker in its auxiliary societies as long as strength permitted. She was a teacher in the Sabbath school, a member of the Ladies' Aid, and a secretary of the W. C. T. U. for many years.

Funeral services were held from her late home and the church she loved, Sunday, September 2, 1934, conducted by her pastor, Rev. Walter L. Greene. Interment in Alfred Rural Cemetery.

W. L. G.

**CRANDALL.**—Pheba Dorward Crandall, daughter of Wm. Wallace Dorward and Esther Clarke, was born at Otisco, N. Y., July 4, 1869, and passed away August 14, 1934, at Ocean Park, Calif.

In 1881 she went to live with an aunt, Mrs. Melissa Coon, mother of Dr. Geo. W. Coon, in Milton Junction, Wis. She was married to Charles H. Crandall in Milton Junction, who lost his life a few years ago from the result of an accident in a lumber camp. To this union was born one daughter, Miriam Brome of Aloha, Ore.

Pheba worked hard for and shared what little she had with four grandchildren, who were her special care: Philip of the U. S. Marines; Virginia who lived with her grandmother and tenderly cared for her during the last five weeks of illness; and Charles and Ruth Brome of Aloha, Ore. She was always brave and energetic, bearing a cheerful smile even when trial and adversity almost overwhelmed her, and her faith in God never failed.

Funeral services, conducted by Rev. E. S. Balenger of the Riverside Seventh Day Baptist Church, were held in the Preston Funeral Home August 21, 1934. Burial in Evergreen Cemetery of Riverside. B. B. O.

**MAXSON.**—Henry Martin Maxson, son of Jonathan and Matilda Maxson, was born in Westerlo, R. I., March 28, 1853, and died at Long Lake, N. Y., August 20, 1934.

(A more extended obituary elsewhere in this issue.)

**RAIFORD.**—Richard Raiford, Jr., infant child of Richard and Juanita (Crandall) Raiford, August 26, 1934. The burial was at Lee's Landing, La. S. S. P.

## 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.

**WANTED.**—A position with church privileges in a Seventh Day Baptist community, by a middle-aged Christian woman who is willing to take whatever work is offered. Has had practical experience in nursing. Address Box A, Sabbath Recorder, Plainfield, N. J.

**A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE** (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

**COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock.** Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield.

**JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c.** Sabbath Recorder, Plainfield, N. J.

# The Sabbath Recorder

VOL. 117

OCTOBER 1, 1934

No. 7

## A Prayer for the Church

O God, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with a Christlike tenderness for the heavyladen and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen.

—WALTER RAUSCHENBUSCH, in *Federal Council Bulletin*.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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Editor Emeritus

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

**Mobilization Week** Empty pews and a decline in Seventh Day Baptist membership during the past third of a century—a condition vividly set forth by former President Crofoot of our General Conference — doubtless bear some relationship to each other. That other denominations have suffered with us in vital statistical losses brings no comfort whatever.

Roger W. Babson recently made a disquieting, though not surprising, statement to H. Paul Douglas, a member of the survey committee for Religion and Welfare Recovery. He reported that only thirty per cent of the seats in the average Protestant church, which fifty years ago was well established, are now being regularly used, and only about thirty per cent of church members attend church. "This conclusion was reached after extensive personal studies covering one thousand churches over a period of five years," Mr. Babson said.

This is true of the average Protestant Church, we learn from this astute statistician, while the Catholic Church, on the other hand, "has shown an almost constant increase in church attendance for fifty years." Since

1929, the first year of the depression, the churches have shown an annual increase of about one per cent, approximately the increase in population. Our Seventh Day Baptist churches show an encouraging net gain this year.

This downward decline checked is something to give encouragement and the upward movement, though slight, encourages hope as a sign of better times. Fundamentally, depressions are the result of declines in spiritual life, while better times always await a return to the more worth while things. It is important, therefore, that every one should get behind any movement to develop a deeper spiritual life in all the churches.

In order to promote spiritual power and growth, the National Committee on Religion and Welfare Recovery is putting on a program covering several weeks. Our own Committee on Religious Life is urging Seventh Day Baptists to support such a movement. A personal message has gone out from the chairman, Rev. Alva L. Davis, to the pastors, encouraging them to engage in those activities of the campaign that are workable by us. Those outlined for Mobilization Week, October 1-7, include: Fellowship Monday, October 1, for discussion and plans—with the climax coming on October 7, in an endeavor to secure the largest possible church attendance throughout the country. We quote from the letter referred to:

All our Seventh Day Baptist churches might well fall into line with this week's program, using Mobilization Week, and crystallizing our efforts to secure the largest possible church attendance on Sabbath day, October 6. Such a move is in perfect harmony with the plans of the Religious Life Committee. And united effort will do us all good. In many of our churches Mobilization Week might be used as a preparation for special evangelistic work later in the fall or early winter.

The time is short. May I urge each pastor to give this matter careful and prayerful consideration. Take the initiative in organizing workers and enlisting members to give personal invitations; utilize your automobiles; write the nonresidents; get an invitation into each home in the church and society; invite your friends and neighbors, paying special attention to the non-church-going people, whether of Seventh Day Baptist stock or not. Then drop me a card telling of your co-operation. Better still, when Mobilization Week is over, drop a card telling me of results.

The pervasive influence of Seventh Day Baptists in this work is noted on the Religion

and Welfare Recovery invitation bulletin, "Ringing the church bells of the nation." In the invitation following the date, "Loyalty Sunday, October 7, 1934," there appears in parenthesis, "For Jews and Sabbatarians, Saturday, October 6." We would have preferred it to read, "Sabbath-keeping Christians." But we do not forget our staunch ancestors were honorably known two hundred fifty years ago as "Sabbatarians." At least an appreciation of our position and of our co-operating presence on this movement and in the Federal Council of Churches is here shown.

Perhaps in no better way could we begin to crystallize the emotions and resolves of Conference than by immediately beginning to work out the suggestions for Mobilization Week. There are rich possibilities in it for all who answer the call.

**What Religion Means** The other day an earnest, intelligent young man was teaching a class in which the study was introduced with a question, "What is religion?" Of course there are religions many, as the Apostle Paul said, but it was the *Christian* religion that was being discussed.

It may be to the surprise of many to have brought to their attention for the first time that religion does not necessarily mean the particular set of doctrines or creed in which they have been variously reared. Religion is more than a set of concepts about God and man and life and death. It may be correct even to say that religion is more than the sum of all its parts. Be that as it may, religion means living in right relationships to God and one's fellow man; living spiritually; "living in the consciousness of an intimate, friendly relation with the Unseen."

The danger in the usual conception of religion is that it deteriorates into a set of stereotyped beliefs or codified formalities. Jesus was pitted, throughout his entire earthly ministry, against such danger. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thou shalt love thy neighbor as thyself," he insisted in answer to those who thought religion consisted in some assent to the nature of God and the performance of distinct sets of duties. At heart man is convinced of the need of having a religion, some faith to cling to. Without it he is doomed to perish.

Without religion, life loses its significance and grows dull. Religion is the touchstone

which tests history and which has made literature most worth while. The heart of religion, its great essential, lifts the fallen, cheers the faint, leads men to cheerful sacrifice and highest endeavor. Religion, says William Lyon Phelps, "should be the motor of life, the central heating plant of personality, the faith that gives joy to activity, hope to struggle, dignity to humility, zest to living. The more religious faith we have the happier we are."

**Group Conferences** Mention has already been made of the group conferences at Salem. These meetings were arranged by the Committee on Religious Life. The editor was unable to attend all these meetings as they were held simultaneously. One session on Personal Evangelism was attended. This was conducted by Rev. Herbert L. Polan, and was very helpful as showing the value of the work and how to engage in it. Of qualifications mentioned for such endeavor were a personal experience, knowledge of the Bible, and courtesy and tact. Dr. Flora A. M. McCue of Elkins was introduced at this session and spoke out of her own experience. She has been a Sabbath keeper for six years, having come to it through her own study of the Bible and from her own convictions. She maintains a Sabbath-keeping mission in her home city.

A few minutes were spent in two other conferences, one on Jesus Christ and the Sabbath, conducted by Rev. Edgar D. Van Horn, and one, The Sabbath and Seventh Day Baptist History, by Rev. Alva L. Davis. The Conference on Christian Baptism, led by Rev. Leon M. Maltby, was highly spoken of by some of our leaders, and we hope we shall be able to get some report from this later.

Rev. John F. Randolph reports on the conference on The Sabbath and Seventh Day Baptist History as follows:

In the first meeting, Wednesday afternoon, the leader stated the fundamental basis on which we base our conviction to be: (1) The Sabbath is a definite portion of time, twenty-four hours, from sun-set to sun-set. (2) It is a divine gift of God. (3) It is a world-wide Sabbath, not the Sabbath of a particular people or class. (4) The Sabbath is a sign between God and his people. (5) Jesus was a Sabbath keeper.

Historically the Sabbath has been changed for a majority of Christians, in the face of the fact that: (1) The Sabbath was instituted for all men. (2) The seventh day was blessed and set apart by God. (3) No other Sabbath is to be found in the Old Testament. (4) Jesus kept the seventh day. (5) The disciples kept the same

Sabbath. (6) The early church (29-70 A.D.) knew no other Sabbath. Scripture references were given to support the foregoing statements; and quotations were read from various confessions of faith, encyclopedias, and other authorities who recognized the first day as Lord's Day, who nevertheless state that the seventh day is the Bible Sabbath and the change to Sunday was instituted by the Church.

In the discussion period the fact was brought out that, while in the practice of the majority the Sabbath was changed, in fact it was never changed. The question of the Sabbath as an institution as contrasted with a definite time was brought out as the argument of first day people. The question of the effect of the international date line was discussed.

On the second afternoon the history of the Sabbath was continued from the apostolic age. It was shown that the Church was growing in numbers but losing in spirit. While the apostles preached, "Out of Christ there is no salvation," in the time of Cyprian the slogan was, "Out of the Church there is no salvation." Soon developed the Roman Catholic Church. The papacy and Sunday are paganism transplanted into Christian soil. The Sun was the ruling deity of the Roman pagan world, and Sun-day was the chief pagan sacred day. Sunday came into the Christian Church as the result of secularization and an anti-Jewish tendency.

Justin Martyr (150 A.D.) was quoted as the first reference to services being held on Sunday. For a long time Sunday as a festival and the seventh day as Sabbath were observed in parallel. Constantine (321 A.D.) was the first to compel Sunday observance. In 791 A.D. Sunday is declared "The Sabbath of the Lord," by the Catholic Church. The change rested upon papal authority. Observance rested upon a new but divine law—church law. All this in the face of facts noted in the beginning.

In spite of this action of the Roman Church, thousands refused to bow down to the decree. The history of the Waldensians, Moravians, and other Sabbath-keeping groups establishes this fact. The term "Seventh Day Baptist" is modern, but Sabbath-keeping Baptists go back continuously to John the Baptist. Seventh Day Baptists were not an offshoot of the First Day Baptists, but the latter sprung from a Sabbath-keeping people.

In the discussion period that followed, Rev. L. R. Conradi related his experiences in locating Sabbath-keeping groups in central Europe.

**Items of Interest** Can there be some relation between the two sets of facts as recently reported, namely, fact one—the Bible has been read in the Boston public schools for sixty-five years, in New York City for twenty-two years, and excluded from the schools of Chicago for thirty years. Fact two—burglary insurance is \$12 per \$1,000 in Boston, \$22 in New York City, and \$27.50 in Chicago. These facts, if they are facts, are at least ponderable.

Two outstanding secretaries of the Federal Council of Churches of Christ in America retired on July 1, from their administrative duties. Dr. Charles L. Goodell has been secretary of evangelism, and Dr. Sidney L. Gulick has been at the head of the Commission Promoting Peace and Good Will. They continue in their deep interest in the work and hold honorary relationship with the Council.

According to the morning papers of September 24, while Bishop Mueller was being installed as first Primate of the "German Protestant Church," meetings of protest and indignation against the Nazi church régime were being held throughout the country. Noted leaders in Germany fearlessly attacked what they consider an unchristian régime. Opposition churches were reported packed by dissenters while the bishop was being installed, "indicating that unity in the Evangelical Church established by the State is only external and superficial." A church set up by coercion and the stifling of conscience will never be acceptable. Opposition ministers, according to high Nazi authority, are conceded to number about one-third of all the Protestant pastors of Germany. They declare that "Only a church founded on God's Word according to the Creed of the Reformation as represented in the Confessional Synod is the legal German Evangelical Church."

#### UNIVERSAL BIBLE SUNDAY

In behalf of the American Bible Society House of New York City we are glad to announce that the theme for Universal Bible Sunday, to be observed on December 9, is related to the four hundredth anniversary of the publication of Martin Luther's translation of the Bible.

Early in November the American Bible Society will provide the pastors of America, for their use in observing Bible Sunday, suitable free material which will include a brochure, "Across the Barriers of Language," by Dr. Abdel-Ross Wentz, professor of church history in the Lutheran Seminary at Gettysburg, Pa., a three-color poster showing Luther at work above a large reproduction of a first edition copy of Luther's Bible open at Psalm forty-six, and free responsive readings for congregation use containing passages of Scripture related to Luther's religious experiences and beliefs.

A Bible written with pen and indelible ink is being compiled by folks attending the Century of Progress exposition at Chicago. Each of more than twelve thousand visitors has copied a verse on durable sheets of paper. These pages will be bound together for preservation. The verses copied in sequence are being prepared at the rate of about five hundred a day. The work has been going on for about two months. Each writer places his own name and address following the verse copied. This unique volume, when completed, we are informed will contain some twelve hundred pages.

The World Calendar Association, with headquarters in New York City, has recently made known the results of its questionnaire submitted to a number of Protestant clergymen. Many of these are reported as in favor of a "fixed" Easter, and "the majority of the clergymen replying favor also reform of the calendar," by a vote of nine to one. By about seven to one the Eastman—thirteen month—calendar was rejected in favor of a revised twelve month calendar to be known as the "American Calendar" with a "Year Day" annually, and a "Leap Day" every four years. Any plan which counts any day of the year outside of the weekly cycle destroys the continuity of the days of the week and makes Sabbath keeping as of the commandments and teaching and example of Jesus very difficult.

The New Testament has been recommended by Mussolini to all school teachers and other educators of Italy. His pronouncement follows:

All professors and teachers shall read the New Testament, shall explain this divine Book to the children, and see to it that they memorize the best passages. This Book shall not be missing in any school library, for it is ever new throughout all the centuries. It is the greatest of all books, the most necessary of all books, because it is divine. The national government desires by it to capture the children, and through them the soul of the Italian people, for the discovery of the sure way which will lead the fatherland to the worthiest and truest greatness.

Dr. John R. Mott, chairman of the World's Committee of the Young Men's Christian Association, has recently received the nomination for the Nobel Peace Prize, the nomination being supported by more than two hundred representatives of various nations. Doctor Mott

has been an outstanding Christian statesman for at least a quarter of a century.

*Watchman-Examiner* reports Dr. John A. Broadus as once saying: "The church that has a pastor that does not need a vacation needs a new pastor."

Many of our readers have been interested in the Baptist Alliance Congress held at Berlin, Germany, last summer. They will be glad to know that every courtesy was granted them and that freedom of speech was in no wise limited. Dr. George W. Truett of Dallas, Tex., was elected president for the next four years. It is considered in Baptist circles that no one among them is more deserving of the honor or better qualified for the arduous duties and exacting responsibilities than he.

Doctor Truett has been for more than thirty-seven years pastor of the First Baptist Church of Dallas, and in that time has built up its membership from 600 to 6,500. "The selection of Doctor Truett was no mere tribute to a great and good man, but the choice of a leader who, with common sense, wide experience, profound wisdom, indomitable courage, and quenchless enthusiasm will hold high our Baptist banner as he travels over land and sea in the years to come."

#### FORWARD UNDER CHRIST

Jesus said, "I will build my Church . . . and the gates of hell shall not prevail against it." That settles the question; there can be no uncertainty about the future of the Church; that is assured—if Christ be permitted to direct its activities. For this we pray.

The suggestions for the observance of Loyalty Sabbath, October 6, have gone to every Seventh Day Baptist pastor. We pray that each church may have a blessed day.

The Religious Life Committee met with the chairman, September 18, with every member present. It was a prayerful, anxious, busy day. It is the burden of this committee, as we are sure it is of earnest hearts all over the denomination, that this Conference year may mark the rising tide of a great revival, with a corresponding upward trend in the "graph." Life More Abundant—Life and a surplus of it—"freshet fullness"—as our Conference president put it—is our need.

It is the unanimous feeling of the committee that the work outlined last year, which received so general approval and commendation, and which in many churches had practical application, should be carried forward this year with renewed zeal.

The program for the year will soon be before you. There will be no great change. It will be re-vamped in some instances; points of emphasis may be somewhat changed; additional devotional, educational, and training methods will be added. But the major tasks remain unchanged. Among them are these:

1. Magnifying our teaching ministry of the Word of God in pulpit and pew.
2. Home training for children.
3. Work among the young people in Christian Endeavor and summer camps.
4. Strengthening the faith of our own people—putting courage in their hearts, through the study of our own doctrinal beliefs, history, polity, etc.
5. The formation of prayer leagues, training classes, etc.
6. Above all else, and in every activity, let us keep constantly before us our supreme task:

**WINNING MEN TO CHRIST AND THE SABBATH**

In this task of soul-winning we are stressing two methods—and yet the two are one—namely:

A. Personal evangelism — the individual working for the individual. A day by day program throughout the entire year.

B. The Church making a united effort at special times and seasons, either through a personal visitation campaign, or through special revival efforts.

May all our churches in the observance of Loyalty Sabbath find it a fitting beginning of a rich and blessed year.

In behalf of the committee,

**A. L. DAVIS,**  
Chairman.

Verona, N. Y.,  
September 20, 1934.

**WANTED**

Clean, whole copies of the SABBATH RECORDER, 1934, sent postpaid to Frank Jeffers, 726 Grand Ave., Racine, Wis., to be used for distribution from house to house. Also Sabbath tracts.

**ANNUAL MEETING**

**AMERICAN SABBATH TRACT SOCIETY OF NEW YORK**

The ninety-first 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 16, at 2 p.m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Herbert C. Van Horn, Neal D. Mills, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, James L. Skaggs, and Business Manager L. Harrison North.

Visitors: Mrs. Irving A. Hunting, Jean Bailey.

Prayer was offered by Rev. James L. Skaggs. The minutes of the last meeting were read.

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, 1934.

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 .....	\$ 89,845.49
In the Denominational Building Endowment Fund .....	2,872.80
In Life Annuity Gifts .....	10,441.75
	<hr/>
	\$103,160.04

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

George H. Babcock Bequest (15 per cent) .....	\$43,886.90
Eugenia L. Babcock Bequest (two-ninths) .....	10,015.00
American Sabbath Tract Society .....	1,198.71
Eugene K. and Francelia Burdick Fund (one-half) .....	6,005.16
Edward W. Burdick estate (approximately 7 per cent) .....	587.59
Dayton B. and Mary A. Coon Fund (one-half) .....	234.80
Mary M. McBurney Bequest (approximately one-twelfth) .....	51.11
Mary E. Rich Fund (one-half) .....	1,125.00
Sarah P. Potter Bequest .....	1,000.00
Nathan Wardner estate (one-third) ..	3,227.90
	<hr/>
	67,332.17
	<hr/>
	\$170,492.21

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

An addition, in the amount of \$75, was made to the Emma J. Wells Bequest, representing the society's interest in the proceeds from the sale of a farm owned by the testator.

The largest single bequest ever received by the society was that which came to it from the estate of Amelia Potter, late of Westerly, R. I., amounting to \$17,983.08, as valued by the executors of the estate, and consisting of cash, stocks, and bonds.

Following the death of Mrs. Waldo in January, the Daniel C. Waldo Annuity Gift, \$2,000, was transferred to the Denominational Building Fund, to be used, in accordance with the terms of the Annuity Gift agreement, for the furnishings of the Historical Society rooms, after the placing therein of a memorial tablet "In memory of Calvin Waldo and Polly Ann Calkins Waldo" the donor's father and mother.

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

Mortgage loans .....	\$ 77,300.00
Loan to Denominational Building Fund .....	2,700.00
Loan to General Fund .....	2,200.00
Bonds and stocks .....	12,631.00
Cash in bank (savings account) .....	8,329.04
	<hr/>
	\$103,160.04

E. and O. E. **ETHEL T. STILLMAN,**  
Treasurer.

Attest:  
Corliss F. Randolph,  
President.  
Courtland V. Davis,  
Recording Secretary.  
Plainfield, N. J.,  
September 16, 1934.

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

**OFFICERS**

Corliss F. Randolph, President; James L. Skaggs, First Vice-President; LaVerne C. Bassett, Second Vice-President; Nathan E. Lewis, Third Vice-President; Herbert C. Van Horn, Corresponding Secretary; Neal D. Mills, Recording Secretary; Courtland V. Davis, Assistant Recording Secretary; Asa F. Randolph, Assistant Recording Secretary; Mrs. William M. Stillman, Treasurer.

**BOARD OF DIRECTORS**

Corliss F. Randolph, Maplewood, 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.; Neal D. Mills, Dunellen, N. J.; Mrs. William M. Stillman, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; William M. Stillman, 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, N. Y.; Otis B. Whitford, Plainfield, N. J.; Frank 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, Dunellen, N. J.; James L. Skaggs, Teaneck, N. J.; Karl G. Stillman, Westerly, R. I.; Paul A. Whitford, Plainfield, N. J.; Howard M. Barber, Westerly, R. I.

**IRVING A. HUNTING,**  
Chairman Nominating Committee,  
**A. B. CROFOOT.**

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

The minutes were adopted without reading. Adjournment.

**CORLISS F. RANDOLPH,**  
President,  
**NEAL D. MILLS,**  
Assistant Recording Secretary.

**ANNUAL MEETING**

**AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY**

The thirteenth 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 16, 1934, at 2.10 p.m. with President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Herbert C. Van Horn, Neal D. Mills, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, James L. Skaggs, and Business Manager L. Harrison North.

Visitors: Mrs. Irving A. Hunting, Jean Bailey.

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

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 as printed and circulated at the General Conference.

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, 1934.

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 .....	\$ 1,295.77
Less outstanding indebtedness .....	7,500.00
	<hr/>
	\$6,204.23

Maintenance Fund - cash on hand .....	752.95	
Denominational Building Fund - cash on hand .....	\$ 2,278.02	
(Included in this is the special Waldo Fund for furnishings for the Historical Society rooms) Note of T. W. Monell, secured by mortgage on Colorado real estate .....	1,400.00	3,678.02
(Outstanding pledges \$5,417.52) Denominational Building: Site .....	\$ 18,500.00	
Printing shop .....	\$43,019.73	
Less depreciation .....	6,452.96	36,566.77
Office building - Cost to date .....	\$77,532.10	
Less depreciation .....	5,185.48	72,346.62
Furnishings, office building .....	\$ 6,720.57	
Less depreciation .....	1,492.61	5,227.96
	\$132,641.35	
Less outstanding loans .....	2,700.00	129,941.35
		\$128,168.09

Those responsible for the Publishing House at Plainfield submit the following statement:

Assets	
Current:	
Cash (including petty cash and postage) .....	\$ 1,876.26
Notes receivable .....	\$ 1,391.32
Accounts receivable .....	9,016.17
Total .....	\$ 10,407.49
Less allowance for bad debts ..	660.65
	9,746.84
Paper stock, materials, work in process, etc.	3,349.76
Deferred:	
Prepaid insurance .....	186.15
Miscellaneous .....	42.80
Fixed:	
Plant .....	\$ 36,721.07
Less depreciation .....	14,730.34
	21,990.73
	\$ 37,192.54

Liabilities	
Current:	
Accounts payable .....	\$ 900.83
Notes payable (Miehle press) .....	4,500.00
Accrued payroll .....	92.49
Accrued interest on Miehle note .....	75.00
Fixed:	
Capital .....	25,975.37
Surplus .....	5,648.85
	\$ 37,192.54

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

E. and O. E.

ETHEL T. STILLMAN,  
Treasurer.

Attest:  
Corliss F. Randolph,  
President.  
Courtland V. Davis,  
Recording Secretary.  
Plainfield, N. J.,  
September 16, 1934.

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

#### OFFICERS

Corliss F. Randolph, President; James L. Skaggs, First Vice-President; LaVerne C. Bassett, Second Vice-President; Nathan E. Lewis, Third Vice-President; Herbert

C. Van Horn, Corresponding Secretary; Neal D. Mills, Recording Secretary; Courtland V. Davis, Assistant Recording Secretary; Asa F. Randolph, Assistant Recording Secretary; Mrs. William M. Stillman, Treasurer.

#### BOARD OF TRUSTEES

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IRVING A. HUNTING,  
Chairman Nominating Committee,  
A. B. CROFOOT.

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

The minutes were adopted without reading.  
Adjournment.

CORLISS F. RANDOLPH,  
President,  
NEAL D. MILLS,  
Assistant Recording Secretary.

## MISSIONS

### BROTHER CONRADI INSPIRES NEW ENGLAND

As is generally known by the readers of the SABBATH RECORDER, Rev. L. Richard Conradi of Hamburg, Germany, has been in the United States for the last two or three months. He attended the General Conference the last of August, and both before and since Conference has been visiting our churches and Sabbath-keeping companies. He has not been able to accept many invitations which have come to him; but wherever he has gone, he has inspired new courage and enthusiasm.

The week-end of September 21-24 was spent with our churches in New England. During this time he delivered sermons and addresses in five of our churches. Sabbath eve, accompanied by Dr. Corliss F. Randolph, president of the Tract Society, and Secretary William L. Burdick of the Missionary Society, he went to Waterford, Conn., and preached to a

congregation of eager listeners. Sabbath morning a full house greeted him at Westerly, R. I. Sabbath afternoon he preached to the congregation in Hopkinton City, R. I., and the night after the Sabbath he went to Rockville, R. I., and delivered another stirring message. Sunday night he addressed the rally of the New England Christian Endeavor Union, held at Ashaway, R. I. All of these services were unusually helpful, hearts were stirred, and a new enthusiasm was created as Brother Conradi unfolded the truths of the Bible.

The visit of Elder Conradi to New England was of peculiar significance. He represents the youngest churches in the Seventh Day Baptist denomination and he was visiting the oldest churches. Some of the New England congregations have been meeting regularly for more than one hundred years, and the one at Ashaway for two hundred sixty years. Thus the organizer of the youngest Seventh Day Baptist churches brought inspiration and help to the churches which have been holding up the light of truth and leading men to the Redeemer through many generations.

### OUR CHURCH IN HAARLEM SENDS MISSIONARIES TO JAVA

Last May our church in Haarlem, Holland, became responsible for the Seventh Day Baptist mission in Java and sent missionaries to reinforce the work there. The missionaries were Brother Boulogne and family. "De Boodschapper" for June has a fine article describing the meeting in which they were consecrated to the work. We are indebted to Frederik J. Bakker and his father of Plainfield, N. J., for a translation of the article. From this article, written by Elder G. Velthuysen, we glean the following:

It was Sunday, May 20, a momentous day for the Haarlem Church, for Brother and Sister Boulogne, and also for all Seventh Day Baptists in the Netherlands. For many years sisters from our group have labored in Pangoensen, Tajoe, Java. They have accomplished a work richly blessed, not only in a material sense but also in a spiritual way. Many through their labors have been brought to Christianity. The Lord has in a peculiar way placed the responsibility of this work upon our group. The work has continuously broadened. Old and New Pangoensen comprise approximately from two hundred fifty to four hundred inhabitants. Thus there was a special need for male help in the spiritual task. Yet more urgent came the beckoning to us "Come over and help us." But the question was pro-

pounded: Where is there present proper human strength? There must first arise such help before the call could be answered. And there were so many obstacles to be conquered. However, when God works, who shall then hinder?

More than one asked: "What are you starting now?" "How does such a small congregation as the Haarlem Church dare take such a great step as the sending forth of Brother Boulogne and in these difficult times?" "What right have you to trust that the small Haarlem congregation shall be in a condition to fulfill their expectations? And on what grounds does your hope rest, that Brother Boulogne shall be equal to the great difficulties that await him in yonder place?"

On the contrary, the world of faith is far different from the world of the simple naked reality which our eyes behold. Throughout the history of salvation faith has accomplished what according to human reckonings was impossible. Several plain men, imbued with strength from on high at Pentecost, were completely dedicated before God to spread the good news to the ends of the world. And the same promise of reward is granted now to those who believe.

### A CHARGE SUGGESTIVE TO ALL MISSIONARIES AND MINISTERS

(Delivered in Haarlem, May 20, 1934, by Rev. G. Velthuysen at the time Brother Boulogne was consecrated as a missionary to Java.)

May the Lord make you a man filled with faith and the Holy Spirit. May he fill you with his grace, and grant you according to his promise, wisdom, light, strength, for the fulfillment of this calling fraught with difficulties which you are going to face. May he grant you to carry forward, after your heart's longing, the happy tidings of the salvation in Christ to Java among the native population and among those with whom the Lord brings you in contact. May he grant you, being a good and trustworthy shepherd to entrust God's flock unto you, there to lead and to be to it always an example. Be diligent, zealous, faithful. Do the work of an evangelist. Conduct yourself so that people may be fully certain of your calling. May God grant you the faithful service of your wife and of the brothers and sisters yonder. May he bless you with bodily and spiritual health. May he grant you no lack of guidance of God's Spirit in the administration of the Lord's work. May he give you a clear and penetrating insight to his truth and in the application of it in word and in deed. May he grant you to experience complete blessing with the communion of the saints in the (East) Indies and with the brotherhood in other parts.

"The Lord strengthen you in the day of trouble. The name of the God of Jacob send you up on high. Send you help from the Sanctuary and strengthen you out of Zion."

### LIUHO, KU, CHINA

(Epitome of Letter from Miriam Shaw)

DEAR SECRETARY BURDICK:

Our month up here on the mountain is nearly over and still I haven't written the letter I had planned to.

It is a great treat for me to be among Americans again, to listen to English sermons, attend concerts, sing in the choir. I have attended a few short conference meetings. The one of most interest to me was on religious education, led by Doctor Miao. I think we agreed that there was no other solution to the problem of how to support the well trained Chinese ministers except to inspire them to go out as missionaries, trusting the Lord for support. Such men as Doctor Sone and Mr. Dzau have done this and have been wonderfully provided for by the Chinese who flock to their meetings and join their evangelistic bands.

In my last letter I mentioned that Mrs. Pan had "signed her name." By this time you know that when she was baptized on June first, Doctor Pan also was baptized and together they came into the church. You can imagine how much joy this gave us and how it will help our work. Doctor Pan is already taking his turn conducting the Sabbath morning services in the Out Patients' Department.

I think it is interesting that our pastorless church in Liuho has, besides three ministers who come occasionally to conduct services, eleven lay workers who have regular appointments on the Friday and Sabbath services. Besides the three foreigners, there are Superintendent Dzau, Registrar W. D. Dzau, Doctor Pan, Technician Tsha, and five Chinese nurses.

We are praying each morning that the Conference to come will bring a blessing to all our people and that somehow the tide will turn. Our denominational program reminds me of the great salt boards stranded in the mud of our Liuho canal at low tide. The tide has never failed to turn and carry them back out to sea. The great difference is that we are not waiting for God—he is waiting for us! Filled with his spirit and surrendered to him, we would not be waiting for the tide, but we

would be the tide and nothing could stop our work for the kingdom.

Shanghai thermometers are having new experiences this summer visiting heights never seen before. The rice crop has been damaged and the price of rice has nearly doubled already. We are ashamed of being so comfortable on Mokanshan. I wish Doctor Crandall could have just one day of rest and comfort. I still cling to a wild hope that Doctor Thorngate can come back this fall in time for Doctor Grace to have a good rest. If it isn't half a dozen patients calling for her, or nurses to teach, it is the pump broken, prayers to lead, the cow sick, the sewing machine out of order, a tire down, or any number of things that only she can attend to. People always wonder how our institution can support itself. Doctor Crandall is the secret. If we had to call a plumber, engineer, veterinary surgeon, awning maker, tailor, electrician, carpenter, every time we needed one, we would be in the hole financially in short order. The institution door knobs alone are almost a full time job!

Yours in his service,  
MIRIAM SHAW.

361 Mokanshan,  
Chekiang, China

### TREASURER'S MONTHLY STATEMENT

August 1, 1934 to September 1, 1934

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

#### GENERAL FUND

Dr.	
Conradi Fund:	
First Hebron Church .....	\$ 5.00
Battle Creek Church .....	1.25
Dr. J. N. Norwood, Alfred, N. Y. ....	25.00
Dr. Boothe C. Davis, Alfred, N. Y. ....	10.00
A. R. Stillman, Westerly, R. I. ....	10.00
Permanent Fund income .....	944.03
Denominational Budget for August .....	511.20
Los Angeles (foreign missions) .....	2.00
Haarlem Church (China) .....	137.22
Overdraft September 1, 1934 .....	1,247.94
	<u>\$2,893.64</u>
Cr.	
Interest .....	\$ 130.00
L. R. Conradi, balance of donations for	
Conference expenses .....	248.13
L. R. Conradi, August salary .....	41.67
Treasurer's expense .....	20.81
Recorder Press, printing reports to Conference ..	84.80
G. D. Hargis, August salary, rent, children's	
allowance, traveling expenses, and native	
workers .....	189.65
W. L. Burdick, August salary, rent, clerk, sup-	
plies and traveling expenses .....	234.84
Salary and general field work:	
E. R. Lewis .....	59.59
V. A. Wilson .....	22.92
R. J. Severance .....	22.92

R. W. Wing .....	50.00
A. T. Bottoms .....	33.34
S. S. Powell .....	22.92
R. H. Coon .....	16.67
L. F. Hurley .....	25.00
A. L. Davis, work in Syracuse .....	10.00
China payments for August as follows:	
H. E. Davis, account salary and children \$137.50	
Principal Boys' School .....	33.13
Boys' School .....	8.33
Incidental .....	25.00
Rosa W. Palmberg .....	41.67
Anna M. West .....	41.67
Girls' School .....	16.67
	<u>304.17</u>
Check tax .....	.02
Loomis, Suffern, and Fernald, yearly audit of	
society's books .....	197.32
Overdraft August 1, 1934 .....	1,178.87
	<u>\$2,893.64</u>

### ANNUAL MEETING OF MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 19, 1934, with Rev. W. D. Burdick, president, in the chair.

Prayer was offered by Rev. Everett T. Harris.

The call for the meeting was read by the secretary.

Voted that the annual report of the Board of Managers to the Seventh Day Baptist Missionary Society, adopted by said board on the twenty-ninth of July, 1934, is approved and ordered recorded.

The nominating committee report was adopted and the following were announced as elected for the coming year:

President Emeritus—Clayton A. Burdick, Westerly, R. I.

President—Willard D. Burdick, Rockville, R. I.  
Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.

#### BOARD OF MANAGERS

Albert S. Babcock, Rockville, R. I.; Charles H. Stanton, Westerly, R. I.; Willard D. Burdick, Rockville, R. I.; Corliss F. Randolph, Maplewood, N. J.; Clayton A. Burdick, Westerly, R. I.; John H. Austin, Westerly, R. I.; William L. Burdick, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; George B. Utter, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Harold R. Crandall, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Allen C. Whitford, Westerly, R. I.; Mrs. Willard D. Burdick, Rockville, R. I.; Mrs. Elisabeth K. Ausfin, Westerly, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Morton R. Swinney, Niantic, Conn.; Ahva

J. C. Bond, Plainfield, N. J.; Chas. E. Gardner, New London, Conn.; Everett T. Harris, Ashaway, R. I.; John S. C. Kenyon, Westerly, R. I.; Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; James L. Skaggs, Teaneck, N. J.; Karl G. Stillman, Westerly, R. I.; Walter D. Kenyon, Ashaway, R. I.; Hiram W. Barber, Jr., Westerly, R. I.; Albert N. Rogers, Waterford, Conn.

Voted that the president name a nominating committee of the society to suggest a list of officers and board of managers to General Conference, and to report at the next annual meeting. He named Rev. Harold R. Crandall, chairman, George B. Utter, and Rev. Everett T. Harris.

Voted that we adjourn to meet at the same place on the third Wednesday of September, 1935, at 9.30 a.m.

The minutes were read and approved.

GEORGE B. UTTER,  
Recording Secretary.

### REPORT OF TREASURER OF THE AMERICAN SABBATH TRACT SOCIETY

BY ETHEL T. STILLMAN

Yes, I know we did not make our Denominational Budget—that the Tract Society received from that source only \$1,739, instead of \$3,080. I know that important work had to be curtailed, the appropriation to Holland remaining cut, as last year, and support in England eliminated; that much service we might have rendered was impossible to perform; that young people's work, on account of reduced receipts, used \$25.60 instead of the \$150 allotted in the budget; that for the printing and distribution of literature, which is our main job, we spent only \$132 in addition to the cost, \$156, of formal reports; and that the SABBATH RECORDER is still being published on its emergency, economy, biweekly basis instead of being restored long before this time to its weekly edition and former size.

We know all this—and yet, did you ever hear from "The Ginger Griffin," by Ann Bridge, of "the traveler who bears home bags of gold . . . out of the desert"?

Our indebtedness has been reduced from \$9,500 to \$7,500. This was in accordance with the resolution adopted by our board one year ago to the effect that it is advisable that the indebtedness be paid within five years. To that end \$2,000 was placed in the budget to be a preferred claim on last year's current

income. By thus reducing our loans, the interest we have had to pay was \$370, instead of \$500, and this interest will be reduced further through the continuation of this policy.

Another resolution made a year ago was that it be the policy and purpose of the board that during the current year the activities shall come strictly within our income. And so between these two rocks, the "Scylla," on the one hand, of the necessity of paying \$2,000 on our loans, and the "Charybdis," on the other hand, of keeping our activities strictly within our income, we have had to steer our craft. We did run into Charybdis a bit, for our balance is \$600 less than it was a year ago, but in this year of reduced income we have financed all our activities and still paid \$2,000 on loans and used only \$600 of our balance.

Then, too, the net cost of publishing the RECORDER was \$3,600 or \$400 less than we estimated. This saving was effected by reducing the cost of publication in every way in the machine shop, and by the loyal support of the subscribers who accepted the necessary reduction in numbers and size with such good grace and co-operation, though meanwhile voicing their disappointment and regret in no uncertain terms!

Then the *Helping Hand* which we figured would be self-supporting was actually so, and more than that, it has brought us in \$57. At this rate we shall soon be able to place it among the items of estimated income! Most assuredly these are bags of gold out of the desert.

The *Fund for the General Work of the Society*, to which the foregoing items belong, is only one of the several funds which have had our attention and support.

Two hundred ninety dollars received on account of pledges to the *Denominational Building Fund* have made it possible to reduce further the loan incurred in the erection and equipment of the *Denominational Building* from \$2,900 to \$2,700. This is the only remaining charge against the building. This fund has also received, by transfer from the *Life Annuity Gift Fund*, \$2,000, for the equipment of the *Historical Society* rooms, in accordance with the wishes of the donor when the gift was made many years ago.

Interest in the amount of \$112.36 from our *Endowment Fund for the Maintenance of the*

*Building* has been turned over to the Conference treasurer toward the current expenses of maintenance.

The amount and nature of properties acquired which have increased our Funds for Permanent Investment are as follows:

An additional \$75 cash through the estate of Emma J. Wells, Hopkinton, R. I.

Stocks, bonds, and cash estimated by the executors as \$17,983.08, by Bequest of Amelia Potter, Westerly, R. I.

The total of these Invested Funds, including *Denominational Building Endowment* and *Life Annuity Gifts*, is now \$103,160.04.

These figures have had to do with the past and the present. What the future holds no man can foresee. Each experience that comes, of whatever nature it may be, will contribute in some way or other to the making of our characters. Let us see to it that each shall contribute to the *strengthening* and not to the *weakening* of our Christian character. Let us all be "travelers that bear home bags of gold out of the desert."

August 22, 1934.

#### IMPORTANT NOTICE

The *Conference Year Book* for 1934 is largely in the hands of the printer. Reports of the various boards and the statistics for churches and Sabbath schools are already in type. As soon as the Conference minutes have been received from the recording secretary the *Year Book* will be printed. It should be in all churches before the end of October.

COURTLAND V. DAVIS,  
Corresponding Secretary.

A Pond Lily listened a long time to the croaking of a nearby Bull Frog. "Why do you croak all the time?" asked the Lily. To which the Bull Frog replied, "Things are not as they should be in this pond."

Then a man in a boat went by and the Frog kept still. "Why did you stop croaking?" said the Lily. "Because I did not know what great harm he might do to me," replied the Bull Frog. To this the Pond Lily answered, "Why, if you spend your time croaking because things are wrong in this Pond, do you stop when things get worse?"

This fable teaches that you cannot measure a man's troubles by his croaks.—Selected.

## WOMAN'S WORK

The women who do the lowly tasks for the Master and publish the good tidings are a great host; and we pause, our Father, to thank thee for them. Amen.

### WORSHIP PROGRAM FOR OCTOBER

Song—I Am Happy in the Service of the King.

Bible Reading—Matthew 20: 20-28. Not to be ministered unto, but to minister.

Prayer—Sentence by members.

Song—Where He Leads Me I Will Follow.

### CHURCH KITCHEN MARTHAS

In a certain church I have found two great Christian orthodoxies—a pulpit where the living gospel is preached, and the kitchen wherein the best food is prepared for the weekly church suppers.

This pen does not command fit words for the praise of the devoted women who, week after week, bear the arduous burden of preparing surpassing meals to be served in the name of the church. They are kitchen saints, successors of Saint Lawrence. Their offering to the Lord is their energy and skill.

Not am I surprised to learn that the particular group I have in mind find their day of ministry together a time of real Christian fellowship, wherein no word of petty gossip is ever spoken.

—The Christian Herald.

The following is the yearly report of the work done by the women of the Central Association, and was made by the secretary for the Woman's Board, for that association, and read at their woman's hour at that association. We consider this a model report, and here is hoping each secretary for each association will send a similar report to the board next year. For each to know what the other is doing, is a source of help and courage to go forward.

### WOMEN'S WORK IN CENTRAL ASSOCIATION

(Report, given by the associational secretary Mrs. Harriet C. Van Horn, of the Central Association, at Leonardville, N. Y., June 22, 1934.)

Do you remember where to look for the first record of the "Ladies Aid"? It is a darling scrap of a story, tucked in with the tale

of splendid achievements of designer and builder, artist and artisan.

In Exodus 35: 25, we read, "All the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple and of scarlet and of fine linen."

The picture always warms and thrills my heart. I seem to see five women in that group (it is always just five).

Did they bring their spinning wheels, their wool and flax, and sitting together in the shade of some tent, of an afternoon, talk and plan and pray a little how they might help to build the tabernacle?

The first one, the fair-haired woman, said, "I will spin the blue thread for loyalty." The next one, the lady with the golden tresses, said, "I will spin the purple thread for nobility."

The next, with black curls, a full mouth, and soft brown eyes, said, "I will spin the scarlet thread for love."

The remaining two, always bound together in one purpose, because they loved to work together, "We will spin the linen thread, firm and strong, to weave foundation material for the Lord's house."

I like to think that a strand from that first day's spinning has wound its lengthened cord down through the centuries, unbroken. Did it reach Deborah under her palm tree as she dispensed even-handed justice, wise and womanly? Did it stretch up into the hill country where Elizabeth sewed tremulous thoughts into the small garments for the promised son who would become the Herald of the Kingdom of Heaven. It wound itself about Dorcas of the tender heart and skillful needle. It came to careful Martha who served the supper where Jesus was guest. To Mary who brought to Jesus the rich perfume of a life poured out. And unto us also, for a thread is found in our midst tonight.

The women of the Central Association have been busy, as always, in the Master's work. They have been "building the house" by many quiet devoted activities.

I am constantly surprised by what has been accomplished by skillful hands and willing hearts.

In the five societies reporting I find enrolled one hundred forty-three members. They have been watchful and careful in the local interests of their respective communities. To the women have been entrusted much of the care and

upkeep of the parsonage properties; new paint and papers, needed repairs and alterations indicate their interest in keeping the homes of pastors in comfort and good taste. Even church buildings show traces of their work. And the poor and needy and sick have been helped by their ministrations.

Their social activities have provided a gracious fellowship and worth while entertainment for old and young.

The denominational interests have been sustained. I find that the women of this association have expended through their organized work an average of \$7.67 per member, or the five churches have given a total of \$1,096.81. I have been deeply touched as I have noted the courage of our women, in their determination to carry on in the face of hard times, advancing years, and small numbers. I want to sound a challenge to our younger women to rally to the work which the older must in a little time lay down.

To the Tabithas of today there still echoes the grateful verdict of the Master—"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

### REPORT OF WOMAN'S BOARD

The Woman's Board met in regular session in the home of the president, Mrs. Geo. B. Shaw.

The president in the chair and the following members present: Mrs. Eli F. Loofboro, Mrs. Oris O. Stutler, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. Harley D. Bond, Mrs. Kenneth Hulin.

Mrs. Shaw read a part of Psalm 145. Prayers were offered by the members.

The minutes for the August meeting were read. The treasurer's report was accepted as read.

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

#### Receipts

Balance, August 8, 1934 .....	\$ 97.24
Harold R. Crandall, Denominational Budget .....	5.40
	<u>\$102.64</u>

#### Disbursements

Mrs. Jay Crofoot, expenses of associational secretary .....	\$ .87
Mrs. George Trainer, editor's expenses ..	2.10
Federal tax .....	.04
Total .....	\$ 3.01
Balance September 9, 1934 .....	99.63
	<u>\$102.64</u>

The following bills were allowed and ordered paid:

Bill for \$19.60, for slides used for the woman's hour of General Conference; \$3 for supplies for the corresponding secretary; \$1.15 for postage for the president.

Through some accident or mistake (unintentional) the names of two of the members of our board do not appear in the report of the Nominating Committee to Conference. Therefore, in accordance with the by-laws which govern said board, we do elect Mrs. S. Orestes Bond and Mrs. Harley D. Bond members of the Woman's Board of the Seventh Day Baptist General Conference.

Voted that Mrs. G. H. Trainer be continued editor for the Woman's Page of the SABBATH RECORDER.

Voted that Mrs. Okey W. Davis be continued as librarian for the Woman's Board library; that Mrs. Okey W. Davis and Mrs. Harley D. Bond be a committee to judge the papers for the contestants on mission study.

Mrs. S. O. Bond, Miss Lotta Bond, and Mrs. Oris O. Stutler were appointed to plan a contest for 1935.

Correspondence was read from Miss Susie M. Burdick, Wellsville, N. Y.; Federation of Foreign Missions of North America; and Federal Council of Churches in America.

Mrs. Kenneth Hulin and Mrs. C. H. Siedhoff were made a committee to investigate the movement for better films, and report at next meeting.

The minutes were read and approved. The visitors at the meeting were Mrs. Nellie Ellis, of Battle Creek, Mich., and Mrs. Florence Siedhoff of Salem, W. Va.

Adjourned to meet with Mrs. Kenneth Hulin the second Sunday in October, at 2 p.m.

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

### REPORT RELIGIOUS LIFE COMMITTEE

#### TO THE SEVENTH DAY BAPTIST GENERAL CONFERENCE:

The Committee on Religious Life, due to conditions over which it had no control, was late in getting organized and in projecting plans for the year's work.

Three all-day meetings of the committee were held, one at Verona, one at De Ruyter, and one at Brookfield. Out of these conferences grew the recommendations, copies of which were sent to the various boards and organizations concerned, and published in the RECORDER.

The members of the committee have driven hundreds of miles in interest of the work, written a number of articles for the RECORDER, and the chairman has written one hundred six letters in helping to direct the work.

While we regret that the suggested plans for work were, of necessity, late in getting into the hands of the churches—too late for some to organize for constructive work—we feel that some progress had been made.

We appreciate the hearty co-operation we have received. Both the Missionary Society and Tract Board have commended the work planned, and have supported it in every way possible. Splendid support has been given by the RECORDER. The Young People's Board expressed their approval. The Sabbath School Board has assured us that a special series of denominational lessons will be published in the *Helping Hand* in 1935. Three associations, through their executive committees, took up the personal visitation campaign and rendered valuable service in organizing and directing the work. No doubt some of the others did likewise, but we have no report as to work done.

Personal visitation evangelism was carried out, with more or less thoroughness in many of our churches. A number of methods were employed. In some associations the work was organized and, in a measure, directed by the executive committee; in others it was left to the initiative of the individual church. Several churches conducted evangelistic services with meetings every night; others made it a personal visitation campaign with week-end meetings. Some pastors conducted their own campaign without or with organized groups of lay-workers; others had the assistance of a neighboring pastor or denominational repre-

sentative. One church reports a week-end campaign, covering a period of seven weeks, assisted by a resident Seventh Day Baptist minister. Each pastor in the Central Association, aside from leading his own campaign of personal evangelism, assisted another pastor in his campaign. The majority of these churches had a group of lay-workers who did valuable work, preparatory to the work of the pastors.

Special revival services have been conducted and personal visitation work has been done in churches from which we have no report—of this we are sure. Sixteen churches have reported. And from these we glean the following interesting items:

One church writes that for several weeks they have been maintaining a church prayer meeting in the church parlors every Tuesday, at 9 a. m. The result: "We are getting to be a praying church." Another made April a "go to church month." Personal visitation committees were used. One layman made fifteen calls; the pastor ninety. Results: "Forty per cent increase in attendance in April over preceding month; many who had not attended in years have begun regular attendance. Several new ones attending. We plan to continue this type of work."

Some churches divided the entire roll of the church and society into a number of groups for personal visitation. One church held a week's service with evening meetings, with Secretary Burdick as preacher. The last Sabbath was an all-day meeting with all the churches in the association invited, and the various pastors of the churches having part in the services.

One far-seeing pastor, before the program of the Religious Life Committee had been launched, was already engaged in intensive work. As a result a large accession of adults followed: "Eight from other Seventh Day Baptist churches, three ex-Adventists, and two Sabbath converts." They are now working on their nonresident roll, and plan to take up the resident roll in the autumn.

In another isolated church, where an intensive campaign was conducted among scattered Sabbath keepers over the state, with the aid of a visiting Seventh Day Baptist and his car, the committee, with the assistance of Secretary Burdick, traveled more than eight hundred miles, visited nineteen families in more than a half dozen different cities. In the same church



another committee visited twenty-three families who expressed their desire to have regular pastoral visitation by subscribing a definite sum toward the pastor's traveling expenses.

One church that has already conducted a week-end personal visitation campaign, over a number of weeks, is now planning for another in October.

The sixteen churches reporting indicate a number of baptisms; forty accessions to the churches, a number of whom are Sabbath converts. Others are planning for membership soon. Three recent converts to the Sabbath are now studying our "Exposé of Faith and Practice" with a view of church membership. Pastors' training classes are being organized.

Not all these activities, of course, are the result of the work sponsored by the committee. But we do feel that the work proposed is constructive, along the right lines, and that it has been a contributing factor. It is our hope and prayer that with increasing interest we may magnify this type of Christian effort which savors much of the Master's way of work.

May we not hope that many of our churches shall inaugurate an intensive campaign in the autumn, or early winter; and that through prayer and surrender to the leadership of the Holy Spirit we may make personal evangelism a conscious, definite objective the whole year through.

By the Committee,

ALVA L. DAVIS,  
THEODORE J. VAN HORN,  
HERBERT L. POLAN,  
PAUL S. BURDICK.

## YOUNG PEOPLE'S WORK PRE-CONFERENCE MEETING FOR YOUNG PEOPLE AND LEADERS

SALEM, W. VA., AUGUST 21, 1934

Had you lived along the highway leading out of Salem on the Tuesday preceding our General Conference, you would have wondered at the long procession of cars winding around the curves of those West Virginia hills, evidently going to some definite place. There were cars from many states in this line up and many others followed later in the day.

One hundred ten young people and leaders gathered at Crystal Lake, near West Union, for the Pre-Conference Meeting for Young

People and Leaders, which was planned as a part of the work of the Young People's Board. Miss Anna Crofoot led the group in thinking of Jesus, the Lad of Galilee, as we sat in a shady spot at the edge of this pretty lake. Jesus, the Lad, must have enjoyed the out-of-doors, as much as Seventh Day Baptist youth do today.

Following this inspirational period the president of the board explained the plans for the meetings arranged for the young people at Conference. The program for the morning was changed to allow for an unexpected but very welcome talk. Discussion groups had been planned for two periods to talk over local problems in young people's work in the church. Rev. Hurley Warren and Rev. Leon Maltby led the young people in their discussion of questions which they raised, such as, "What would you do if—the chairman of your prayer meeting committee refused to work, or one member of your committee would not cooperate?" Miss Burdick led the group of leaders in the discussion of some of their problems.

The second period was given up that we might hear from the national executive secretary of the Allied Youth, an organization to promote the liberation through education of the evils of alcoholic beverages. Mr. W. Roy Breg, with Mrs. Breg and his secretary, happened to be in West Virginia, and on Monday were calling on President Bond of Salem College. Through him they learned that Miss Burdick, with whom they were acquainted, was to have charge of the meetings for young people, and very soon arrangements were made for him to come to this meeting and present his work. Miss Burdick became acquainted with Mr. and Mrs. Breg at a meeting of the trustees of the International Society of Christian Endeavor. Mr. Breg spoke of the newly organized post of Allied Youth at Milton, Wis., and of his hope that more of our young people would organize units in their localities to make scientific studies of the effects of the use of alcohol. We were happy to have these leaders with us.

The young people of Salem planned and served a very fine picnic luncheon for twenty-five cents per person. They are to be commended for the excellent spirit of co-operation which was evident throughout the serving of this large group.

In the afternoon the group gathered on the east porch of the club house where Miss Ruth

Sarah Davis led in the singing of a few songs. She also arranged for the girls' quartet which rendered selections at two different times during the day. Brief reviews of the morning discussion periods were given by representatives from the two age groups; Mr. Orville Babcock reported for the older group and Miss Ethel Main for the group, ages twelve to eighteen years.

Miss Burdick talked to the group on the theme, "Youth Growing in the Abundant Life." There are many people seeking life; they do not realize that the abundant life is found only in Christ. How much do we want this abundant life, enough to seek after it? True, lasting happiness comes to those who are growing in the life more abundant. At the close of her talk the group formed the fellowship circle, sang "I Would Be True," and were dismissed with this prayer, "Our heavenly Father, help us to look up, and laugh, and love, and lift."

The remainder of the afternoon was spent in various forms of recreation; some went in swimming, others boating, while others looked on and visited.

## YOUNG PEOPLE'S BOARD

President—Miss Elizabeth Ormsby, Alfred Station, N. Y.

Vice-President—Harley Sutton, Little Genesee, N. Y.

Recording Secretary—Miss Roberta Clarke, Alfred, N. Y.

Corresponding Secretary—Miss Elizabeth Van Horn, Alfred Station, N. Y.

Treasurer—Kenneth G. Greene, Alfred, N. Y.

Executive Committee—The officers and Miss Maxine Armstrong, Alfred, N. Y.; Edward Crandall, R. D., Andover, N. Y.; Harold Babcock, Friendship, N. Y.; Miss Ruth Claire, Alfred Station, N. Y.; Mrs. L. Ray Polan, Alfred, N. Y.; Mrs. Mark R. Sanford, Little Genesee, N. Y.; Miss Ruth Phillips, Corning, N. Y.; Don Stearns, Coudersport, Pa.; Miss Thelma Clarke, Richburg, N. Y.

Editor of Young People's Department of the Sabbath Recorder—Miss Marjorie J. Burdick, Rockville, R. I.

Trustee of the International Society of Christian Endeavor—Carroll L. Hill, Milton, Wis.

"Nobody grows old by merely living a number of years; people grow old by deserting their ideals. You are as young as your faith; as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair."—Selected.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

THE BOY WHO WONDERED AND FOUND OUT  
(Concluded)

Days and weeks and months passed, and although Neesima had lost faith in the kitchen god he still wondered and wondered what great power had caused the little grain of rice to grow. The little boy was very much discouraged. But one day, when he had almost given up finding out this secret of growth, a great and wonderful thing happened. Neesima was sent to school. It was one of the schools that our missionaries have in those far-away lands where the children wonder and wonder about the beautiful things in God's world. That is where these wondering children find out what they want to know.

Neesima's anxious little heart seemed to expand with happiness as he learned how the great and loving heavenly Father made all living things. "Why!" said he, "if God makes the flowers, the plants of all kinds, the cherry trees in my mother's garden, and all the animals and birds and bees of course he makes people, too. Oh, oh! Then he made me!"

DEAR RECORDER CHILDREN:

I have been wondering and wondering, too, why I do not receive more of your splendid letters nowadays. I am sure you must have had some very pleasant and interesting vacations this summer. Wouldn't it be fine for you to exchange these experiences and also give me a chance to enjoy them with you? I know you are all busy with your school work, but won't you please take a little time off to write to me? I think I have already told you of my two principal vacation experiences: three days of camping at Spring Lake, near Fillmore, N. Y., with twenty-four very congenial ladies; and the trip to Salem, to attend Conference, where I was delighted to see some of my numerous RECORDER family. How I wish I could have seen you all.

I hope you have enjoyed the story about Neesima as much as the children at Conference seemed to. How glad we should be that every one of us can help to send missionaries to teach the wondering children in Japan, China, Jamaica, and other far-away countries about the loving heavenly Father who makes all growing things.

As I glanced out my window I saw something very cunning. One of the little twins next door, six year old Paul Pero, went by pulling his express wagon, and riding contentedly in it with its front paws resting on the front was a cute little black kitten with a white streak on its neck which resembled a necktie. I tried to shake hands with Master Pussy, but he thought I wanted to play and began to slap at me and to bite my finger with his tiny teeth.

While I am on the cat subject, of course I'll have to mention Skeezics. One of the little girls in our Sabbath school came in a little while ago and said, "Oh, look at your kitty!" And there was Skeezics, on the very top of the piano taking his afternoon nap. There were photographs on each side of him but he had not disturbed them one tiny bit. How is that for a big seven year old cat?

I must mention, too, something one of our neighbors saw a few nights ago. It was two cunning little black and white animals playing in the moonlight. She didn't go anywhere near them, however. "Why didn't she go near them," do you ask? Well you see, they were little skunks.

Now don't you think I have written quite a long letter when I had no letters to answer? I do hope next time I'll have several to answer, don't you? Surely that is up to you, and you, and you.

With the best of good wishes to you one and all, I remain

Your very sincere friend,

MIZPAH S. GREENE.

### THE WEST-MOORE-HURLEY PARTY

At Kingston, Jamaica. First, a few days' rest and enjoyment of land activities after the ten days aboard a small steamer. Much to occupy time and attention, especially of the members of the party who were seeing Jamaica for the first time. Banana groves, graceful cocconut palms, brilliant scarlet poinciana trees, unbelievably strange orchids, breadfruit, jackfruit, ginnups, "Ethiopian" apples (more commonly etaotie apple), ackee, etc.; the beautiful green hills with their tropical foliage rolling up into the cloud-hidden mountain peaks; the markets; the donkeys loaded with produce; women carrying huge loads of vegetables on heads; the thousands of pedestrians on all streets and country roads—well, better come and see it all yourself.

Then a series of evening meetings, six nights in all, in the Kingston church. A good audience each night with close attention and deep interest. Presentation of truth in graphic form by Duane, who handles chalk in an artistic way and points the moral with words while he sketches the idea in picture. Then he clinches the appeal with a solo, accompanied by Mrs. Hargis. Sometimes the solo proved to be a duet. His work was extremely practical, pointed, and pleasing and well received; and his songs appealed to the heart in a forceful way. His work was splendid and is an indispensable feature of all programs.

The stereopticon work consisted of a presentation of Seventh Day Baptist work, outlining our origin and history and showing something of what we are, have, and do at the present time. The slides showed people, schools, churches, business houses, mission work, etc. On the second and third nights of the series, a missionary travelog was given. On the three remaining nights the life of Christ was portrayed in pictures, each night's chapter leading up to a definite appeal for yielding to Christ. Pastor Hargis handled the programs in an appropriate, tactful way, elinching the drawings, songs, pictures, all into a harmonious and touching appeal.

One night the young people had charge of the program, taking the place of their usual Christian Endeavor meeting. Duane was asked to preside over this program and did so in fine style. On another evening a little play was given, portraying scenes of the birth and preservation of Moses. It was dramatized and supervised by Mrs. Hargis and given by a group of teen-age girls in a very pleasing way.

Following the close of the six nights' meeting in Kingston, the party, with the Hargis family, went to the church at Luna, eighteen miles from Kingston, for a Sabbath's meetings. The little church stands on a narrow ridge, two thousand feet elevation, with a wonderful view across deep valleys and widespread mountain ranges. Sabbath school and church service in the morning, a meeting of varied interest in the afternoon and in the evening a program of chalk talks, songs, stereopticon views filled the day full of interest. Back to Kingston, reaching bed just before midnight.

The next night the party was at Bath, about forty-five miles from Kingston, in a wonderfully beautiful mountain region of streams, waterfalls, tropical vegetation, and cultivation.

How any one can cultivate and grow yams on a perpendicular hillside is hard to believe even when one sees it, but it is done. The church stands on a corner of the main street. It was packed to its limit and many standing outside doors and windows. The same type of program was given here, varying somewhat in detail. Deep interest was manifested and the chalk talks and solos were especially well received. Pastor Hargis called on Mr. Beckford, a prominent business man and government official of the city, to offer the closing prayer. Mr. Beckford also spoke briefly in thanks and appreciation for the program that had been given. He is a good friend of the Bath Church and has been very helpful in their building program, donating use of his trucks, etc.

Another night's drive back to Kingston and to bed at one a. m. closed this chapter.

## OUR PULPIT

### EVANGELISM

"THE OPPORTUNITY OF THE TEACHER OR LEADER IN EVANGELISTIC WORK"

BY REV. WILLARD D. BURDICK

(Given at Conference, Salem, W. Va., 1934)

When I was asked to give an address on this subject on the program of the Sabbath School Board at the General Conference, this explanatory note was added, "The thought is to bring out the opportunity of true evangelism in the Sabbath school, and the duty of the teacher or leader in that field."

This calls for a definition of "true evangelism." What is it?

There recently appeared in "The Evangel" an article on "Evangelism for the Whole Church," in which this definition of evangelism is given:

One of the needed things today is a proper definition of evangelism. It is an old term and yet how confused we are in our understanding of its meaning. Such a new definition needs to be made not only of words, but in terms of life. To watch the Christian Church struggling for a proper understanding of this word "evangelism" is, to say the least, perturbing.

We have so long confused the terms "revivalism" and "evangelism" that hundreds of churches feel they have had a good evangelistic meeting when it has really been a revival. To revive some one spiritually indicates that such a one is already a Christian. His zeal is now quickened; his interest in Christian things

aroused; he has a warmer love for God and what the church is attempting to do. Certainly, such seasons of refreshing are necessary. Many times they are the beginning of real evangelistic work.

Essentially, the term "evangelism" means the telling of the good news of the kingdom to people. But through long usage we have come to think of it as the telling of the gospel to those who are not Christians. Of course, evangelism contemplates the complete winning of the individual to the Christ-way. This should be kept in mind. Evangelism is the persuasion of people to yield their lives to Jesus Christ as Savior and Lord.

Evangelism aims at two things: the telling of the gospel story and the actual winning of those who are not Christians to the God of whom that story speaks.

Jesus was the *Great Evangelist*. How did he gain disciples? He said, "Follow me," and they followed him; then he taught them the Jesus-way of living.

But who are to tell the "good news"? Who are to persuade people to yield their lives to Jesus Christ as Savior and Lord? Who are to win others to the Christ-way of living?

Dr. A. T. Pierson, in "Evangelistic Work in Principle and Practice," said "The word 'preach,' which occurs some one hundred twelve times in our English New Testament, means 'to proclaim'; it is the accepted equivalent for six different Greek verbs. Three of these are from a common root, which means 'to bear a message or bring tidings'; and this statement covers about sixty cases. As to the other three Greek words, one is used over fifty times, and means 'to publish or proclaim'; and another six times, and means 'to say, speak, or talk about.' The other, which means 'to dispute or reason,' is the only one of the six which suggests a formal discourse or argument, and this is used only twice."

These two passages are the seventh and the ninth verses of the twentieth chapter of Acts. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

"And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead." (Occasionally people now go to sleep under preaching, when it is "a formal discourse or argument.")

Doctor Pierson continued, "There is nothing in the word 'preach' which makes it the exclusive prerogative of any order or class to spread the good news."

Because the early persecuted Christians "went everywhere preaching the word" the good news spread rapidly, and men and women were brought to Jesus Christ and the Christ-way of living. Did they hold meetings? Yes, in all sorts of places—in synagogues, in homes, in the open air. But they did not confine their preaching to such meetings; individuals told the good news to other persons, and persuaded them to accept Christ and the Christ-way of living.

We have very generally abandoned the New Testament method in evangelistic work, delegating to a few—a select few—the telling of the good news. We must return to the New Testament way if people are to hear the gospel message and are persuaded to accept Christ and his way of living.

It is not my purpose to encourage any one to delegate to others evangelistic work in what I say on the subject assigned to me, but to magnify the opportunity that teachers and leaders in the Sabbath school have to win others to Christ and teach the Christ-way of living.

The Sabbath school offers one of our best opportunities for true evangelistic work, for *this is our object, and the Sabbath school is regularly held.*

Our leaders and teachers in the Sabbath school have done, and are doing, work that counts for good in our lives. What an experience meeting we might have if we were allowed to tell just now what these teachers and leaders have done for us. But as teachers and leaders we often feel our insufficiency—and yet we must remember that we have a great gospel to teach, a great Christ to persuade others to accept, a great Christ-way to persuade them to live. Let us aspire to render the best possible service.

This calls for moral and spiritual fitness on the part of teachers and leaders.

On my way to Salem I read, "It is said that those who listened to Lord Chatham always felt that there was something finer in the man than anything he ever said." *The teacher's life counts* in telling the good news. E. Stanley Jones tells us that he was once introduced to an audience by a prominent non-Christian officer, with the words, "This man who is to

speak is back of everything he says." The teacher's life must not cause the pupil to lose faith in the lesson that is taught.

The Sabbath school offers one of the very best opportunities that we have for evangelistic work, because *we are teaching the Bible.* The Bible is the Evangelistic Book; *the Book* that tells of Christ and the Christ-way of living.

Some one has said of Jesus, "He taught, not so much to establish a system of thought as a way of living. He taught to save." So the teacher should teach to save. He should seek to win to an acceptance of Christ as Savior.

At the centennial celebration of the organization of the Robert Raikes Sunday School Mr. Spurgeon said, "We ought not to bring our Master second-rate stuff." And the teachers and the leaders should ever aim to present the gospel story in the way that will win others to Christ and the Christ-way of living.

The lessons that are being prepared for us to study in the Sabbath school in 1935 will offer us exceptional opportunities for true evangelistic work, for they are to be on the great doctrines of the Church, the lessons for the second quarter covering the articles in our Exposé of Faith and Practice. Let us make it a year of *evangelistic work.*

### DENOMINATIONAL "HOOK-UP"

PLAINFIELD, N. J.

The Plainfield people met with the Piscataway Church at New Market for worship on September 1, and enjoyed the reports from Conference. L. Harrison North and Bessie T. Hubbard of Plainfield assisted Pastor Neal D. Mills with others in presenting matters of special interest. Conference at Plainfield was reported September 15. Courtland V. Davis gave interesting and illuminating comment on the main events and actions of Conference under "Retrospect"; while in "Prospect," Herbert C. Van Horn spoke on the subject, "What Are We Going to Do About It?" At three o'clock of this day a very impressive baptismal service was held in the church baptistry by our new sister Seventh Day Baptist Church of Irvington, N. J. Pastor F. F. Stoll beautifully immersed six candidates, two men and four women, recent converts to Christ and the Sabbath. A large bus load of these people drove over for this service. It was an inspiration to the Plainfield people

to see the fatherly way in which this consecrated man of God conducted the service. Many songs, sung in German, were led by Brother Smith, their Sabbath school superintendent, with Miss Dorothy Hubbard of Plainfield at the piano.

Sunday evening, September 23, a meeting of the church membership was called by the pastor for the purpose of formulating the program and work of the church for the year. A good number met and much interest was shown. Pastor Bond briefly presented plans and suggestions from the Federal Council, the National Committee on Religion and Recovery, and our own denominational Religious Life Committee. He showed us that we should feel encouraged for there has been an increase in numbers in our denomination, both in America and abroad, and in our own church. Many helpful suggestions were made that our church may be "A Worshiping Church, a Working Church, a Winning Church."

CORRESPONDENT.

ASHAWAY, R. I.

Recently, a well attended teachers' meeting was held at the parsonage at which time several plans were discussed, some of which will be tried out this year.

In July we were glad to welcome Rev. Loyal Hurley to our pulpit; he gave a very instructive and inspiring sermon on "The Deepening of the Spiritual Life of Our People." In August Dr. George B. Safford, State superintendent of the Rhode Island Anti-Saloon League, spoke at our church one Sabbath morning.

Our pastor, Rev. Everett T. Harris, and Rev. William L. Burdick, D. D., attended the General Conference at Salem.

One of our leading young people, Miss Betty Crandall, has gone to Alfred, N. Y., where she has entered the college as a freshman. We shall all miss Betty, but wish her much success in her college work.

CORRESPONDENT.

IRVINGTON, N. J.

Pastor F. F. Stoll and his daughter accompanied Elder Richard L. Conradi, a life-long friend of the Stolls, to Maplewood, Thursday, to confer with Dr. Corliss F. Randolph, who carried Brother Conradi in his auto to Rhode Island for Sabbath, September 22.

On Sabbath afternoon, September 15, about thirty members of the Irvington Seventh Day

Baptist Church and congregation went by special bus to the Plainfield Seventh Day Baptist church, where Pastor Stoll baptized six new converts who have accepted the Sabbath and become members of the Irvington Church. A Bible woman is being supported by this church, though but few of its members have regular employment. OBSERVER.

NEW YORK CITY

Mr. and Mrs. Edward E. Whitford have removed from their residence on Cathedral Parkway to Butler Hall, on the corner of Morningside Drive and 119th Street. Their new address is 400 West 119th Street, New York, N. Y. Their telephone is University 4-0200.—*Brookfield Courier.*

BROOKFIELD, N. Y.

The Junior Christian Endeavor held a social at the parish house, Sunday evening, September 16. Leonardsville juniors and other friends of the juniors were guests. Scenes from Bible history were enacted by the Brookfield juniors and special music was rendered by the Leonardsville group. Following the program, games were enjoyed and refreshments served to twenty.

The local pastors, Rev. H. L. Polan, Rev. Allan Dodge, Rev. David Owen, and Rev. Paul Burdick, are conducting meetings at the C. C. C. Camp Sunday evenings.

Mrs. H. L. Polan was a guest at the Leonardsville Seventh Day Baptist Ladies' Benevolent Society meeting held last Wednesday afternoon at the home of Mrs. Blaine Welch. She was asked to give a talk on the work of the women at the General Conference held recently at Salem, W. Va. There was a large attendance and a delicious buffet supper was served at the close of the program.

Dr. and Mrs. E. E. Whitford have shipped their household goods here from New York and will make this their permanent home after the present school term.—*Courier.*

VERONA, N. Y.

Pastor Davis, recently returned from his vacation of two weeks, with several others who attended gave reports of the Conference held at Salem. The sessions were reported as being very interesting and helpful and the entertainment of delegates all that could be expected.

The vesper service was held in the church on the evening of September 8. After Scrip-

ture reading and prayer by the pastor a musical program was given, including two anthems by the church choir, two selections by the junior choir, together with instrumental and vocal solos and duets. Interesting remarks were made by Rev. William L. Burdick who was present.

The Doers Sabbath School class was entertained at the home of Mr. and Mrs. T. S. Smith, the evening of September 15. On the same evening Mr. and Mrs. George W. Stone entertained the Worth While class, while on the next evening Mr. and Mrs. Woodcock in Rome entertained the Pearl Seekers.

CORRESPONDENT.

ALFRED, N. Y.

Professor and Mrs. H. O. Burdick and children, Kenneth, Carol, and Judith, returned Thursday night from Rockville, R. I., where they had been spending some time at their summer camp. Professor Burdick attended summer school at Harvard.

Professor and Mrs. Ray W. Wingate and daughter Peggy, returned Saturday night, after spending a number of weeks at Quonochontaug, R. I. Honorable J. J. Merrill also returned to his duties in Albany, but Mrs. Merrill and Professor and Mrs. Robert Campbell will remain for a week or two longer.

President and Mrs. J. W. Crofoot of Milton, Wis., stopped in Alfred on their way home from Conference. Since leaving Salem they visited their son, Burdet Crofoot of Plainfield, N. J., relatives in Berlin, and Dr. and Mrs. Orra Rogers at Long Lake in the Adirondacks.

Professor Harold O. Burdick, Dean M. E. Holmes, Dr. M. J. Rice, and Chaplain James Curry McLeod were in Wellsville, Tuesday, where they attended a meeting and dinner of the Rotary Club. Professor Burdick was the guest speaker and spoke on the subject, "Chemistry of Glands." —Sun.

ALFRED STATION, N. Y.

A considerable number of people were present from Independence, Andover, and Alfred Station, Tuesday evening, to listen to an address by Doctor Conradi, a Seventh Day Baptist missionary from Germany. Doctor Conradi told of his many experiences in Europe in missionary work. He came to this country a few weeks ago to attend the Seventh Day Baptist General Conference in Salem, W. Va.,

and is now visiting some of the churches of that faith in the United States.

Three members of the newly elected Young People's Board of the Seventh Day Baptist denomination are members of this church. Elizabeth Ormsby is president, Elizabeth Van Horn is corresponding secretary, and Ruth Clair is the other member.

Rev. and Mrs. J. W. Crofoot of Milton, Wis., were guests over night at the parsonage, evening after the Sabbath.

Professor Alfred E. Whitford, who with Mrs. Whitford spent the summer touring in the far West, was a welcome caller at Pastor Van Horn's, Thursday afternoon.

—Alfred Sun.

NORTONVILLE, KAN.

Sabbath morning, September 1, seven candidates were baptized, three of whom joined the church and were extended the right hand of fellowship by the pastor at the communion service which followed. The new members are Marguerite Langworthy, Donis Stephan, and Hubert Bond.

A class in personal evangelism has been organized for prayer and study and personal work. Meetings are held weekly.

The Berean class of the Sabbath school is making a careful study of the minor prophets, spending several weeks on each book.

Ten of our young people have left for school, college, and other work within the past three weeks. Evelyn Ring, Zella Babcock, and Norris Wheeler will be in Salem. Cecil Stephan returned to Milton after two years enforced vacation. Rachel and Harriet Crouch are attending business college in Kansas City. Lois Wells returned to Bethany College to continue her music course. Austa Stephan and Lulu Hurley are in Denver for the winter. Hubert Bond has gone to Arkansas for a time. These added to the eight who have been away for some time in C. C. C., Navy, nurses training, etc., make a very noticeable vacancy in our church. The choir has suffered the loss of chorister and six others. Older ones from the junior choir have been added, and some former choir members are coming back, so the music will be good.

There are seven or eight seniors left, and last Sabbath there were twenty-one at Intermediate, so we think it worth while to keep the church doors open for a while longer anyway, in spite of the "exodus" of the past few weeks.

Our Christian endeavorers are active in the county rallies. They have brought back the attendance award for two quarters now, and entertained the first rally when the county was organized.

The Sabbath school, under the leadership of Miss Aletha Wheeler, is doing better work than for some time. All are entering into the spirit of improvement.

CORRESPONDENT.

NEW AUBURN, WIS.

Rev. C. B. Loofbourrow represented the churches of the semi-annual meeting at the yearly meeting in Iowa recently, and visited his mother in Nebraska who is seriously ill. Philip Loofbourrow is attending River Falls Teachers College, and Duane North, Milton College. Dr. George Post of Milton was a recent visitor at church. Much rain is now making it difficult to put up the emergency hay crop, not much drying weather between wet spells.

CORRESPONDENT.

NORTH LOUP, NEB.

Rev. L. R. Conradi, of Hamburg, Germany, his niece and her husband, R. D. Langenbero and young son Freddy, of Hoskins, Neb., came Friday evening, on a visit to the Seventh Day Baptist Church, and left Sunday morning. They were entertained by Dr. and Mrs. Hemphill.

At the Friday evening prayer meeting Mr. Conradi talked to us about his missionary work, all over the world, but principally in Germany.

Sabbath morning, Mr. Conradi occupied the pulpit, giving a fine sermon, and talked to the Sabbath school a few minutes about the work in Europe. In the afternoon, the three Endeavor societies met together to hear him tell about young people's work. He is an adept at interesting adults, young people, and children at the same time. He is so active and enthusiastic, no one would take him to be seventy-eight years old.

Twenty-four members of the Seventh Day Baptist choir drove to the R. O. Babcock farm home Tuesday morning shortly after five o'clock, parked their cars at some distance, walked to the house, silently entered, and with Mrs. Johnson at the piano and Mrs. Babcock leading, awakened the sleeping bride-to-be with the Bridal Chorus from the Rose Maiden. This is the third occasion when

members of the choir have been thus awakened with, "Tis thy wedding morning."

Pastor C. W. Thorngate of Albion, Wis., arrived yesterday morning for a visit with his daughter, Mrs. Myra Barber, and other relatives and friends in the village. Mr. Thorngate accompanied Mrs. Helen Thorngate and children to Phoenix, Ariz., to join Dr. George Thorngate who is located there. From Phoenix Mr. Thorngate went to Riverside, Calif., before coming to North Loup. He will remain until the first of the week, and will preach at the Seventh Day Baptist church Sabbath morning, September 22.

—Loyalist.

HAMMOND, LA.

Our Christian Endeavor society was awarded the silver loving cup at the Young People's City Union service held at the Christian church in August, as we won in the attendance contest put on by all the societies in Hammond for three months this summer. We entertained the Union at our church in July.

The church gave a "house warming" for Mr. and Mrs. Wallace Mills on the night after the Sabbath, September 1. The Thorngates were present on this occasion, and Mrs. Thorngate gave an interesting talk about Chinese weddings. A rest room has been installed at the church. CORRESPONDENT.

## MARRIAGES

ALEXANDER-GATES.—At the Seventh Day Baptist parsonage, DeRuyter, N. Y., September 10, 1934, James S. Alexander of Ithaca, N. Y., and Mrs. Mary Gates of Richford, N. Y., Rev. T. J. Van Horn officiating.

FRINK-WARNER.—At the Seventh Day Baptist parsonage, DeRuyter, N. Y., September 16, 1934, Clarence Levi Frink and Ruth Charlotte Warner, Rev. T. J. Van Horn officiating.

HOLT-ARRE.—In Hawley, Minn., "in early fall of 1934," Mr. Knute Holt and Miss Helen Arre, both of Hawley, were united in marriage by Rev. Mr. Symons.

SAYRE-BROWN.—At the home of the bride's parents, Linn H. and Margaret Hakes Brown, 1924 Farwell Avenue, Chicago, Ill., September 8, 1934, at 5 p. m., Rev. Edwin Shaw officiating, Margaret Helen Brown and Walter Reilay Sayre, Milton, Wis., son of Charles S. and Mabel Clarke Sayre of Albion, Wis.

VAN HORN-BABCOCK.—At the home of the bride's parents, near North Loup, Neb., September 11, 1934, by Rev. Hurley S. Warren, Ruby Estella Babcock of North Loup, and Paul E. Van Horn of Milton, Wis.

## O B I T U A R Y

**BAXTER.**—Julia E. Coon Baxter was born November 26, 1855, and died September 5, 1934, at the home of her daughter, Mrs. Ida Eaton of Olean, N. Y.

She was the daughter of Mr. and Mrs. Avery E. Coon. She was united in marriage to Abbott DeForest Baxter August 3, 1872. To this union were born ten children, the following now living: Miss Dora Baxter, Mrs. Ida Eaton, Will Baxter, Norman Baxter, all of Olean; Mrs. Melpha Conner of Little Genesee; Floyd Baxter of Duke Center, Pa.; and Lester Baxter of Cuba. A. E. Coon of Little Genesee is a brother.

She was baptized and joined the Little Genesee Seventh Day Baptist Church March 18, 1907, and remained a loyal member as long as she lived.

Funeral services were held at the church September 7, and burial at the local cemetery. Pastor Harley Sutton officiated. H. S.

**BURDICK.**—Eva Crandall Burdick, daughter of Carlton and Minnie Green Crandall, was born at Foreman, N. D., on March 3, 1888, and died at her home in Friendship, N. Y., on June 4, 1934.

January 1, 1907, she was married to W. Harry Burdick. She is survived by her aged parents, her husband, and two children, Richard and Barbara.

On May 27, 1905, she united with the Friendship Seventh Day Baptist Church, where her membership remained until death. She was an active worker and loyal attendant at all of the services until her health failed, about seven years ago.

Funeral services were conducted from her late home on June 6, 1934, by her pastor, Rev. Emmett H. Bottoms. Interment in the Mount Hope Cemetery. E. H. B.

**BURDICK.**—Russell DeWitt Burdick, son of Lewis J. and Alzina Burdick, was born on Lincklaen South Hill or "Burdick Hill" as it is known to many, July 25, 1855. He died at his home in Lincklaen, August 3, 1934.

He was married to Martha Elvina Poole of Lincklaen, October 25, 1875. He leaves one daughter, Mrs. Lee C. Saunders, a granddaughter, Millicent Saunders, and a brother Phineas Burdick and many other relatives and friends.

"With his passing the community lost one of the worthiest citizens of its history, and the large attendance at the funeral services bespoke the high regard of a multitude of friends."

Funeral services were conducted August 6 at the home of Pastor H. L. Polan of Brookfield, assisted by Pastor T. J. Van Horn of De Ruyter, and burial was made in the Lincklaen cemetery. H. L. P.

**McKEE.**—Lois F. Phillips McKee, daughter of Marshall and Sarah Green Phillips, was born at Bolivar, N. Y., on March 10, 1849, and died at the home of her daughter in Bradford, Pa., on May 12, 1934.

December 31, 1865, she was married to Charles D. McKee, who died in 1917. She is survived by six children: Mrs. Etta Hills, Mrs. C. L. Guliford, Mrs. Arthur Babcock of Friendship, N. Y., H. D. McKee, Mrs. Mark Hammond of Bradford, Pa., and Mrs. Genevieve McGibbeny of Short Track, N. Y., and one sister, Mrs. Mary A. Hunt of Rochester, N. Y.

She united with the Friendship Seventh Day Baptist Church in 1888 and was a faithful supporting member.

Funeral services were conducted in the home of Mrs. Mark Hammond, by Rev. Mr. Andrews of Bradford. Interment in the Rathbun cemetery, near Hebron, Pa. E. H. B.

**ROGERS.**—Cady Stillman Rogers was born in Waterford, Conn., April 2, 1868, and died at his work in New London on June 26, 1934.

He was the son of Clark Stillman and Mary E. Morgan Rogers. On April 2, 1889, he was married to Miss Rosalie Maxson. At the age of sixteen Mr. Rogers joined the Seventh Day Baptist Church in Waterford. He maintained an active interest in the church and was regular in attendance when his work permitted. He was a machinist and engineer, working for many years in the Waterford quarry and later in the railroad yard in New London.

Funeral services were conducted by Rev. Everett T. Harris and burial was made in the family plot at West Neck cemetery. A. N. R.

**WHITFORD.**—Orson Whitford was born December 6, 1850, and died September 2, 1934.

His life was spent at Brookfield. He was the fourth child of Silas Whitford and Mary Burch, his grandparents being William Whitford and Hannah Clarke, Nathan Burch and Damaris Babcock.

He spared no pains or expense in his care for others. He was fond of reading and study, and taught a Sabbath school class in the Seventh Day Baptist Church of Brookfield, of which he has been a member since 1877. He took great pleasure in music and spent many hours playing the violin. He liked poetry and could recite many poems, including some of his own composition.

Funeral services were conducted by his pastor, Rev. Herbert L. Polan. E. E. W.

## 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.

**WANTED.**—A position with church privileges in a Seventh Day Baptist community, by a middle-aged Christian woman who is willing to take whatever work is offered. Has had practical experience in nursing. Address Box A, Sabbath Recorder, Plainfield, N. J.

**NOTICE.**—History of the Independence Seventh Day Baptist Church, with fifteen half-tones of pastors, ministers, and missionaries, and roll of members for the past century. Thirty-four pages, 25 cents per copy, postpaid. Order of Rev. Walter L. Greene, Andover, N. Y.

# The Sabbath Recorder

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## Religion and Welfare Recovery

The members of the National Committee for Religion and Welfare Recovery, gathered from the three great sections of the religious community, Protestant, Roman Catholic, and Jewish, record the profound conviction that in a time of agitation and confusion like the present, in which people of all faiths and of no professed faith are meeting conditions which test their courage and their moral fibre, the supreme need of human life is the reaffirmation of unwavering faith in God and in the moral order of the world. That confidence in the divine purpose in the life of the race, which was proclaimed by the prophets of Israel and by Jesus Christ, is as valid today as it was in the past, and is as truly needed as the basis of confidence and hope.

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