

might be able to return to North Loup in another week if the doctor continued to improve.
—Loyalist.

MARRIAGES

DAVIS-PROUDFOOT.—At the home of the bride's parents, Mr. and Mrs. Isaac Proudfoot, Clarksburg, W. Va., August 3, 1935, by the bride's pastor, Rev. J. Marion Smith, assisted by Rev. Geo. B. Shaw, Mary Evelyn Proudfoot and E. Fisher Davis, son of Mr. and Mrs. Luther Davis of Shiloh, N. J.

ROBINETT-DIMOND.—On the evening of July 24, 1935, at the Seventh Day Baptist parsonage, Salemville, Pa., Miss Ella Mae Dimond and John William Robinett, both of Salemville, were united in marriage, Rev. James L. Skaggs officiating.

VAN HORN-RANDOLPH.—At the home of the bride's mother, Mrs. J. Alexander Randolph, Salem, W. Va., August 7, 1935, by their pastor, Rev. Geo. B. Shaw, Delmer E. Van Horn and Rowena E. Randolph, all of Salem.

OBITUARY

CARPENTER.—Jessie Eliza, daughter of H. Floyd and Mary Irish Carpenter, was born April 30, 1921, and died July 22, 1935.

In 1932, she joined the Friendship Seventh Day Baptist Church at Nile, N. Y. She was a Christian girl, sweet tempered, and co-operated willingly in the work of the home. Her standing in school was high.

Funeral services were held from the home Wednesday, July 24. Rev. Harley Sutton officiated. Burial was in the local cemetery near Asheville, where the family lives.

She is survived by her parents; one sister, Marguerite; one brother, Herbert; her grandmother, Mrs. Ellen Irish of Friendship, N. Y.; and other relatives who with friends will treasure the memories of this dear girl.
H. S.

DILMAN.—Mrs. Margaret Elizabeth Dilman was born at Verona Station, August 18, 1871, and died at her home, July 5, 1935.

She was the daughter of Mansier and Celestia Lewis. She is survived by her husband, John Dilman; one daughter, Mrs. Alice Hyde; two sons, Marion E. and Leonard F.; two sisters, Mrs. Alice Dilman and Mrs. Georgia Ernenwein; and three brothers, John R., William E., and Marion N.

The funeral was conducted by Rev. T. J. Van Horn, assisted by Rev. A. L. Davis. Burial in West Irish Ridge cemetery.
T. J. V. H.

EMERSON.—David DeForest, fourth child of Martha Satterlee and Edwin Martin Emerson, was born at Hartsville, N. Y., November 14, 1866, and died in Albion, Wis., August 2, 1935.

He joined the Utica (Wis.) Seventh Day Baptist Church when a young man, later becoming

a member at Albion, where he continued faithful. He was married to Florence Frances Green, November 14, 1888. To them were born four daughters and one son who survive him: Mrs. Ardie Wentworth, Mrs. Melvin Forseth, Mrs. Glen Atcherson, Mrs. George Brinkman, and Louis Emerson. His wife and one brother, Clarence of Hornell, N. Y., with other relatives also survive him.

Funeral services were conducted by Pastor Charles W. Thorngate, and burial was in Evergreen Cemetery.
C. W. T.

HOTCHKISS.—Harvey C. Hotchkiss was born at Lew Beach, N. Y., August 2, 1860; died in Binghamton, N. Y., July 5, 1935.

Four children and four grandchildren mourn his departure. A good man in the home and a faithful friend and neighbor is the testimony of those who knew him. Funeral conducted at the Smith Funeral Parlors by Rev. T. J. Van Horn. Burial in Quaker Basin cemetery.
T. J. V. H.

LOWTHER.—At Elk Garden, a health resort near Keyser, W. Va., July 19, 1935, Lucian D. Lowther, in the sixty-fourth year of his age. (Extended obituary elsewhere.)

WITTER.—Ellen Arlouine Clarke, daughter of Joseph Newlon and Sarah Ann Curtis Clarke, was born in Preston, Chenango County, N. Y., July 7, 1854. She died July 17, 1935, at the home of her niece, Mrs. S. F. Green, after a short illness.

At the age of thirteen she joined the Friendship Seventh Day Baptist Church at Nile, N. Y. December 6, 1870, she was married to John Livingston Huffman who died while pastor of the Farina, Ill., Church, March 31, 1897. April 8, 1900, she was married to Horace DeLacy Witter of Friendship, N. Y., who died at Gentry, Ark., October 8, 1928. She made her home for some time with her sister at Lost Creek, W. Va., and moved her membership there.

Funeral services were held at Nile, N. Y. Rev. Harley Sutton and Rev. Emmett H. Bottoms officiated. Burial was in the Nile cemetery.
H. S.

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.

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, N. J.

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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

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SEPTEMBER 2, 1935

No. 5

A PRAYER

By Luther Crichlow

Strong Son of God, Immortal Love, Giver of good gifts, and dearest of friends, the burden on our hearts is heavy as we approach thy throne of mercy. We have lost a priceless gift, the power to realize thy presence here with us tonight and with us in our homes.

We are like the man who stands in the light of the noonday sun and tries to view the stars. He knows they are there, but he cannot see them. Then, with a clear, cloudless vision comes the miracle of the beauty of the stars in all their infinite multitude.

Perform for us the miracle of realization of thy Presence which we know is here. Grant but this humble request, Immortal Love, and we will praise thee world without end.
Amen.

—Young People's Program, Conference, Alfred, N. Y.

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The Sabbath Recorder

(Established in 1844)

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year after date to which payment is made un-
less expressly renewed.

At Our Duty A pastor relates calling upon one of his church members who was discovered on her knees, with a pail of water and brush, scrubbing the front steps. "Oh," she exclaimed, "Pastor, had I known you were coming today, I would have been prepared." He replied, "Friend, you could not be in better trim than you are; you are doing your duty like a good housekeeper, and may God bless you." She was merely caring for the comfort of her household, being unable to have a maid or other outside help, by keeping her house tidy. More beautiful she must have seemed to her Christian adviser with her scrubbing utensils and flushed face than if she had been dressed in social fashion. The pastor further added, "When the Lord Jesus comes suddenly, I hope he finds me doing as you were doing, namely, fulfilling the duty of the hour."

We need, all of us, to get our pails, or whatever our tools may be, and use them without being ashamed. It would be too bad were there real cause of shame. Men should serve the Lord faithfully, in some way or other—"over against his own house," it is likely to

be, as it was in building the walls of Jerusalem. Jesus is to be served always, served intensely, served more and more. Whether in the household or on the farm, at the work bench, in the field, or behind the counter, serve the Lord by ministering to the needs of men. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." It may be the needy, the widow, the fatherless. "Pure and undefiled religion" is exercised in just such ways. He may be served as one teaches little children, perhaps especially in the faithful training of one's own. It may be by a kind word or smile to the discouraged, the "down and outer"; or by encouraging the drunkard, the fallen woman, or the bootlegger (opportunity offering), urging upon them that there is hope for the drunkard in Jesus Christ, that the unfortunate woman can in Christ be restored, and that in him the bootlegger can be saved. There are no depths from which Christ cannot lift them who will call upon him. And we are commissioned to preach such a gospel. When he comes, will he find his servants so doing?

Church Symbolism A large subject, "Church Symbolism," is helpfully treated in a neat little booklet of twenty-four pages, by Miss Marjorie J. Burdick of Rockville, R. I., who is well known to RECORDER readers.

A thoughtful singer in one of our smaller groups once said, while practicing some music in a new hymnal, "Why, they make you feel like you were in church." Of course he was right. That was a part of their purpose—to help one feel in the presence of God. So it is one of the functions of church symbolism—to cause one to feel nearer and more a part of the divine presence. Miss Burdick tells us in her little monograph that she has discovered that "type of the pews, the pulpit, the general layout of the rooms, the structure itself, the doors, the spire or steeple, the windows, are visible aids that often create an atmosphere conducive to worship."

Miss Burdick does well to call our attention to some of the designs which by their familiarity have become so common we think nothing of them. Yet if we understood their language they would tell many stories of early Christian customs, some even dating back of New Testament times.

Twelve pages are devoted to well executed free hand drawings of pictures and illustrations and add to the value of the booklet.

Some of our readers have had the privilege of hearing Miss Burdick's address on this subject. Their desire to have the results of her study at hand for use has led her to put it in the neat form in which it has just recently come from the RECORDER Press. It may be secured for fifteen cents per copy from Miss Marjorie J. Burdick, Rockville, R. I.

Report of Conference For a year many had been looking forward to August 20, and to another Conference at Alfred. There is something about Alfred, high up in the hills of Allegany, that is luring, and a chance to attend Conference in this place never loses its attraction.

Early in the evening of the nineteenth autos began arriving, and Alfred was ready with homes prepared and friends waiting the arriving guests. Pine Hill never looked lovelier and friends never more friendly.

When President Skaggs called the Conference to order Tuesday night at eight o'clock, the church was well filled and the vesper service, just closed, under the direction of the familiar leadership of Professor Ray W. Wingate had furnished a wonderful background for all that quickly followed. More will be said about the music of Conference, but here let it be recorded that little is left to be desired in Conference music when Mr. Wingate directs. The impression of other years was made again that whenever the leader was ready for music at any session, this song leader would be right there with appropriate song or special music.

This year the two sister churches, Alfred and Alfred Station, united in entertaining Conference, with Rev. Edgar D. Van Horn of Alfred Station chairman of the General Committee. Everything had been well planned and the local program worked off harmoniously and to the delight and comfort of all. Of course this revealed careful planning and helpful co-operation.

As friends greeted friends the bell called to worship, and almost at once the one hundred twenty-third session and the one hundred thirty-third anniversary of the incorporation of the Seventh Day Baptist General Conference was under way. The president, who is the beloved pastor of the New York City Church, had given great care and thought to his program. He had been much in prayer, and under the guidance of the Holy Spirit his leadership bore good fruit, as manifested by

the fine tokens of fellowship and spiritual interest on every hand. Those who go back to their homes and return to their regular tasks, can scarcely go as they came. It would seem that something more beautiful than anything ever before experienced, or something richer and deeper, has taken hold of their lives, and we can well thank God and be of good courage for the year to come.

OUR YOUNG PEOPLE

"The voice of God is calling
Its summons unto men;
As once he spoke in Zion,
So now he speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to lessen
The bonds of shame and greed?"

This we read on the program at the opening meeting of the Young People's Board. At the dinner served at twelve-thirty, Tuesday, at Alfred Station, about one hundred of our young people, with some oldsters, sat down together in the finest sort of fellowship. Besides the good meal served by the mothers of the local church group, songs were enjoyed by all.

In the auditorium, a little later, a splendid program was presented with Miss Elizabeth Ormsby presiding. This capable young leader proved that it was no mistake in electing her as president, last year, of the newly located Young People's Board. The presence of many of the young people in all the sessions was an evidence of their real interest in Conference activities as well as in their own special programs, and was a beautiful token of their love, loyalty, and desire to co-operate in promoting the kingdom of God.

Following a well planned and helpful service of worship, Miss Miriam Shaw gave an inspiring address. Out of her experiences of the past few years Miss Shaw led her hearers to see the possibilities of living a fully surrendered Christian life. If others received the same kind of uplift as the writer, they went out with a larger vision and a greater courage to undertake more for Jesus than ever before. A song, "Building a Better World," was sung by a young girls' quartet from Battle Creek, Mich. It was written, both words and music, by their pastor, Rev. Edward M. Holston, who with his wife brought these girls to Conference.

The later activities of the young people will be reported in their own department.

Many of us were again deeply impressed by the songs and other music rendered by these young folks, by their presence, and by their cheerful service in the dining room and their evident willingness to be of help wherever needed. As the evergreen trees on Pine Hill seemed more beautiful and inspiring—even than thirty-four years ago when some of us saw them for the first time—so to the reporter the young people of today seemed more beautiful and promising even than they seemed then. God grant that today they may lend themselves more fully and helpfully to him and his cause than we of our generation have been able to do.

CONFERENCE WELCOMES

No need to await a formal welcome. Long before the stated words were spoken, all who had arrived were aware that the spirit of welcome was in the air. Every part of the beautiful village of Alfred was permeated with it. If any one had felt hurried or wearied with president of the Young People's Board, and a ters, he well camouflaged his feelings and gave splendid background to the greetings of Pastor Ehret and Miss Elizabeth Ormsby, president of the Young People's Board, and a representative of the Alfred Station Church, which officially shared in the entertainment of the Conference.

Their cordial cheer was well responded to by Rev. J. W. Crofoot, president of Milton College, and of Trevah R. Sutton, one of our youngest ministers. The following is the address of this promising young preacher:

RESPONSE TO THE WELCOME SEVENTH DAY BAPTIST GENERAL CONFERENCE ALFRED, N. Y., AUGUST 20, 1935

Here among the Allegheny hills of this great Empire State we again find ourselves at another Seventh Day Baptist General Conference as guests of the Alfred and Alfred Station churches. We have been formally welcomed tonight at this service, but long before this service assembled your warm welcome was being given to the arriving guests. Even these beautiful hills gave out a welcome before we ever reached this quiet village. Their towering heights and outstretching valleys have given us many experiences that stir the soul and bring God close by. These everlasting hills and valleys inspire the lover of beauty in God's great out-of-doors. Thus all about we find a welcome.

It has been said that "a Seventh Day Baptist could get to heaven only by the way of Alfred." Of course we would not want to accept that as a point of theology, nor are we willing to say that one could not get to heaven by the way of

Milton, or Salem, or Plainfield, or some other community. However, if one can gain inspiration from such beauties as are found in these hills, and from our welcome, heaven should be closer; and wherever we may be, whether here or elsewhere, our inspiration should lead us onward and upward towards God.

Having lived in Alfred during the first two years of my seminary training, I learned that any welcome given by the people of either of these churches carried with it their sincerest wish. This I have come to believe is typical of Seventh Day Baptists, for during the third year of my seminary training in another school I missed the fellowship of our people.

The one hundred twenty-third session of the General Conference on its one hundred thirty-third anniversary has before it a week of activities that will inspire many to go home with a deeper zeal for our Master that more faithful work will be done in the church. Before this session of Conference will come many problems that will need the prayerful attention of our people so that proper solutions will be made. Therefore we accept your welcome with extreme pleasure, and are looking forward in sharing together the experiences of this Conference.

The business meetings challenge our faithful attendance as the various denominational problems are discussed and actions taken. The programs of the boards and societies will furnish us much of interest with rich thought for meditation. Worship services will lead us into spiritual experiences with the Divine as we listen to this great organ, the choir, and special numbers, and as we meditate over the reading of the Scriptures and the words of sermons and addresses. Then there are those periods of fellowship and social contacts that help tie the bonds between our people as old friends meet again and new friendships are made. Thus the various phases of Conference activities challenge our support, and as Alfred welcomes us we pledge ourselves to make this Conference another step in helping develop the kingdom of God.

We thank you for this welcome, and we hope that our conduct and attitudes will be such during our stay here that we may leave Alfred with your friendship still open to us, so when Conference again comes this way those who attend may also be welcomed as we were. May each individual have the spirit of Christ in him so that this Conference may be free from hard feelings because of harsh words spoken or any unkindness done. We should be here because of our love for Christ, and interest in the welfare of our denomination and the co-operative work of Christendom.

It is our desire that our appreciation of our welcome may also be shown in our conduct and interest after we have returned home. During this Conference we should have our faith strengthened. If so, what kind of faith will it be—just a mere faith based wholly on belief, or one that challenges us to action? In the first chapter of James, the twenty-second verse, we are told, "Be ye doers of the word, and not hearers only, deluding your own selves." Then again in the second chapter, verses fourteen to

seventeen, "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." And verse twenty-six, "For as the body apart from the spirit is dead, even so faith apart from works is dead."

Alfred friends, we accept your welcome with hope that our presence here will make the Conference a meeting which will be a blessing to all of us, and a strengthening of the denominational structure in order that the gospel of Christ in its entire meaning may be carried wherever we may go at all times.

MISSIONARY DAY

A splendid program was presented by the Missionary Board. The address of the president, Rev. Willard D. Burdick, was masterful and brought information, encouragement, and inspiration. Missionary work, he said, did not originate with the Missionary Board or Society. Mission work, chiefly, was responsible for the origin of the General Conference. He urged that our very existence depends upon our attitude towards missions.

In the absence of the Secretary, Rev. William L. Burdick, the president presented the annual report of the board, reading special parts, some of which has already appeared in the Missions department of the RECORDER.

Information of an encouraging nature was brought by the report of the treasurer, Mr. Karl G. Stillman, a report showing a slight balance in hand with increases in permanent funds and a decrease in indebtedness, and the necessity of living within our receipts. But this way of living enforces the hardship upon our missionaries and other paid workers of carrying the overdraft, the current indebtedness of the society. Mr. Stillman also gave a fine practical and inspirational address—"Aristocracy or Democracy." Seventh Day Baptists, he said, must not be satisfied with past history or achievement. Neither can they afford to be exclusive, or willingly lose even the most unpretentious member. We must be informed, since knowledge of facts increases interest, and this in turn brings increased support.

The general discussion of Missions was participated in by eleven members of the board who gave a rapid fire series of addresses on such subjects as The Authority and Purpose of Missions; The Training of Missionaries;

The Church's Relation to the Missionary Program; The Pastor's Relation to Missions; The Layman's Relation to Missions; The Help the Missionary Board can give the Pastors; Building up the Work at Home; The Bible, the Missionary Book; Reflex Influence on Those Who Promote Missions. While these brief presentations were interesting and practical, perhaps not the least value was in the appearance of so many of the board members, able from many different points of view to present the responsibility laid upon us, with the great impulse, purpose, and dynamic of missions.

Continuing the program in the afternoon, the recording secretary of the board, George B. Utter, spoke of the development of our mission work from its earliest days at Newport, R. I., down to the present time, making an earnest appeal for the generous, loyal, and consistent support of this work.

The climax of Missions program came in the quiet address of Miss Miriam Shaw, head of the nurses' training work at Liubo hospital, who is home for a brief rest. Could Miss Shaw speak from every Seventh Day Baptist pulpit in this country, in her interesting way, backed by her evident love for the Master and entire consecration to his cause, we feel that our work in this field would be given a most tremendous impetus that would bring such a flood of support as to solve many of our problems and take from us many a burden. We all need what she so beautifully has, and it is a possibility within the reach of each of us, if we would, for Jesus himself said, "Even so the heavenly father giveth the Holy Spirit to them that ask him." Miss Shaw expressed the great desire that God's work might be done through her rather than "in spite of" her. Our religion is caught rather than taught. But we have the promise of this good address which will, the editor feels sure, bring inspiration to all who will read it.

The program was brought to a close by the president's challenging question, "Does China need us, or do we need China?"

OUR WOMEN IN CONFERENCE

This year the woman's hour was changed from the night after the Sabbath to Wednesday night. Following the program presented by the Missionary Board the woman's program came as a fitting close and in many ways was a climax of a splendid day. Professor Wingate conducted a helpful vesper service

preceding the main events of this hour, and the worship service was conducted by Mrs. Herbert C. Van Horn, who presented women of the Bible representing motherhood, political and spiritual leadership, and social service. Mrs. George B. Shaw, the president of the Woman's Board, presided in her own gracious manner, reading a brief report of the board's work; the treasurer, Mrs. Okey W. Davis, read the financial report; and Mrs. George Trainer read a paper on missionary work in Jamaica, prepared by Mrs. Gerald D. Hargis. Many felt that they had a better and more intimate knowledge of this island, its customs, needs, and opportunities.

Miss Miriam Shaw again stirred the heart of Conference by her intimate heart to heart talk about the Kingdom of God in China. No mere editor's pen could catch and report the spirit of this inspiring insight into the wounds and wants of China. There was a catch in the throat of many of us as she confessed "I went out to China to take Christ, and I found him there."

While the editor cannot report the other activities of this group, many meetings and discussions were held which it will be the privilege of the department editor to bring to our readers. Again and again it bears in upon all who consider these matters that the womanhood of our denomination holds much of our destiny in its hands.

TRACT SOCIETY DAY

This was an ideal New York summer day with the air freshly washed by the showers of the day before, with clearing skies and a cool breeze.

Under these auspicious conditions a goodly group were on hand for the program of the Tract Society, opened by a worship service conducted by Rev. Luther A. Wing, who read the Parable of the Sower suggesting that as but one-fourth of the seed sown brought forth fruit, so we must not be discouraged by lack of a full return for all our sowing.

President Corliss F. Randolph in his address presented the object and purpose of the society's work and outlined the work undertaken. We hope to give his address in large part soon. Then in a very able manner he presented those who took other parts of the program. Mrs. Wm. M. Stillman brought an encouraging message, surprising to those who look upon a treasurer's report as consisting only of cold though significant figures.

Mr. L. Harrison North's "shop" talk was informative and cleared up some questions in the minds of many. He showed charts illustrating the method of producing printed matters in five colors. Whenever he speaks on the matters of printing there is always light, while confidence is strengthened.

The committee responsible for this program had chosen three young men, J. Leland Skaggs, Luther A. Crichlow, and Elmo Randolph, to speak on this day. They all gave excellent account of themselves, and their addresses will find a place in our pages.

Mr. Skaggs presented a suggestive paper on "Making Your Own Job," that ought to encourage many young men to launch out on their own and build up a business for themselves.

The report of Corresponding Secretary Van Horn covered the field of activities and brought forth items of interest in the work. Much of the details of this address have, during the year, appeared in the SABBATH RECORDER. The report in part appears in this issue.

Mr. Crichlow, a graduate of Howard University, a member of our church in Washington, D. C., this fall entering the seminary, gave a fine address on "An Experiment in Interchurch Meeting."

Elmo Randolph, recent graduate of Salem, also entering the class for theological training, spoke practically and enthusiastically on "The Sabbath and Spiritual Growth." "Our past," he declared, "will not hold us together." We must be active and bring the Sabbath truth to the world. "We must cleanse the Sabbath from every taint of holidayism or paganism." Reverently he closed his address with the prayer, "Our heavenly Father, thou has given us the truth; thou hast shown us the way. We are ready to go forward."

Closing the afternoon session, when the last two addresses above mentioned were given, Dr. A. J. C. Bond led a discussion introduced by a brief address by Rev. Neal D. Mills on "The Modern Christian and the Sabbath." Eight or ten others participated in this open forum. "What can't eight thousand Seventh Day Baptists do if they will dedicate themselves?"

Rev. Orville W. Babcock's worship service showed thoughtful poise and balance and we were led to appreciate again the need and use of faith.

PROGRAM OF THE SABBATH SCHOOL BOARD

Always a group of Seventh Day Baptists is interested in the cause and project of religious education. The program prepared by the Sabbath School Board was one of the best. President John F. Randolph and his committee had shown excellent judgment in the correlation of its program and in the selection of participants.

Director of Religious Education, Rev. Erlo E. Sutton, presented a survey of the year's work briefly but succinctly.

Four plans that worked practically this year were reported by four young women from California to New Jersey, all fine papers which must find publication. On an open forum on our special denominational lessons a splendid paper was presented by President Emeritus B. C. Davis on "What of It?" Rev. Alva L. Davis also spoke feelingly in appreciation. Reactions from many churches showed a large interest in the lessons on our own particular items of belief.

EDUCATION PROGRAM

The program of the Education Society was one of the best. Presided over by Rev. Edgar D. Van Horn, the briefest of reports was outlined by the corresponding secretary, Rev. Walter L. Greene. Here are worth while extracts from the report which ought to be read by all interested in the work of our institutions of learning:

We hope to see an increasing emphasis in our own colleges on religious instruction, larger opportunities for spiritual expression, and other means for creating a spiritual atmosphere that brings Christian control into all experience. This, of course, will include courses in Bible study and on religious themes, extra curricular and administrative activities in harmony with Christian ideals, and a teaching staff actuated by a Christian philosophy of life as well as possessing scholarly, skillful, and efficient classroom technique. The Master Teacher once said that life does not consist in the abundance of things. Colleges are molding youth for living. How unfortunate if any great fundamental for abundant living is neglected or omitted from the educational program.

The Education Society is specifically committed to Christian education among Seventh Day Baptists, and the promotion of more adequate means of Christian education through literary institutions and a theological seminary for the training of a future ministry and lay workers in our churches. Hence we are zealous for adequate courses, teaching force, and physical equipment for the required task. Growing institutions re-

quire increasing and continued support from an increasing number of givers, givers of money and givers of individual thought and personal self-sacrificing service. We offer no apology when we invite our people to sacrificial giving and service. It is our work, and may we delight to sacrifice for our own.

The Education Society feels that the denomination should know that increased income will be required, not because of increased expenses of the department over that of a few years ago, but because of decreased revenue from permanent funds. Provision should be made at an early date for an increased endowment to supplement and, if possible, to take the place of the present item for the theological department in the Denominational Budget. The increase in the number of young men looking toward the ministry should cause our people to provide for maintaining the department at its former level.

A few years ago, through the generosity of Mrs. Jessie Briggs Whitford, wife of Professor William Calvin Whitford, the Education Society came into possession of the Whitford House as a home for theological students. With it there was no fund for maintenance. The society has no undesignated funds to use for the upkeep of such a home, and the expense of operation and maintenance of the house for each individual student is as much as or more than it would be in private homes or university dormitories. It would seem that the society must be forced to dispose of this fine home for theological students unless some way may be found so the society may retain it and the students afford to use it. Is there not among us one or more persons who would help our theological students and the Education Society by providing a fund for the partial or complete maintenance of the Whitford House?

The president's address on Some Objectives in Christian Education was full of meat, and briefest mention only can be made. Later it will be printed in full. Education, he said, is obligated to religion. "The church has been patron and guardian of higher education." And "religion has an important part to play in the welfare of the nation." Educational processes must be permeated with a reverence for the knowledge of religion. Christian attitudes should be encouraged toward all human interests and life. It is believed by many of our best educators and leaders that our Christian institutions must be centers for the reorganization of society after the mind of Christ. Religion, if it is to be present on the campus, demands men and women in our faculties who are not only sympathetic with religion, but who have had vital experience in religion. Our campus life must be brought more carefully under the safe and sane control of religious leadership.

Real disappointment was felt that Congressman Randolph could not keep his ap-

pointment. However, President Bond of Salem College went to bat for him, and proved a very successful "pinch hitter." Someone afterward remarked, "I was sorry not to hear the congressman, but I surely would not have wanted to miss hearing that magnificent address of Doctor Bond's." He spoke on "Illiteracy," which we were led to think was not prompted by any reactions from the speaker's having mingled with the audience during the past three days. The illiteracies were of Health, Recreation, Social, Economic, Political, Cultural, and Spiritual. For the elimination of the last we are depending largely upon the pastors, the speaker said. Our spiritual literacy depends upon them. Hence he urged that the best minds, hearts, and training are needed in our ministry.

The education hour was followed by a stirring and encouraging sermon by Rev. Claude L. Hill who spoke from Luke 24: 29, on the theme, "Disillusioning Disillusionment." Lives that are disappointed and shocked and crushed by great catastrophes can be rehabilitated only by Jesus Christ. Our great need is of him who stands at the door and knocks. We must constrain him to come in and dwell with us. He will walk by the side of every one who will have him do so, and give him strength to carry on and go forward.

HISTORICAL SOCIETY

Our present did not happen; it grew out of the past, and our future is contingent largely upon what is and what has gone before. Any proper evaluation, therefore, and presentation of Seventh Day Baptist history is of importance and interest to us. Dr. Corliss F. Randolph is the president of the Historical Society. His report of the society's work was of real interest. During the year, funds have become available for needed equipment of the Historical Rooms of the Seventh Day Baptist Building, equipment much of which has already been installed. Also funds are provided for classifying and cataloguing material in the society's possession. President Randolph does thoroughly whatever he undertakes, and it should be a matter of real satisfaction to Seventh Day Baptists that he does in this case.

Doctor Randolph presented Dr. Ahva J. C. Bond for the presentation of an address, "Four Hundred Years of the Printed English Bible." Doubtless this will be secured for publication in full.

The worship service of this hour was conducted by Albert N. Rogers, pastor of the Waterford (Conn.) Church. A word here ought to be said in appreciation of the worship services prepared for and conducted by our younger ministers — Albert N. Rogers, Everett T. Harris, Leon M. Maltby, Harley Sutton, Orville W. Babcock. We are all proud of the fine manner in which these promising young pastors conducted themselves throughout the Conference, and especially with the high grade periods of worship which they led. As we older men "decrease" may we be filled with joy and pleasure in their "increase." Power to them.

CONFERENCE SABBATH EVENING

Not infrequently we are told by outsiders that they know of no other people who attempt to have in the midst of their anniversaries such a conference meeting as our meetings on Friday night, or Sabbath evening. Be that as it may, we would feel cheated to go up to the General Conference and not have such a meeting. Day by day to this point the tide had been rising and this night it was at the full. Almost, some of us who had not been able to be at the vesper service, were disappointed in getting a seat—so filled was the house. Chairs were placed in the aisles and filled the front of the auditorium. In his own helpful way Brother George B. Shaw conducted the worship service, introducing the speaker, Rev. Herbert L. Polan, pastor of the Brookfield Church. No notes were taken, and the writer feels a bit like the old woman taken to task by her pastor who could tell him neither the text nor theme, and could not repeat a thing he said. But the impression she got was one whose influence she could not escape. So with Brother Polan's sermon. Closely did he bring home to us a message that caused us concern and stirred us to want to do something. At once we were given opportunity, as Rev. Claude L. Hill of Farina, Ill., opened the conference meeting. Wonderfully were his prayers answered, as he told us what they had been. Those who responded with a brief testimony, someone said afterward, numbered 131. For one full hour testimony after testimony was given without a break except for one verse of a song, the song leader having to give up starting any music. At the close, some twenty or more young people arose in consecration, one of them giving herself for baptism which was administered the next day.

We could say with Peter on the Mount, "Lord, it is good to be here."

COMMUNION SERVICE

Many years ago a thoughtful custom was established of celebrating the Lord's Supper at our General Conference, for the sake, especially, of lone Sabbath keepers or members who could not often have this privilege. A large gathering at Alfred enjoyed this fellowship and commemorative service, Sabbath morning at nine o'clock. It seemed very appropriate that the service was conducted by one of our senior ministers, Rev. George B. Shaw of Salem, W. Va., and one of our junior ministers, Rev. Neal D. Mills of New Market, N. J.

Your reporter could not discover how many churches were represented by their deacons who were in the group of splendid Christian men who assisted in administering the emblems. The devotion, consecration, and services of our deacons are not always appreciated as they should be. The church was comfortably seated with worshipers at the early morning hour, who enjoyed together this beautiful service. There were 283 who partook of the emblems.

Following the singing of the closing hymn, baptism was administered to two ladies who have recently accepted the Sabbath, by President Skaggs, who at the time extended the hand of fellowship to one of them in behalf of the New York City Church. The Alfred Church extended the courtesy of the baptistry's use for the occasion because the lady baptized and joining the New York Church does not often have the privilege of being in the city. In the immediate presence of a number of the church members called to the front by Pastor Skaggs, she was given the hand of fellowship accompanied by thoughtful, inspiring appropriate words. A young bride from Colorado was the other one baptized and will join the Denver Church. Both parts of this morning service were impressive, and following the heartfelt singing of "Blest be the tie that binds our hearts in Christian love," the meeting was dismissed preparatory for the worship that directly followed. It was felt by many that a foretaste of heaven had been experienced.

SABBATH MORNING SERVICE

The Sabbath morning services at Conference, naturally, are those of the high day of the meetings. Many, free from their usual

tasks from nearby churches, can get away at this time to swell the attendance. The automobile lengthens the radius measuring the distance this group can travel. By ten o'clock the spacious church lawn was crowded with visiting people ready to be called into the building by the tap of the bell, and already the auditorium was well filled. In spite of the commodious church at the "Station," itself filled to capacity, the First Alfred church could scarcely accommodate the worshipping crowd. The services were in charge of the pastor, Rev. A. Clyde Ehret. The organ prelude—"Contemplation—Holy City," by Gaul, led the audience into a worshipful spirit ready to burst into "Praise God from whom all blessings flow." The chime solo, "Take Time to Be Holy," the hymn, "Holy, Holy, Holy," with the responsive reading, Scripture lesson, and anthem, "Festival Te Deum, No. 7," all did their service effectively in the hearts of the people, who being led thus into the felt presence of God were prepared for the helpful and inspiring message of the hour preached by Rev. Ahva J. C. Bond, who spoke from the words, "He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day."

At the same hour at the Second Alfred church, a splendid audience worshiped and Rev. Carroll L. Hill of Milton, Wis., preached the message. Pastor Edgar D. Van Horn had charge of the service, and the beautifully redecorated auditorium with its freshness and colorful floral offerings contributed much to the service. The pastor was disappointed in not having an expected male quartet in the absence of his choir, which was rendering valuable assistance at the other church. However, the lack offered special opportunity for congregational singing, which was accepted with hearty favor, and the simpler order of worship was appreciated by all attending. The strong message presented by Brother Hill inspired the people of his congregation, one may feel assured, to go back to their respective tasks with deepened conviction of the worth-whileness of life and with new zeal and determination to manifest before their fellows the beauty of being different for having been with Jesus.

INTERESTING BUSINESS ITEMS

Some go to Conference with the thought mainly of being "fed" spiritually, and feel that the less time devoted to the matters of

reports, committees, and other business affairs, the better. They do not take into consideration that facts of the right sort are proper and necessary food, and that information begets inspiration. On the whole, however, there is less criticism of Conference programs in respect to business than there used to be. It seemed, this year, that there was a larger amount of interest than usual taken by more people in these matters. When President Skaggs laid the need of prompt attention to business affairs upon the hearts of the people, there was an encouraging and ready response. Every business session thereafter was marked by a splendid attention on the part of very many.

The offering for the Denominational Budget on Sabbath morning at Alfred was about \$135, with a check of \$200 for the debt of the American Sabbath Tract Society. The amount of the offering at the Alfred Station meeting was not announced.

A telegram received from the Boulder Church stated that on a certain date—August 25—the Chautauqua Auditorium could be secured for Conference in 1936. The matter of time and of placing Conference was referred to the Commission.

The officers elected to serve the Conference for 1936, were Nelson D. Inglis of Milton, president; Herbert C. Van Horn, first vice-president; recording secretary, Paul C. Saunders; assistant, L. Ray Polan; corresponding secretary, Courtland V. Davis; treasurers, James H. Coon and Harold R. Crandall.

The only change in the personnel of the Commission was the election of Paul H. Hummel, Boulder, Colo., to serve until 1940, in place of Claude L. Hill whose term expired in 1935.

The members of the Committee on Religious Life were continued. But the place and personnel of the Committee to Promote the Financial Program were changed. It is now located in the Western Association—Harold O. Burdick, chairman; other members are Alfred E. Whitford, L. Ray Polan, Harley Sutton, Edgar D. Van Horn, Burton R. Crandall, Ahva J. C. Bond.

There will be a new president of the Woman's Board—Mrs. Eli F. Loofboro of Lost Creek, W. Va.

Luther A. Crichlow of Washington, D. C., was recommended to the Young People's Board as editor of the Young People's Work

in place of Miss Marjorie Burdick who recently resigned this position.

It was the opinion of the committee to consider the Tract Society's report "that one of the next major aggressive steps for the denomination should be the restoration of the SABBATH RECORDER to weekly publication." The present plan of giving a new subscription to the RECORDER at one dollar, if paid at the same time as a full subscription is paid, the committee felt should be continued. "A careful reading of the report of the society is recommended to the people of the denomination. It is believed that this will answer most of the questions raised, and thus our people should know of the excellent work being done under adverse circumstances."

This report was adopted by the General Conference.

Of the recommendations adopted by Conference, made by the committee to consider the report of the Committee to Promote the Finances of the Denomination, we would record this:

"We commend this committee for its untiring zeal in prosecuting its work, and congratulate it upon the success of its efforts. Its suggestions and recommendations as to the financial policy of the denomination give evidence of careful thought and deliberation."

Recommendations approved were:

(a) "Every church adopt the plan of a regular definite monthly remittance to the treasurer."

(b) "Pastors and church officers to give regular and full publicity to Denominational Budget matters and emphasize the fact that the organized work of the denomination is also the work of the individual church."

(c) "Each church finance committee to include its proportions of the Denominational Budget in its local budget for the year, and arrange to meet it the same as other local expenses are met."

Other suggestions made by the Finance Committee were referred to the new committee to Promote the Financial Program of the General Conference for consideration, to be reported to the General Conference at its next annual session.

The Conference approved the report of the committee to consider the Missionary Society's report, commending (1) the deep interest of the board in the home field and wishing to join with the Commission in the hope that the plans to place a worker in the Iowa

field may soon be consummated. (2) It also commended the workers in the foreign fields and rejoiced over the marked evidence of initiative in China; the faithful lay leadership in Jamaica; the increased interest in Holland; the churches in Germany; and especially the progress in developing native leadership.

THE UPPER ROOM

"Let us pray for an awakened conscience on Tithing—God's Plan."

E. F. D.

GOD BLESS OUR HOMES

Our Father, we thank thee for thy great gift of home. We know, our Father, that first of all our hearts must be right with thee so that we may act as Christ Jesus taught us. Forgive our failures and mistakes and give us understanding hearts, that we may honor thee daily in patience and loving service to each member of our households.

God, bless our homes. Amen.

E. P. H.

FINANCE COMMITTEE REPORT

To the Seventh Day Baptist General Conference:

The Committee to Promote the Financial Program of Conference has done its work to the best of its ability during the year. A number of regular meetings have been held, and there have been many informal discussions among individual members. The budget receipts for the year were larger than last year, being \$21,727.79, or about 78 per cent of the full budget, as compared with 61 per cent last year. In analyzing the receipts we are impressed with the great variation in per capita giving throughout the denomination, ranging from \$14.67 down to six cents per capita. The average for the denomination is \$3.17.

The expenses of the committee were \$107.33.

The committee stressed tithing as being God's system of finance, hence the best possible way for Seventh Day Baptists. The indications are that this has had good results. We do not have much definite information, but what little we have learned shows that

where tithing has been tried, there has been improvement in financial matters. One church greatly increased its budget payments over last year, and at the same time increased the amount it was paying its pastor. For next year they have voted still further to assume the pastor's support, making it unnecessary for the Missionary Board to contribute anything. They also voted to include in their budget a definite minimum sum to be sent to the denominational treasurer every month. These are moves in the right direction.

Our experience for the past two years leads us to offer the following suggestions:

Denomination-wide acceptance of tithing as our financial system.

Every church adopt the plan of a regular definite monthly remittance to the treasurer.

Pastors and church officers to give regular and full publicity to Denominational Budget matters and emphasize the fact that the organized work of the denomination is also the work of each individual church.

Each church finance committee to include its proportion of the Denominational Budget in its local budget for the year, and arrange to meet it the same as other local expenses are met.

We recommend to Conference that, if possible, some time be given during this present session to a public discussion of budget matters, and a presentation of tithing as God's system of finance.

We also recommend that a committee be appointed to consider the financial program of Conference, and that this committee formulate definite recommendations, similar to those above, for consideration and adoption by Conference as a statement of its financial policy for the denomination.

We recommend that for the sake of greater efficiency the committee be located close to the center of denominational life and activity, in close touch with boards and leaders.

NOTICE

The annual corporate meeting of the Seventh Day Baptist Education Society will be held Wednesday, September 11, 1935, at 2 p.m. at Alfred, N. Y.

L. R. POLAN,
Secretary.

NOTICE

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic at Alfred, N. Y., on Wednesday, September 11, 1935, at 2.30 p.m.

RUSSELL W. BURDICK,
Secretary.

MISSIONS

SEVENTH DAY BAPTISTS HAVE A SPECIAL MISSION

(This is from the Annual Report of the Board of Managers)

We need to keep in mind that Seventh Day Baptists have a special mission, and that is to proclaim the Bible Sabbath with the rest of the gospel. The world needs the Sabbath and the Sabbath needs to be backed by the authority of God's Word.

Sabbath keeping alone does not save, but it is essential to religion in any life, at all times, and in all countries. The world needs that which will cause the sinner to sin no more, the hungry to have plenty, the deaf to hear, the blind to see, the lame to walk, the oppressed to have liberty and equality of opportunity, the ignorant to have wisdom, the discouraged to have hope, the doubting to have faith, the haters to have love, and the friendless to have the Friend of Friends; but the Sabbath of Christ is a vital part in this program of the holy, wise, and loving Father for the transformation of all men in all lands. He knew man's needs and instituted the Sabbath. "The Sabbath was made for man." All lands and all races need it as much as do the people of the United States.

To bring to the world a gospel with Jehovah's Sabbath there needs to be a people clean and humble, sane and teachable, charitable and appreciative of what others have done and are trying to do. Through three centuries and more God has been training us as such a people for this work and this hour. Now he has opened the doors of all the world to us and we must not fail him and suffering humanity. We should catch the vision of what he wants us to do and then do it.

ARISTOCRACY OR DEMOCRACY

BY KARL G. STILLMAN

(Address given at Conference)

Since becoming treasurer of the Seventh Day Baptist Missionary Society, it has seemed that circumstances surrounding our activities, over which the Board of Managers has had no positive control, have combined unfavorably to bring about extremely discouraging conditions. Strenuous efforts have been made each year to bring expenditures within revenue being currently received. Economies have been instituted and budgets reduced, yet some

unforeseen reduction in income or increase in expense always has appeared when least expected or desired. It is with a distinct feeling of relief that I appear before the delegates to this Conference this morning and it is my happy responsibility to report that our society has closed the Conference year of 1934-1935 with all its workers and with all its obligations paid in full without a corresponding increase in indebtedness. Definite progress in efficiently managing our affairs has been made and the good results obtained are more clearly evident to us all than they have been for several years. Our net indebtedness has been reduced \$2,758.30, from \$29,687.30 to \$26,929.00, and at the same time our net worth, which is the value of all our property less the amount we owe others, has increased \$3,339.76, from \$136,746.98 to \$140,086.74. Another interesting fact of a favorable nature is the rate of return on our invested permanent funds, the income from which is available for the general needs of the society. On an average total fund of \$95,631.67 there has been received in interest, dividends, and rents the sum of \$4,797.87 after deduction of administrative expenses directly chargeable to gross income, which is at the rate of 5.02 per cent per annum.

It is not my intention to continue quoting statistical figures concerning our operating results, for such information can be better understood visually, and so I hope that you all will carefully read over the printed detailed financial reports already in your hands, that you will inform yourselves as completely as possible on all material therein contained, and that when you return to your home churches you will urge others to learn more about our particular problems and how we are meeting them.

As our society and our denomination face the future, we must be optimistic and aggressive if we would strengthen our position and continue the gains which have become evident during the year. My conception of a serious obstacle confronting us suggests my subject "Aristocracy or Democracy."

Seventh Day Baptists are one of the oldest Protestant denominations and have one of the finest backgrounds for which the most discriminating historian could wish. Particularly is this true of the early days of our denominational existence in America. Our forbears were the highest type of individuals, making up an important percentage of the total number of early colonists and included among their

number eminent clergymen, distinguished public servants, successful farmers, capable merchants, and quite universally upright citizens. They were leaders and a remarkably outstanding and honorable group, deserving and receiving wholehearted respect from their compatriots. We of the present generations are rightfully proud of our ancestry, but we are not content with pride alone. We seem to feel superior to those of other faiths, believing that we are just a little bit better because of our adherence to the Bible and all its teachings. Without doubt, a Seventh Day Baptist who consistently and conscientiously lives up to all our doctrines, is as fine a person as there is in the world, yet the point I wish to establish is that we tend to become exclusive. We say that though we may be few in numbers, our quality is high and, of course, since quality is much more to be desired than quantity, we are happy and contented as we contemplate our comparatively small size. In thoughts and in actions too we become aristocrats. We do not make any very determined efforts to hold those among us who for one reason or another gradually slip away. We excuse our indifference by thinking that in all probability they weren't worth trying to hold anyway. They just couldn't "belong," so why should we worry!

Again, we hesitate to tell others of the happiness and satisfactions of true Sabbath observance which are ours. Sometimes we fear criticism or expect ridicule, but more often we think their ancestry is not as good as ours and, therefore, is not conducive to an acceptance of our beliefs. We look for the old Seventh Day Baptist names and so conduct ourselves as to indicate that from these sources alone can we expect to gain members. As our Conference president stated during the recent Eastern Association at Rockville, I, too, would like to see some new family names on our church rolls. However, we can never expect to secure them if we maintain a policy of isolation or attempt to be exclusive.

In the news of the day, we read much about a "New Deal" in government, and the world accepts the idea as a panacea for all ills. There can be no "New Deal" in our religion, for the fundamental principles of Christianity are eternally the same. If we hold ourselves aloof from other peoples, are we living up to those principles and ideals for which we have been taught to strive?

It has been established through the years

that democratic forms of government have the greatest chances of survival. Autocracies flourish for a time but are never enduring. In many ways our denomination as it is constituted resembles an organized government with democratic ideals. Can we expect to any more than hold our own or even survive if we believe we are sufficient unto ourselves alone?

Seventh Day Baptists are surrounded with difficulties and hardships. It seems at times as if we could not survive, yet these selfsame hardships are our greatest assets. Possession of the really best things in life is conditioned upon overcoming difficulty. The harbor that affords the surest protection from the storm and that contains the deepest water is usually entered by a narrow channel that is hard to navigate. If all the resistance is taken out of life and the way made smooth and easy, the ultimate result is degeneracy, decay, and death.

It is difficult to understand the indifference of people who should be interested in our denomination and its allied interests. Perhaps we can comprehend this situation by studying some of the things they like to do, ascertaining the reason for their likes. Generally speaking, we like to do those things we know how to perform and to participate in those activities we understand.

One may say that he is not interested in politics. In a majority of cases that means he knows nothing of politics, for if a man once gets into politics so that he really knows the game from the inside, he either loves it or he hates it; he either stays in as long as he can or he gets out as quickly as he can. There is nothing of the indifferentist's attitude about him. The real reason for much indifference is ignorance. People say they are not interested in foreign missions, which probably means they know little or nothing about such mission work. They have never seen foreign missions in operation and never even read the material appearing in the Missions Department of our own SABBATH RECORDER or opened any kind of missionary magazine. It is impossible to be interested in anything unless one has some knowledge, however little, about it and in direct proportion as one's knowledge is increased, one's interest is deepened and stimulated. The masters of any science or art are never indifferent about it. They are extremely enthusiastic. The people who don't care usually don't know, so if Seventh Day Baptists are to care

more about their denomination and about their Missionary Society, they must place themselves in more intimate relationships with the activities of both and assimilate more knowledge about them. The best knowledge is that based on experience and not hearsay, so we should strive earnestly to secure greater participation by our people in our denominational work. We should attempt to secure a larger number of givers to our Denominational Budget, even if the individual gifts are nominal, and reduce the average donation per member. The wider participation secured, the greater becomes the possibility of the work enduring and expanding in the years ahead.

And so, although the Missionary Society reports a slightly improved financial condition for the year just ended, it can and should be very much better than it is. We must not let our interest or our contributions lag, but continue our progress, consolidating our gains as we make them. The first months of a new Conference year are always difficult to finance because of a seasonal drop of large proportions in contributions. Let us be mindful of this fact and enlarge our gifts now, that our faithful missionaries and pastors may not again be compelled to wait long months for their salaries and allowances, as they have had to do for nearly two years.

Can we not all conscientiously interest ourselves more in our denominational activities to the end that our support of them may be greater and more stable, at the same time overcoming any tendency we may now have to be aristocratic, exclusive, and self satisfied? If we will but do these things, there is no reason why we cannot have a greater share in the advancement of God's kingdom on earth. With his help, I believe we can and will do it!

TREASURER'S ANNUAL REPORT

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Statement of Condition as of June 30, 1935

The Society OWNS:

Cash:	
In checking accounts:	
Washington Trust Company \$	583.64
Industrial Trust Company ..	142.67
	\$ 726.31
In savings account:	
Washington Trust Company	4,785.14
	\$ 5,511.45
Investments (at book value):	
Stocks	\$ 11,004.33
Bonds	25,742.34
Notes - secured by mortgages ..	62,786.26
Note - not secured	200.00
	\$ 99,732.93
Less - Reserve	6,600.00
	93,132.93

Real Estate (at book value):	
In China	\$ 55,829.86
In Georgetown, British Guiana ..	2,500.00
In Jamaica, British West Indies ..	6,000.00
In Cherry County, Nebraska ..	1,000.00
In Cortland County, New York ..	2,200.00
In Hennepin County, Minnesota ..	162.50
	67,692.36
	\$166,336.74

The Society OWES:

Notes Payable:	
Washington Trust Company ... \$	24,500.00
Ashaway National Bank	1,250.00
Anne L. Waite	500.00
	26,250.00

Excess of assets over amounts owed, as at June 30, 1935, as shown by the society's books	\$140,086.74
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The above excess is applicable as follows:

To Funds - Principal Amounts:	
Permanent Funds	\$ 95,947.55
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	425.00
Ministerial Education Fund ..	159.45
Franklin F. Randolph Memorial Fund	54.30
Andrew J. Potter Ministerial Relief Fund	1,000.00
Amanda M. Burdick Scholarship Fund	1,079.35
	\$102,145.65

To Funds - Unexpended Income:	
Permanent Funds	\$ 142.67
Alice Fisher Relief Fund	63.86
H. C. Woodmansee Ministerial Relief Fund	119.39
Andrew J. Potter Ministerial Relief Fund	157.14
Amanda M. Burdick Scholarship Fund	38.76
	521.82

To gifts for special purposes	18.41
To real estate equities, not allocated to specific funds:	
In China	\$ 55,829.86
In British Guiana	2,500.00
In British West Indies	6,000.00
	64,329.86

Less - Deficit in General Funds	26,929.00
	\$140,086.74

To the Seventh Day Baptist Missionary Society:

We certify that we have made an examination of the foregoing Statement of Condition of your society at June 30, 1935.

In connection therewith we examined accounting records and supporting evidence relating to the expenditure of funds. Entries in the cash books were compared with bank statements, pass book, and paid checks. The balances shown by the cash books as of June 30, 1935, were reconciled with certificates received from the depositories. Purchases and sales of securities during the year, as shown by the books, were compared with purchase and sales tickets. Possession of documents and certificates representing mortgages and notes, stocks and bonds as summarized on the accompanying Statement of Condition, was confirmed by inspection or by certificates from depositories for items held as collateral. Documents in connection with real estate as listed on the accompanying Statement of Condition, with the exception of property in China, were examined by us. The transfer of the Ella Eaton Kellogg Fund was shown by the minutes of the society to have been approved.

Based on our examination as outlined above, in our opinion, the above Statement of Condition properly presents the financial condition of the society as at June 30, 1935, in accordance with accepted principles of accounting.

LOOMIS, SUFFERN AND FERNALD,
Certified Public Accountants.

Dated, New York,
August 5, 1935.

COMPARATIVE STATEMENT

(From the Treasurer's Annual Report)

	12 Months Ending June 30, 1934	12 Months Ending June 30, 1935	Increase
<i>Receipts</i>			
Memorial Board income \$	1,253.19	\$ 1,204.33	\$ 48.86*
Permanent Fund income	3,485.69	4,058.20	572.51
Denominational Budget	8,094.71	8,496.89	204.18
Organizations	1,506.58	1,808.18	301.60
Individuals	252.55	1,414.28	1,161.73
Special gifts	407.40	747.52	340.12
Other	376.65	28.20	348.45*
Debt Fund investment.	216.00	750.00	534.00
	\$15,592.77	\$18,507.60	\$2,914.83
<i>Expenditures</i>			
Cor. secretary and expenses	\$ 2,449.50	\$ 2,573.99	\$ 124.49
Gen. Missionaries and expenses	1,208.67	424.49	784.18*
Churches and pastors ..	2,179.01	2,521.84	342.83
China	4,130.90	3,463.33	667.57*
Holland	1,000.00	625.00	375.00*
Jamaica	2,255.01	2,264.96	9.95
Treasurer's expense ..	510.76	518.12	7.36
Interest	1,636.72	1,373.16	263.56*
Loans	500.00	750.00	250.00
Taxes	6.70	3.50	3.20*
Printing	157.39	134.28	23.11*
Foreign Missions Conf.	40.00	40.00
Special gifts	434.46	763.98	329.52
South American field	48.19	48.19
Germany	250.00	500.00	250.00
Miscellaneous	39.10	11.40	27.70*
Debt Fund investment.	216.00	717.51	501.51
	\$17,014.22	\$16,733.75	\$ 280.47*

* Decrease.

WOMAN'S WORK

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalms 91: 1.

OUR WOMEN AT CONFERENCE

The president of the Woman's Board, Mrs. George B. Shaw, presided in the meeting of the woman's hour at Conference.

Devotionals were conducted by Mrs. Herbert C. Van Horn. She read the following passages of Scripture with comments:

References: Exodus 2: 1-10a; Judges 4: 1-9a; Acts 9: 36-41; Acts 16: 8-15.

One seeking for Scripture appropriate for such an occasion as this may easily be surprised at the wealth of material found in the Bible. This is particularly true when we remember the time when it was written and the period of history with which it deals—a period when woman had but little prominence in any field.

I have read the story of Jöchebed, the wise and cunning mother of Moses, whose faith was so quickly and so wonderfully rewarded; and who, in the few years when her son was by her side, so trained him in the knowledge of God and the

Hebrew people that he chose God rather than the honors and pleasures of Pharaoh's court. Jöchebed I shall call the mother.

I have read of Deborah, the judge and prophetess of Israel, in whom alone was found a spark of faith and courage in a time of Israel's great distress. Her, I shall call the woman in public life.

I have read of Dorcas, who administered to the wants of the poor and needy.

I have read of Lydia, the first Christian convert in Europe, who cared for Christian missionaries in her home of wealth and beauty. She may be called the woman in business.

These women may be considered as types of different positions of women and the service which they may render today.

This was followed by a letter written by Mrs. H. D. Hargis, descriptive of "The Isle of Springs," or "Isle of Rivers," as Jamaica is called by the natives; also of their work among the churches, and particularly of her joy in the work among the children and some of the young people.

From description, Jamaica must be an island of extremes, also droughts, then floods; calms, then hurricanes; plenty and scarcity; flowers, birds, and tropical beauty; rivers, valleys, high hills, then the beautiful Blue Mountain towering high above all. Jamaica has a beautiful sheltered harbor for ships; beautiful clean streets with walls vine-clad; well-dressed people, but many very poor.

Then she tells of their great joy in their work though beset sometimes with disappointments and hardships. She closed her very interesting descriptive letter (which we cannot send for publication) with a plea for the prayers of our women for blessings upon our people in Jamaica, and especially for her girls' club in which she is so much interested.

Mrs. Hargis' letter was followed by an address by Miss Miriam Shaw, who is on a visit to her parents in America. Those who know Miss Shaw know how quiet and unassuming she is in manner, and yet how like a magnet she draws people to her.

For the period of her address she held her audience (which filled the great auditorium) spellbound, as she described her work as nurse, as teacher of nurses in training, and of the work of other missionaries of Liuho and Shanghai. She told of the work of young Doctor Tau, as physician and church worker; she told of the great amount of work Doctor Crandall is carrying; how much the hospital and other phases of the work need more trained workers; of the missionaries, paid and

unpaid, in the missions in both Liuhoo and Shanghai; of their devotion to their work. They have many things to encourage them, though the "depression" has recently struck them.

Two sectional meetings were led by Mrs. Walter Greene of Andover. In the first—how best to handle the question of temperance and the cigaret habit; and in the second meeting—the question of stewardship, were discussed.

Mrs. Harley D. Sutton told how they organized the tithing system in the Little Genesee Church. Watch for an article which describes the work of their organization, in a later issue of the RECORDER.

In the third sectional meeting the president of the Woman's Board presided.

Miss Evalois St. John made the address of the hour. It showed wide reading and much thought. The address will appear in the RECORDER later. We hope for a reading of it by all of our women.

The fourth sectional meeting of the women was presided over Sunday afternoon at four o'clock by Mrs. Shaw. Miss Dixon led in prayer and the discussion was led by Miss Evalois St. John. She began by briefly reviewing her address of Friday afternoon and emphasized again the need of teaching children the love of God and of each other, finally reaching out to all peoples, and the importance of having them learn co-operation by doing things to show what brotherhood is, leading up to world brotherhood. She gave many illustrations to prove her point. Then she talked about books; she called out Mrs. Anna Crofoot North to tell us about the book chosen for mission study for the coming year, "Women Under the Southern Cross," by Margaret Ross Miller.

Mrs. Herbert C. Van Horn reviewed another book for mission study for the coming year.

Mrs. Frank J. Hubbard told us about a book, "That Other America," that will be another interesting study for next year. Miss St. John emphasized the necessity of reading widely, thinking and acting widely; then closed with a prayer.

The Woman's Board will have a new president for the coming year. We bespeak for her the hearty support of the women of the denomination.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY

THE AMERICAN SABBATH TRACT SOCIETY

For Year Ending June 30, 1935

It is fitting in making a report of our work that we acknowledge the goodness and mercy of divine Providence. The Board of Trustees of the American Sabbath Tract Society recognizes with sincere gratitude the loving care and kindness of Almighty God and herein renews its allegiance and devotion to him whose wisdom and guidance alone can make any service we render of real worth.

The patience and continued support of our churches and people under the difficult circumstances of the times in which we live are real causes for encouragement to the members of the board. Work has been carried forward under greatly reduced expenditures, forcing economies that have not been helpful in promoting the work which the American Sabbath Tract Society was organized to do.

It is with deep sorrow and a real grief that we report the loss of a greatly loved and respected member of the board, Deacon Jesse G. Burdick, who died May 9, 1935. Mr. Burdick looked seriously upon his membership with the board and was a regular and faithful attendant upon its meetings. To every task assigned him he gave his best thought and effort. His loyal support will be greatly missed, especially his consistent efforts and progressive leadership in Sabbath promotion, as chairman for many years of the Committee on Distribution of Literature.

Tract Publication

Efforts have been made to build up our stock of tracts and to put our depository on a satisfactory operating basis. Early in the year 2,000 copies of a tract by Rev. George B. Shaw were published by the board at the request and expense of a Sabbath school class of Salem, W. Va. This tract, entitled "The Tract Society and Our Mission as a People," was, in the major part of the edition, presented to the board. A 5,000 edition of a tract by Rev. L. Richard Conradi, "Seventh Day Baptists and Seventh Day Adventists: How They Differ," was printed, and the edition is already greatly depleted. A price of five cents, twenty-five for one dollar, was printed on this tract, and prices were fixed on others, with the hope that in the main these tracts might

be paid for by those distributing them, or by churches ordering them, thus making the reprinting more easily possible when editions are exhausted. That for which one pays has a somewhat different value in his eyes from that which costs him nothing. Seventh Day Baptists who have been used to being given such publications for the asking are not responding to this effort of the board to make publishing of literature somewhat near self-supporting. Chief returns of this sort are from people from other Sabbath-keeping groups who are used to paying for tracts and are interested in promoting the spread of Sabbath truth.

Five thousand each of the tracts "Pro and Con: The Sabbath in a Nutshell" and "Seventh Day Baptists as Distinguished From Seventh Day Adventists," by Rev. William L. Burdick, (as revised) have been reprinted. Besides these, a tract "Sabbath and Sunday," by William M. Stillman, has been published and presented to the board by its author. The tract by Elder Conradi, so similar in title to that written by Secretary Burdick, is especially designed for use among individuals and groups who have become dissatisfied and separated from other Sabbath-keeping people.

Appropriation for publishing and distributing literature this year was \$1,000, of which \$484.58 was all that was available for use. While fewer pages than in other years have been distributed, tracts have been sent to Nyasaland, Australia, South India, South America, Jamaica, Poland, Germany, and to many states throughout the country. Many SABBATH RECORDERS have been sent out as tracts. Large shipments of tracts have gone to Jamaica, 2,025 of the Conradi tract alone having been sent. A considerable item of expense to the board, in this line, may be noted in the fact that 150 *Helping Hands* for each current quarter are paid for and sent to Jamaica for the use of our missionaries in their work.

The Sabbath Recorder

The publishing of the SABBATH RECORDER is of deep concern to the board as it is of vital importance to our churches and people. The hopes of last year of returns from the Denominational Budget sufficient to justify the restoration of the paper to a thirty-two page bi-weekly were not realized. The SABBATH RECORDER, therefore, has continued as a twenty-four page paper and on a bi-weekly basis. The

board feels the importance and need of more space, and especially the need of a weekly paper. Perhaps, more than many others, it realizes how necessary is the prompt publication of denominational needs and news, of reports and notices. It appreciates the fact that interests drag and lose, largely because the knowledge of events and of the pressure of needs is late in getting to the people. In days of dailies, telegraph, and radio, less than a weekly puts a breaking handicap upon the activities and progress of any religious group. Lack of space does not allow the departments adequate opportunity for the presentation of information concerning the interests they represent. Good articles and addresses from associations, Conferences, and other sources either are long delayed or find no place at all. Timely articles often have to be held until outdated. Fine articles and stories available from outside sources must be eliminated entirely. Death notices pile up, and when finally appearing, perhaps by the page full, are depressing.

Even more than these, the weekly appearance of the SABBATH RECORDER is greatly needed to keep up morale, to quicken faith, and to stimulate a continuity in religious interests and denominational loyalty.

Sabbath Supplement

A Sabbath Supplement to the SABBATH RECORDER, of eight pages, was printed in the issues of April 15, May 13, and June 10. The supplement occupied the center of the RECORDER and was so stapled and paged as to allow removal without mutilation of either part. It contained new material relative to Sabbath interests, with some reprints of tracts and addresses. Such publication was made possible by unsolicited gifts of people interested in Sabbath promotion and in a larger circulation and usefulness of the SABBATH RECORDER. A subscription drive based on the possibility of continuing the publication of the eight page supplement once a month was put on in May and June. While the circulation has been boosted, returns are incomplete, and results are not yet known. However, much to our joy continued publication of the supplement has been made possible by the very generous gift of an interested anonymous friend. Extra copies of the supplements have been in much demand, the edition of May 13, containing the study by Rev. Alva L. Davis, Verona, N. Y., entitled "The Sabbath and

Sabbath-keeping Baptists," being, almost at once, exhausted.

Work of the Corresponding Secretary

Although much time is occupied as editor of the SABBATH RECORDER, considerably more time might have been used in field activities had funds for travel expenses been available. Calls for his help from different parts of the denomination could not be accepted because of these financial conditions. Following the Conference last August a call was made at Cowan on lone Sabbath keepers, and Sabbath-keeping interests at Elkins, W. Va., were looked into. Five days in November were spent at Salemville, Pa.; the yearly meeting of the New England churches was attended at Newport, R. I., and the dedication of the Shiloh church, and the yearly meeting at Marlboro, N. J. Three meetings of the Missionary Board, two of the Executive Committee of the Federal Council, one of the Commission for World Peace, and the ordination of Rev. Frederick F. Stoll, of Irvington, N. J., were also attended. Three group meetings of pastors and leaders, called by Rev. James L. Skaggs, president of the General Conference, to consider various phases of denominational work were attended—at Plainfield, Westerly, and Salem. The secretary represented various interests of the board at the General Conference, with parts on two other programs besides that of the Tract Society. Two weeks in February were spent at Shiloh, assisting Pastor Leon M. Maltby in revival meetings, with encouraging results. One or more sermons, or addresses, have been delivered at Salem, Elkins, and Lost Creek, W. Va.; Waterford, Conn.; New York City; Salemville, Pa.; New Market, Plainfield, Irvington, Shiloh, and Marlboro, N. J.—in all thirty-seven.

Correspondence has been varied and worldwide. Nyasaland still looks to Seventh Day Baptists for sympathy and Christian leadership, and reports many groups claiming us as a mother church. Splendid work in organizing Seventh Day Baptist churches is being done in South India, churches now asking membership in our Conference. The work in Germany still grows under the inspiration and guidance of Brother Conradi. A church of Healdsburg and Ukiah (Calif.) of fifteen members has been organized by Brother John I. Easterly, who has written enthusiastically and has been helped by our tracts, *Helping*

Hands, and RECORDERS. Other individuals, some representing small groups of Sabbath keepers, have been helped by correspondence and literature. The secretary prepared several sheets of mimeographed material for the information and help of Seventh Day Baptist pastors, which was sent out in time for Tract Board Day, June 1, as suggested by Rev. James L. Skaggs, president of Conference.

Forward Look

This is no time for discouragement or for the relaxation of our best endeavor. Not a little has been done in spite of our handicaps. Perhaps more individual responsibility has been felt and effort made because of lack of funds. Opportunity beckons and the Tract Board faces forward. Since this report was drafted, information and help have come giving encouragement and stimulating us to a larger faith and greater zeal. The need urged a year ago for larger appropriations for field and publishing work is still felt, and a larger support for these activities should be realized through the coming year. There is much that can be done. Churches are calling for evangelistic help. There are groups of Sabbath keepers, here and there, ready to be assembled and formed into Seventh Day Baptist churches. These groups are to be found north, south, and west. They are calling us. Opportunity lies at the door of every Seventh Day Baptist church. That a church is small is no need or sign, necessarily, of its being weak. The Congregationalists among their more than six thousand churches in this country list a large number having ten members or less. No, the small church has the same God and Father of us all, the same Christ, and the same Holy Spirit, with access to all the power and riches of God, as the church with numbers and wealth. That church is poor, only, that has lost its faith and contact with the Spiritual, the Divine—the church that has lost its vision and message and desire really to serve "the present age." Yes, opportunity is ours to preach the gospel of Christ, a gospel which has a large place for the Sabbath of Christ, the Sabbath of the Bible. The opportunity is ours to let this gospel permeate our lives and operate in every personal and social contact, as we declare the Sabbath truth by life loyalty and consistent, zealous teaching. In spite of cynicism and infidelity and unbelief, there are around us scores and hundreds of people hungry for something better and

more gripping than they have. If Seventh Day Baptists do not possess this satisfaction which the hungry world needs, there must be something wrong; the gospel of Christ with its Sabbath, which they hold, has not done for them what they claim for it. The fault is not with the gospel or the Sabbath—it is theirs. In such a case we need to repent, confess our sin, and seek forgiveness. We must not "look in" but "out," not "down" but "up," and "lend a hand." We need to "strengthen our stakes and lengthen our cords." We must be unafraid, heed God's call, and go forward. The Sabbath day, instituted by God at creation time, still stands to bless mankind, though forsaken by the Church, denied its place by the world, and obscured by disobedience and neglect. Like the Statue of Liberty—overtopped by imposing business towers, passed unheeded by vast carriers of world commerce, ignored by daily passing throngs, or hidden by clouds of fog and swirling mists, yet with feet deep planted on eternal rocks in upper New York Bay—it stands, always with torch pointing upward, symbol of a great and glorious ideal. Like the Statue of Liberty, the Sabbath stands, whether men regard it or not; whether they accept it or not; whether obscured or not by clouds of disobedience and mists of neglect—the Sabbath stands, a monument of divine forethought and love, ever pointing to the fact and truth that God is, and that we are meant for him. The call of Seventh Day Baptists and of the American Sabbath Tract Society and its Board of Trustees, whose special charge it is, still is to move confidently forward in loyal Sabbath keeping to reveal the Sabbath as God meant it to be revealed, and to restore it to its rightful place in the life of man and to the Church lost in a Sabbathless age.

Respectfully submitted,

HERBERT C. VAN HORN,

Corresponding Secretary.

July 14, 1935.

COMMENCEMENT AT MILTON

Commencement at Milton this year had at least one unique feature. The commencement address was given for the first time by a woman—Dr. Susan B. Davis, dean of freshmen women at the University of Wisconsin. Miss Davis was graduated from Milton in 1898, and was given the honorary degree of Doctor of Letters in 1930. She gave a very scholarly

address on the subject "Woman and Social Progress."

Another outstanding feature was the alumni luncheon. The speeches this year seemed particularly good, being brief and pointed. This year and last we appreciated having the use of the excellent dining room of the new Seventh Day Baptist church instead of the gymnasium for the luncheon.

The Shakespearean play, the recital of the school of music, the alumni reunion, and the sermon before the Christian associations by Pastor Carroll L. Hill were of the usual high quality.

Thirteen young people received the degree of A. B., and two the degree of Ph. B. Of the fifteen, five are residents of Milton and two of Milton Junction. Six others are Wisconsin young people, while one came from South Dakota and one from Shanghai.

A spirit of optimism seemed to prevail more than for a few years previously. This was doubtless partly due to the efforts of the retiring president of the alumni association, Dr. M. D. Davis. Dr. Rachel Salisbury, '28, the new alumni president, is also a person full of zeal and is expected to keep things moving.

The announcement of more intensive publicity work, of the plan to employ an assistant to the coach during the football season, and of some quite extensive improvements to be made to the gymnasium, seemed to add to the enthusiasm.

J. W. C.

YOUNG PEOPLE'S WORK

YOUNG PEOPLE'S CONFERENCE ACTIVITIES

The young people's program of Conference opened with the Pre-Conference meeting Tuesday afternoon. One hundred thirty young people and their leaders enjoyed luncheon and an hour of fellowship at noon in the basement of the Alfred Station church. Following adjournment to the main auditorium of the church, the president, Miss Elizabeth Ormsby, conducted a worship service with the theme, "The Sacrificial Life." The quartet of girls from Battle Creek—Lois Babcock, Arabeth Lewis, Wilna Crandall, Madaline Lewis—offered two songs, "My Task" and "To Build a Better World." The latter was written by their pastor for a state Christian Endeavor convention. Miss Miriam Shaw told us a beautiful story of Chinese lives sacrificed

and surrendered to Christ. The members of the board were called to the platform and briefly introduced. Rev. Harley Sutton, who with several Little Genesee young people represented us at the International Christian Endeavor Convention in Philadelphia, July 2-7, described in a few words the outstanding features and mountain-top experiences of this great gathering. The meeting was closed with the singing of our rally song. At four o'clock, recreation in the form of water sports was enjoyed by many of the young people at a swimming pool near the "Station."

On Wednesday and Thursday afternoons, in Kenyon Hall, following the regular Conference session, Rev. Carroll L. Hill helped the young people to think through some of the perplexing problems in connection with their "Entering Into Life." About sixty were present the first day and one hundred the second. Although final decisions cannot be reached in such a short time, the enthusiastic leadership and the intense interest of the young people combined to produce real results by way of group thinking.

Friday morning at six o'clock, on the lawn of Dr. A. J. C. Bond's home, two hundred young people, pastors, and friends gathered for the traditional fellowship breakfast. The meal was carefully planned and well served. Mrs. Harley Sutton conducted the worship service. Her theme, "God of the Out-of-doors," was beautifully worked out in song, poetry, Scripture, and meditation. The deep inspiration and fellowship of this occasion cannot be overestimated.

The Young People's Board program was presented to the General Conference on Sabbath night. The president gave a concise but adequate summary of the board report. The worship service was in harmony with the theme of the religious drama which followed—"Faith in the Unseen." A lighted cross helped to direct the thought of the congregation along this line. The service consisted in quiet music, reading, meditation, prayer, a solo, "I Know That My Redeemer Liveth," and a prayer hymn offered by a mixed quartet. It was presented by Janette L. Rogers, Albert N. Rogers, Leta Caroline Crandall, Luther W. Crichlow, Orville W. Babcock, and Bond Davis. The religious drama, "The Boy Who Discovered Easter," was a beautiful and fitting climax to the evening of worship. The characters were very ably portrayed by John Reed Spicer as the doctor,

Frank Earley Lobaugh as the boy, Maxine Armstrong—the nurse, and Imogene Carpenter—the housekeeper. We are greatly indebted to these people for bringing the message to us in such a sincere manner; and we truly appreciate those who helped in other ways in the production of the play.

Throughout the young people's meetings a spirit of co-operation and interest was present. We can only pray and hope that these young people have received lasting help—socially and spiritually.

ELIZABETH VAN HORN,
Corresponding Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written to you for about two years. My mother used to know you when she was a little girl, in Walworth. My mother was born southwest of Walworth, on Bigfoot Prairie. I wonder if you remember mother, aunt, and Grandmother and Grandfather Ayers.

Mother said you always liked children when she was a little girl. She thought you had the sweetest smile.

I was born in Wisconsin. I lived there until I was six years old. Four years ago I came down South to live near my Grandmother Powell. I go to Sabbath school and church in Hammond. My step-grandfather is the minister.

I am ten years old and in the fifth grade. I go to school in Ponchatoula. I live three miles and a half from town. We go to school on the school bus. There are around one hundred two children on our bus. It is a large one, but should be larger.

I have a big sister, nineteen, and a big brother, eighteen.

I hope this letter isn't too long.

Your sincere friend,

MARY ELIZABETH STILLMAN.

Ponchatoula, La.,
August 10, 1935.

DEAR MARY ELIZABETH:

I was very glad to hear from you again. Your letter is not one bit too long, but just right.

Yes, I remember your mother, aunt, and Grandmother and Grandfather Ayers very well, but I can't tell which one of the Ayers

girls your mother was. Please tell me in your next letter, and also your father's first name. Do I know him, too?

You certainly must have a very large bus. The largest bus coming in to the Andover school carries about forty pupils, and then it is rather crowded. We think it is a large bus, at that.

This week we have a story from our "Story Lady," for the first time. Have you a favorite hymn? If so, please tell us what it is.

Next time we hope to have some of our prize winning poems in the RECORDER. I am sorry you did not try to write one.

Conference closed last evening at Alfred. Many of my RECORDER children were there and how I did enjoy seeing them; wish you could have been among the number. The children all met in the parish house on Thursday, Friday, and Sabbath afternoons and on Sabbath morning for worship service, singing, and stories. I hope to tell you more about it later and about the new song the children learned and how sweetly they sang it before the Conference people in the church Sabbath afternoon.

Your true friend,
MIZPAH S. GREENE.

THE OLD RUGGED CROSS

HOW THIS HYMN HELPED

They lived in a little gray house with white trim, these dear people whom every one called grandpa and grandma. There was always such a cheerful air about the place, with the flowers and singing birds, both caged and free. It seemed as if the sun were brighter there and the shade more cool and restful.

The day was hot and I had walked some distance and was tired and somewhat cross, because the task set for me was not to my liking. As I reached the gate, I paused and looked to where Grandma Lewis sat, her hands busy with some sewing. She looked so peaceful and happy. I felt I must stop, if only for a few minutes; so in I went, straight up to her chair. She smiled so pleasantly and held out her hand in welcome. "Why, Lucy, what brings you here today?" and she looked closely into my discontented face. "I am afraid you have a tangled skein, dear. Can I help untangle it?"

I laid down my heavy bundle and sat in a chair near her own.

"It just seems as though everyone expects me to do her work and I'm tired of it. They

make promises and then when something comes along in the way of a good time for them, they say, 'Oh, Lucy will do that'; or, 'Let Lucy go; we can't now,' and they run off, and I have to do the things they should have done—like this errand."

She sat thinking a moment then picked up a hymn book lying in her work basket. "Open it where the book mark is, Lucy, and read the hymn on the left page." I read the title, "The Old Rugged Cross."

She looked kindly yet searchingly into my eyes. "Don't you know, dear, the cross is first service—sometimes only little every-day tasks and sometimes sacrifice that lasts the rest of life's journey? Did you ever think how Simon must have felt when they placed on his shoulders that heavy cross? It was a burden of shame also. It must have been a toilsome journey up that hill, and perhaps there was much ridicule, too. But afterward—I can imagine how Simon rejoiced at the privilege of carrying that cross. I do not believe he ever thought how heavy it was—afterward. And for us, too, there is an afterward. If our cross gets a bit heavy, let us look up and catch the loving smile of encouragement from him and from him, too, get new strength to go on. Surely we do not want to tell him our cross is too heavy when he was nailed to his. Let us cherish the cross he permits us; let us bring our trophies of loving service to him. Let us walk close, close to him all the way and some day exchange everything for his blessed, 'Well done,' which will be our crown. Shall we dear?"

We sang the beautiful hymn together and then I picked up my bundle, which seemed much lighter than when I laid it down. I could carry it all the way for love's sake, because he first loved me, and some day there will be a glorious exchange.

THE STORY LADY.

WORD AND SMILE

BY NE PLUS

A cheerful hearty word and smile
Encountered on one's way
Do much to brighten up the hours
Of labor through the day.
They seem to leave a pleasant glow
That warms and cheers the heart;
They smooth the roughness of the road
And help one do his part.
God bless the kindly folks who smile,
They're worth their weight in gold.
May life reward their friendliness
With happiness untold.

OUR PULPIT

CONFERENCE ADDRESS OF THE
PRESIDENT

REV. JAMES L. SKAGGS

As we meet tonight in this opening session of this General Conference, let us first of all lift our hearts in gratitude to God for the blessings of the year; for the evidences of his guidance and help. Let us rejoice in the confidence that our God is the same yesterday, today, and forever; that he never fails a people who rely upon him and are actively obedient to his revealed will.

There is the old proverb that "Man's extremity is God's opportunity." The great Apostle said, "When I am weak, then am I strong." And has it not been historically true that when men have realized their own weakness and have reached out in faith, God has been their help?

As we come together in this General Conference, I am quite sure we have no undue sense of importance or strength. For some years we have been going through experiences which have revealed the inadequacy of our own strength and resources. Perhaps we have been a bit discouraged and have wondered whether or not God has any great purpose for us. If such has in any measure been the case, it might encourage us to reflect that often the people of God have had their discouraging days. Even Jesus in his most crucial hour cried, "My God, my God, why hast thou forsaken me?" And in response to that cry, God gave him the victory over sin and death.

So has it ever been. Again and again Israel felt that God had forsaken her; but in reality it was Israel who had forsaken God. His people had put themselves into a position in which his strength and blessing could not flow into and upon them.

We may turn our thoughts back to that day when Israel stood facing the deep waters of the Red Sea, and knew that the Egyptian army was rapidly coming upon them. Moses, their great leader, cried unto God for help. And the voice of God came back to him, "Why criest thou unto me? speak unto the children of Israel that they go forward."

It seems that in the midst of their fears and misgivings Moses was crying out unto God, perhaps expecting him, with scarcely an

effort on the part of the people, to extricate them from all their dangers and difficulties. But they must learn that action on their part is a real essential. They must begin to move forward, or the power of God would not become operative to help them.

It is a wonder that those Jews had faith, hope, courage in such measure as to enable them to respond to their leaders and to go forward and to build a great future. It was indeed a miracle that such a leader as Moses arose in their midst. And surely their achievements would have been quite impossible except for the manifestation of the divine presence and leadership. That divine presence was to them as a cloud by day and a great light by night. They were given assurance that God was leading them forth for a great purpose, that he would bless them and make them a blessing. Was it not this assurance that changed them from cowering slaves into men of hope, which produced a new generation with the spirit of masters and conquerors? As we follow them through succeeding years, we see much of struggle and of cruelty, elements which in the light of the teachings of Jesus we would not commend or emulate; but we might well covet their consciousness of divine mission and purpose, the belief that God was with them leading them on to the doing of his will.

And is it not essential for any people to have good courage and the consciousness of divine mission, if they are to be happy and successful in the service of God? Was it not such a consciousness which made the early Christian leaders irresistible?

And in the letter to the Hebrews, we find the appeal made upon the example of men "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong." If we follow the course of Christian history, we find only those successful who have had depth of conviction and a profound sense of divine mission. You may review the leaders of the Church from apostolic days down to our own time—the reformers, the evangelists, the missionaries, the laymen, women organized for Christian service, young people—and in every case where there is any marked advance in building churches, missions, the kingdom of God, you find people who have deep convic-

tions and who have given themselves with zeal and courage for the service of Christ.

We Seventh Day Baptists have a long history, dating back to the Reformation period. Our fathers in the faith believed the Reformation should not only repudiate the corrupt Roman authority, but that it should also embrace the Biblical teaching concerning the Sabbath and baptism. Through the centuries we have stood as a testimony before the Christian world, contending with Baptists, generally, that immersion is the only Biblical mode of baptism, and standing almost alone, until recent years, in pointing out the claims of the Sabbath of Moses, the prophets, of Jesus, and the early church, upon all Christian believers.

We as a people have stood through the turbulent and changing centuries with unfailing devotion to ideals of religious freedom for the individual and for the individual church, for complete separation of Church and State, for the Bible as the basis of our faith and practice—refusing to be bound by any formal creed. We have stood for a fraternal and co-operative relationship with other denominations. We have stressed the value of classical and Christian education. We have been known for our sanity of Biblical interpretation and for our courtesy toward those who differ from us.

I quote the following from a letter recently received from a man of wide experience outside our group, but who is now almost decided to come with us: "You have stood as champions of one great truth almost lost to the world for ages; you have a glorious history back of you, centuries long; you are a sturdy and strong-hearted people; you stand for the simple teachings of the Bible in their essential purity, I believe. All of these things give you a solidity and a permanency that deserve a greater place in the Christian world than that which you now occupy."

Such words, coming from the outside, sound good to our ears. And I think they contain truth in which we are justified in taking a degree of satisfaction. But the same writer also voices a criticism. He evidently knows something of our temper and methods. He criticizes our apathetic and self-satisfied spirit and thinks we need a new zeal and aggressiveness in our work.

As president of this General Conference during the past year, it has been my privilege

to be in discussion groups with nearly all of our ministers east of the Mississippi River, to come in contact with a considerable number of our churches, to attend four of our associational gatherings. These experiences upon a background of twenty-five years of rather close acquaintance with denominational affairs have brought to me some definite impressions concerning the status of our people, and concerning some of the needs and possibilities of the future.

While we are not being actually pursued by a visible enemy nor are we facing any physical barrier like the Red Sea, we have been, as it were, encamped for many years and plagued by uncertain minds as to whether we are to surmount our barriers and go forward to a happy and useful future. We pastors and leaders have sometimes been faint of heart; perhaps we have cried unto God miraculously to save the situation, when we should have been on the march calling to our people, "Come, let us go forward!"

From another point of view an impression is received that we are quite well satisfied with ourselves. Do we not congratulate ourselves that doctrinally we are Biblical, that our positions can hardly be assailed by those who take the Bible, and the Bible only, as a basis of faith and practice, that we are a people generally of high ethical standards and well-respected, that we are friendly, tolerant, and co-operative with other religious groups, that we have a history of education, culture, dignity, and loyalty to sectarian traditions? Truly, we seem to be fairly well satisfied with ourselves; but is it a satisfaction without any great zeal for evangelism and missions, without any adequate interest or program for financing the work of the kingdom as represented by our churches, our boards, our missions, and with little aggressive spirit for the promulgation of the Sabbath truth, though we theoretically hold that truth to be of extreme importance? It is claimed that some of our churches would not be willing for a campaign of Sabbath evangelism to be put on in their environs lest such a campaign might disturb the peaceful community fellowships which are customarily enjoyed. As pastors and as people, we have been very much alike—perhaps hardly open to criticism for the truth which we hold and for the things we have done. Perhaps our darkest sins might well be charged to the things we have not done.

Another impression which a wide acquaintance with our people gives, is that we hardly expect anything to happen. We rather expect to go on about as we have gone, with our slight ups and downs. A new church is an event. A Sabbath convert is a surprise. A new name is something to be inquired about.

However, during the year there have been some encouraging features in our work. In spite of the economic distress which has visited most of our churches, some gains have been made in the financial outlook, and we are in a better financial condition than we were a year ago. Evangelistic meetings have been successfully held in some of our churches; a few communities have been stirred, and a gratifying number have been received into certain churches by baptism; encouraging reports of interest and spiritual advance have come to us from all our foreign mission fields; urgent calls have come from several sections of the United States and some from foreign countries, asking assistance in building up Seventh Day Baptist groups, and some new churches have been organized.

The Committee to Promote the Financial Program in behalf of our Denominational Budget has pressed the claims of stewardship upon us. There are some evidences of improvement. We are hearing more on the subject of systematic giving. Some express it in terms of the tithe; others insist upon such a consecration of self and possession to the service of God as will call for the giving of much more than a tenth.

Organized efforts in some of our churches have produced commendable results and they give promise of greater achievements for the future. One of our larger churches, for some years, has made a practice of paying a regular amount monthly to the Denominational Budget. Just recently another church has pledged to send a minimum sum each month. Such a method adopted by all our churches would go far in solving the problems of our boards and workers, in so far as finances are concerned. Truly, in so far as we have stepped forward, God has blessed our efforts.

Now the doctrine which makes us a separate people is that of the Sabbath. Were it not for our convictions in this respect, we would doubtless be connected with the larger group of Baptists. There is nothing else to keep us separate. I confess to you that I have long been troubled by our apathetic atti-

tude in this matter. I am made to wonder whether we actually believe that the Sabbath teaching is an important and permanent truth which God has given to men. In my observation there are few in pulpit or pew who have any disposition to urge this doctrine on the Christian world. If it is important enough to make us a separate people, is it not important enough that it should be urged upon the attention of fellow Christians?

If the Sabbath is a trivial matter, we have no right to allow it to separate us from our Christian brethren; if it is vital and important, it must claim our loyalty and our ardent support. Our position puts upon us a tremendous responsibility, or else it brands us as stupid and foolish. Which is it? I hope Seventh Day Baptists will answer that question in the not distant future—answer it not merely in the repetition of doctrine, but in a program of action. I speak these earnest words because I feel that as a people we must justify our position before both God and men. If we do not so, our own faith will fail, as for some of us it has come near doing already, and our work will come to an end.

E. Stanley Jones tells of a Hindu who listened attentively to a Christian appeal and then said, "If what the speaker has said tonight isn't true, it doesn't matter; but I tell you, if it is true, then nothing else matters." That thoughtful statement has its bearing upon our denominational position. Our Sabbath teaching is true and very important, or else it is very unimportant. I believe there should be a re-evaluation of our position, that our Christian work and experience may be vital, that we may have something pulsating with the will of God and the Spirit of Jesus to feed our own hungry souls, to offer to our young people, and to the world.

We Seventh Day Baptists know that we are not living for ourselves. We must live to make our contribution to the building of God's kingdom among men. We are living in days when the work is urgent on every hand. Problems—personal, social, industrial, economic, national, and international—are pressing hard. Forces opposed to the Christian religion are organized and aggressive. Russia is attempting to produce a generation of people without belief in God. The political forces of Germany are threatening the Christian institutions of that nation. Men of great power and influence are arrayed against the Church

and using every available resource to break down its work. Paganism, selfishness, love of pleasure, and greed, are still set over against faith, love, service, and sacrificial living. The challenge to the Church today seems to be as great as at any time in history. The Spirit of him who lived, loved, served, sacrificed, died, and rose again, must possess the Church if it is to go forward. And we Seventh Day Baptists must meet the challenge of our times.

To this end, I would recommend that we, assembled here in this General Conference, for ourselves and in behalf of our churches and Christian forces, dedicate ourselves anew to the service of Christ in his program of redemption:

(1) That we recognize the claim of Christ upon our lives and our possessions, that he make take us and use us, and use our money, our time, our abilities, according to his own will and purpose;

(2) That we recognize more fully our responsibility for the extension of the gospel message by personal work, by teaching, by preaching, and by special missions; that we commend the work of our Religious Life Committee and urge a continued study and leadership in all that pertains to the spiritual life of men;

(3) That we re-study and try correctly to evaluate the place and importance of the Sabbath in the whole program of Christ among men and accept and discharge the responsibility as it may be revealed to us in this particular field;

(4) That we maintain the open mind and the willing heart that God through Christ and his teachings may impress upon us an ever increasing knowledge of the truth and lead us ever onward in the service of his will and purpose.

Do we hear that voice coming down through the centuries: "Speak unto the children of Israel, that they go forward." "Speak unto Seventh Day Baptists, that they go forward."

DENOMINATIONAL "HOOK-UP"

SECOND HOPKINTON, R. I.

Our church has had a new coat of paint inside and out. We are looking forward to the October gathering of the New England churches when we shall have completed a century of progress. We have received by baptism five of our young people this summer.

Pastor and Mrs. Burdick and others of our membership have been attendants at Conference.

CLERK.

ASHAWAY, R. I.

Dr. William L. Burdick of Ashaway, secretary of the Seventh Day Baptist Missionary Society, is a patient at the Cooperstown, N. Y., hospital, suffering injuries sustained in an automobile accident in that city, while en route to Alfred, N. Y., to attend a commission meeting of the society, prior to the annual Seventh Day Baptist Conference which opens Tuesday.

While his injuries are not severe, the extent is not known, and details of the accident in which Mr. Burdick was hurt have not yet been received here. The accident, it is reported, occurred last Tuesday evening.

[Secretary Van Horn with others of his party visited Brother Burdick in the Cooperstown hospital, enroute to Conference. Mrs. Burdick had been able to proceed to Independence, and Secretary Burdick was convalescing nicely. His son-in-law, Professor Paul Saunders, took him by auto to Alfred on Friday. He was able to see a number of Conference people who called upon him. He was greatly missed in the meetings, but all rejoice at his promised speedy recovery.—EDITOR.]

Lewis Camp in Ashaway closed yesterday after a successful season. The closing was celebrated as stunt night, and the camp received many visitors who enjoyed the fun of the evening.—Westerly Sun (August 15).

ANDOVER AND INDEPENDENCE, N. Y.

The churches at Andover and Independence have held union services in the Andover house of worship once a month during the summer. In July the communion service was observed at this joint meeting, and in August, Dr. A. J. C. Bond preached.

July 27 was a happy day for the Andover Church when four young people, Carroll and Jane Burdick, Brice Kenyon, and Emily Mae Green were received into the church after a beautiful outdoor baptismal service in Dyke Creek.

CORRESPONDENT.

BEREA, W. VA.

Our Vacation Bible School at both Berea and Middle Island was a success. At Berea there were twenty-five decisions for Christ on decision day, with four baptized at the beginning of Sabbath before our closing exercise. Sixty-one pupils were enrolled here. At Mid-

dle Island there were forty-one enrolled, with eighteen decisions.

Our young people of the Christian Endeavor have just closed an aggressive campaign in which they co-operated with the county Ministerial Association to keep liquor stores out of Ritchie County. They organized into three groups, each group consisting of a speaker, a duet or quartet, and stringed music, all to be ready to go at a moment's notice to put on a program of music, readings, and a "dry" speech. On last Tuesday our county voted dry, five to one, our own precinct 139 to four. Only one precinct in the county voted wet, and that by only one vote.

CORRESPONDENT.

CHICAGO, ILL.

The work in Chicago is slowly moving along. Elder Luenberger has had the pleasure of baptizing Brother Carl DuVard, who was converted several months previously. He is a real inspiration to all who meet him. The church has enjoyed the service of Rev. Erlo E. Sutton for a few weeks. The Suttons lived in the apartments of Miss Ethel Butterfield during her vacation spent in visiting in the East. In July, at the quarterly meeting held at Walworth, Wis., Brother Wiley was ordained as deacon of the Chicago Church at the hands of the brethren gathered there. Call of the council to order was by Dr. A. L. Burdick, moderator of the Chicago Church, who also read the statement of call to ordination, and directed the seating of members of the council and election of chairman and secretary. After examination of the candidate and his acceptance, the ordination sermon was delivered by Rev. Carroll L. Hill; Consecrating prayer was made by Elder Luenberger; Charge to the Deacon, Charles W. Thorngate; Charge to the Church, Rev. John F. Randolph; and Welcome by Dr. O. E. Larkin.

CORRESPONDENT.

LITTLE GENESEE, N. Y.

The Daily Vacation Bible School was held this summer with an enrollment of about fifty pupils. For a few moments near the close of each day's session, the three upper classes united in the study of a juvenile cantata, "The Child Jesus," the words of which were direct quotations from the Bible story of Jesus' birth and early childhood. The boys and girls seemed to thoroughly enjoy this period of the day and memorized both words and music

so readily that it was presented the night our closing service was held. The cantata (twenty minutes to render) consisted of choruses, solos, and a very lovely duet taken by two boys. It was so thoroughly enjoyed that many requests have been made for its repetition. The first part of the closing night program consisted of a candle light worship service entirely conducted by the pupils of the upper classes in the same manner it had been done each day (save for the candle light). The younger classes then presented some of the work they had done and this was followed by the cantata.

Following Vacation Bible School, ten of our boys and girls, also one of our Salem College graduates (acting as boys' counselor) left for Shinglehouse Grove, where one of our Seventh Day Baptist camps has been conducted this year.

Three members have just returned from the two weeks' Religious Training School at Silver Lake, where they have taken various courses to fit them for more effective Christian work.

CORRESPONDENT.

ANNUAL MEETING - AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 15, 1935, at two o'clock.

CORLISS F. RANDOLPH,
President,

NEAL D. MILLS,
Recording Secretary.

ANNUAL MEETING - AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 15, 1935, at two-thirty o'clock.

CORLISS F. RANDOLPH,
President,

NEAL D. MILLS,
Recording Secretary.

RELIGIOUS EDUCATION

"WHAT OF IT?"

BY DR. BOOTHE C. DAVIS

I understand that I am asked to introduce a "forum" discussion of the experiment of the Sabbath School Board in giving us, through April, May and June of this year, a three months' course of lessons on the topics represented, for the most part, by the topics included in the Seventh Day Baptist "Exposé of Faith and Practice," with a view to evaluating the results of this quarter's lesson studies.

Therefore the topic — "What of It?" or what has been achieved in this quarter's lesson studies?

I am very glad to introduce this discussion, but I cannot, of course, speak for other than my own observations and experience in teaching an adult Bible Class, and in reporting the reactions of the class to these studies.

1st. Much interest was expressed in these lessons, not only by the Seventh Day Baptist members of the class, but by various other more or less regular attendants of the Daytona Beach Adult Bible Class, including a retired Baptist minister who came repeatedly and expressed special satisfaction and enjoyment in the study of the lessons with us.

2nd. Many admitted that they lacked definite concise information in regard to the denomination's principal points of belief and practice and were particularly glad to refresh their minds and memories on these subjects.

3rd. Much appreciation was expressed for the comprehensive and scholarly way in which the subject matter of the lessons was developed and treated by the editor of the *Helping Hand*.

In this class of from forty to sixty members, during the winter months, I heard nor felt nothing but commendation for the excellent way in which the studies were presented in the *Helping Hand* by Mr. Sutton, particularly in view of the meagerness of statement in some of the articles of the "Exposé" itself, which unfortunately seemed unfamiliar to many members of the class.

It was therefore a matter of general satisfaction that we could have such a course of studies on important denominational beliefs and practices. I think it was generally felt that such studies of our denominational beliefs and practices are sufficiently important to warrant their more frequent inclusion in our Sabbath school lessons.

4th. The studies directed attention, in an unusual way, to the form and content of our so-called "Exposé."

First: The name itself raised some interesting queries. We wondered why it was chosen by our forebears more than fifty, perhaps a hundred, years ago.

The *Standard Dictionary* today defines the noun, "Exposé" as "an undesirable or embarrassing discovery or exposure," second as "a formal setting forth of the details of any act or acts"—(presumably discreditable acts).

Webster's Unabridged Dictionary defines "Exposé" as "a formal recital or exposition of facts; exposure or revelation of something which someone wished to keep concealed."

The *Collegiate Dictionary* defines it as, "the exposure of something discreditable."

The name: "What of It?"

In the second place:

There seems to be an unfortunate disproportion of emphasis in the subject matter of the articles of the "Exposé."

To mention but one example by way of illustration, there is one very brief article on Christ, whereas there are two articles on the resurrection.

Fifty or more years ago the doctrines of the resurrection were hotly debated in controversies between Adventists and Seventh Day Baptists. Doubtless the presence of these two articles on the resurrection reflects the controversial debates of that period.

Two hundred years ago my great American ancestor, William Davis, from Wales, was tried for heresy in the old Western church.

One of the charges made against him was that he preached the doctrine that Jesus Christ was human as well as divine; "Like wine and water mixed together in a glass," he said.

A century or more later when Seventh Day Baptists began to formulate a statement of belief, they had come to accept William Davis' heresy as sound theology; and they incorporated it in the second article of the "Exposé," namely, "We believe that Christ possessed both a divine and a human nature, and was therefore both the Son of God and the Son of man."

This is all that Seventh Day Baptists have to say in this only article of our faith in the blessed Lord Jesus: the Sacrificial Redeemer; the Great Teacher; the perfect example of righteous living; the great exponent of human brotherhood and unselfish service; even Jesus, the pattern for Sabbath observance—they are

all omitted when Seventh Day Baptists tell the world what we believe about the Savior and Redeemer of men.

It was at the close of our study of the lesson on "Christ" on April 13, that the Daytona Beach Adult Bible Class voted unanimously, on the motion of George Main, to ask the Conference to appoint a committee to consider the advisability of revising and renaming our "Exposé of Faith and Practice."

If we are to continue to use this document to inform our children and strangers what we believe and do, the class believe that its efficiency as a publicity document could be greatly improved. Doubtless this request will be brought to the attention of Conference.

If this quarter's course of lessons could awaken among our people an interest in setting before the world a representative statement of our belief and practice as a people, that we would be proud to use in this twentieth century as publicity material, a real achievement would have been accomplished.

Do you realize that our "Exposé" which has remained unchanged for fifty-five years, makes no mention of *evangelism* or *missions*, or religious education and many other activities which constitute our "practice"?

Even the church goes unmentioned except in the article on the Lord's Supper, which says the ordinance should be perpetuated in the church.

The lesson course supplemented the "Exposé" by giving two excellent lessons on the church and on Christian missions.

Perhaps this service also will work toward the enrichment of our publicity material which will set forth more adequately the current beliefs and activities of Seventh Day Baptists.

"What of It?"

The Daytona Beach Adult Bible Class liked the lessons and hopes they will produce lasting benefits among us.

THE CHURCH NIGHT

BY MRS. GLEASON M. CURTIS,
RIVERSIDE, CALIF.

The aim of the social functions of the church is to bring the members into closer fellowship with each other, to bring about a feeling of unity, to provide a profitable and wholesome type of recreation for young and old, and to interest others in the church organization.

The church night, which has been a practice in the Riverside, Calif., Church for a number of years, has helped us toward this goal. The original idea was to have a community supper and then have business meetings, committee meetings, or other group meetings of the various organizations of the church simultaneously. For example, the Sabbath school might have a meeting of its teachers; the Christian Endeavor an executive board meeting; the advisory council meeting, etc. However, in a church which has a small membership, there are so many people who have a part in all these organizations that this plan is not entirely successful.

Our present plan is as follows: the pastor appoints a church social committee of four members. The committee has charge of the church night. A certain night is selected in each month (last year we had it the first Wednesday of the month) and is set aside for the church night. In the announcement which is made either at the church service or the Bible school we ask each family to bring one large or two small covered dishes, hot dishes, salads, or anything they wish, and then designate the kind of desert (pie one night, cake and jello another, etc.)

A dish is placed in a conspicuous place where anyone who wishes can drop a dime, nickle, or quarter. This fund is used for coffee, cream, sugar, and any other expense which may arise.

At the close of the supper, while people are still seated at the table and with the pastor or some member presiding, we have a program which we try to keep within forty-five minutes. Sometimes this program consists of local talent and other evenings we have brought in an outside speaker. One night the superintendent of the Sherman Institute, a government Indian school near us, gave a lecture and presented a number of Indian boys who entertained us with Indian dances and music. Another time we honored our junior college and high school graduates, and again our Junior Christian Endeavor society gave a fine program. We have had many interesting and helpful programs.

The social hall is usually decorated in some way which carries out the same motif as the program or the season of the year.

About ten committees are appointed for each church night and we try to arrange it so no one person will serve on the same committee more than once during the year. These

are our committees: program, decoration, children's entertainment, reception committee including a "mixer" to keep things going, table setting, coffee committee, a committee to unwrap the food and place it on the tables also to cut the pies or cakes, serving committee to stay up and see that the food is passed to everyone, and last but by far not the least, is the dishwashing committee.

The plan uses a large part of our regular attendants some time during the year and everyone enters into the plan and is willing to help. We enjoy it as much as any other kind of social gathering and it is not a burden on any two or three people if it is planned carefully. Try it sometime.

SABBATH SCHOOL BOARD REPORT

The adjourned meeting of the Sabbath School Board was held in the basement of the Milton Seventh Day Baptist church on Sunday evening, July 28, 1935, at eight o'clock.

The meeting was called to order by the president, Rev. John F. Randolph. The following trustees were present: Rev. John F. Randolph, A. Lovelle Burdick, Robert E. Greene, D. Nelson Inglis, Leland C. Shaw, Rev. Edwin Shaw, Rev. Jay W. Crofoot, Rev. Carroll L. Hill, and Russell W. Burdick. Director of Religious Education Rev. Erlo E. Sutton was also present.

Prayer was offered by Rev. Erlo E. Sutton.

The minutes of the last meeting were read and approved, and the secretary reported on the call of the meeting.

The Finance Committee recommended the following budget which was adopted:

BUDGET FOR 1935-1936	
Salary of the director of religious education	\$1,500.00
Expenses of the director of religious education	300.00
Membership in International Council of Religious Education	50.00
Editor Children's Page, SABBATH RECORDER	25.00
Postage and other board expenses	150.00
Apportionment for Year Book	25.00
Promotion of religious education	350.00
Expense of representative on the Commission	100.00
	<hr/>
	\$2,500.00

The Committee on Nominations presented its report of nominations for officers and trustees for the Conference year 1935-1936. The report was adopted.

It was voted that Mrs. Walter L. Greene be appointed to continue as editor of the Children's Page of the SABBATH RECORDER for the ensuing year.

It was voted that Rev. John F. Randolph be elected as the representative of the board on the Commission, that Rev. Erlo E. Sutton be selected as director of religious education, and that the General Conference be advised of these appointments.

The treasurer, Robert E. Greene, read correspondence from Rev. Harold R. Crandall relative to July payments from the Denominational Budget, and from Rev. Erlo E. Sutton, giving his itemized expense account.

The annual report of the treasurer, with the attached report of the auditing committee, was read and adopted. The report follows:

THE ANNUAL REPORT OF THE TREASURER OF THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Dr.	
To balance, June 30, 1934	\$ 189.48
Denominational Budget	1,482.68
Special contributions	215.85
Interest on bond	76.05
Sale of farm mortgage loan	30.00
	<hr/>
	\$1,994.06
Cr.	
Salaries:	
Director E. E. Sutton	\$1,500.00
Mrs. Walter L. Greene	25.00
Expense, director	194.16
Premium on bond for treasurer	5.00
Postage	13.00
International Council of Religious Education	25.00
Apportionment of Year Book	28.19
U. S. tax on checks10
Stationery	11.80
Expense of member of commission to Conference	30.00
Interest	12.50
Sabbath School Board promotion	4.55
Expense for preparing annual report	10.00
	<hr/>
	\$1,859.30
Balance on hand, June 30, 1935	134.76
	<hr/>
	\$1,994.06

Milton, Wis.,
June 30, 1935.

ROBERT GREENE,
Treasurer.

The Auditing Committee of the Sabbath School Board have examined the accounts of the treasurer, compared the same with vouchers, and believe the same to be correct.

L. A. BABCOCK,
LELAND C. SHAW,
Committee.

The secretary reported progress on the annual report of the board to Conference. It was voted that the secretary proceed to the completion of the report and that it be submitted to the president for final approval.

It was voted that the secretary have prepared copies of the annual report of the board for distribution at the General Conference, and that the treasurer be authorized to pay such bills as necessary for the preparation of these reports.

It was voted that the board suggest to the Milton Junction Church that inasmuch as their pastor, Rev. John F. Randolph, is also the representative of the board on the Commission, the expenses to Conference be borne equally by the board and the Milton Junction Church.

The annual report of the director of religious education was read and adopted, and ordered made a part of our report to Conference.

It was voted that the president and secretary be authorized to renew the bond of the treasurer.

After general discussion, the minutes were read and approved.

Adjournment.

RUSSELL W. BURDICK,
Secretary.

MILTON'S SABBATH AFTERNOON SERVICE

(Conference paper written by Gertrude Davis and read by Maurine Polan)

The past year the Milton Church has been trying a new plan of Sabbath afternoon service of education and worship. These meetings which begin at four o'clock consist of the forum, the Young People's Society of Christian Endeavor, the Intermediate Society of Christian Endeavor, the Junior Society of Christian Endeavor, and the pre-junior group—each group meeting in its own class room and carrying on its own work and program.

At five o'clock all the groups meet in the auditorium for fifteen minutes of worship. After this service all are invited to the basement, where a light lunch is served, and for a social hour together.

The "forum" proper consists of the adults of the church. The programs are arranged by the education committee, whose members are the Sabbath school and Christian Endeavor superintendents, the presidents of the Young

People's Society of Christian Endeavor and the Intermediate Society of Christian Endeavor, two members at large from the church, and the pastor. Talks and discussions have been given on religious questions, denominational and missionary problems, and our duties and privileges in regard to citizenship and politics. In addition to these, several book reviews and travelogues have been given.

These speakers have been chosen from our own church and nearby towns, about half of them coming from outside of our congregation.

The average attendance at the forum is about one hundred.

The Young People's Society of Christian Endeavor invites all the young people of college age to attend its service. This society has been permitted the use of the church parlor, which contains a large fireplace. Pastor Hill has been supervisor the past year. The attendance has been twenty-five or thirty at each meeting.

The Intermediate Christian Endeavor is for the young people of high school age. Professor W. D. Burdick has been their supervisor. The attendance has been about twelve.

The Junior Society of Christian Endeavor consists of children of the grades. The supervisor is Miss Mizpah Bennett and the membership is about twenty-two. The pre-juniors are supervised by Miss Cleone Crandall and they have a membership of about twenty.

These three societies use the regular Christian Endeavor topics. The societies join with the county and district Christian Endeavor societies at their conventions and rallies, which are generally held once a month.

These four groups—the forum, the Young People's C. E., the Intermediate C. E., and the Junior C. E., adjourn to the auditorium at five o'clock for fifteen minutes of worship. An organ number and a hymn by the group, with a short talk and prayer by the pastor or by someone else constitute this service.

At five-fifteen all go to the basement for lunch and social hour. The lunch is arranged and served by a committee appointed by the social committee of the church. Each family is asked to bring sandwiches and the committee furnishes the drink. A receptacle is placed in a convenient place in which coins are placed to defray whatever expense the committee has been to for the lunch. After the lunch all join in singing hymns and familiar songs until six o'clock.

PERTINENT PARAGRAPHS FOR CHRISTIANS

BY J. B. CONYERS

Is God a beggar? Does God have to beg for financial support? The above questions should not astound you. They are entirely logical, certainly in the minds of people who are *not* Christians, in view of the wide-spread practices of church people today. They see worshipers employing every kind of artifice, scheme, and trick imaginable to raise funds, to supply the need of the program of the Church of the living God.

The great Creator of heaven and earth, at whose voice the very mountains tremble, owns the wealth of the world and entrusts the use of it to whomsoever he will. He has made ample provision for the carrying on of his kingdom work by the perfect system of tithing of income; he required one-tenth from his people Israel, and said that amount was *his*. Can a Christian afford to offer God less than that which God said already belong to him?

Scripture tells us, "For God loveth a cheerful giver" (2 Corinthians 9: 7). A cheerful giver is one who welcomes the opportunity to give. He gives because he loves the recipient of the gift, and seeks the opportunity to demonstrate his love. It is unthinkable, that one should love another, and withhold from the object of his affection anything *belonging* to his beloved; or, that he would *reluctantly* give a gift to the idol of his heart! If, then, it is so in human affairs, is it not more so in spiritual affairs, where God can read the very thoughts of our heart before we utter them?

How would it make Jesus feel, if he were present with us some day, for us to say, "Come on, Jesus, we are going out to a benefit supper tonight, to make some money to give you for carrying on your work." Then we put on our best clothes and step into a nice auto, to ride to the "supper." Would that convince him that we loved him—when all around he saw evidences of money spent for our own comfort and convenience; when he owns all, and is only entrusting it temporarily to our care?

Oh, the shallow mockery of "giving" God the proceeds of a rummage sale — after we have used our own income on the fulfillment of our own desires and for our own comfort, often using God's part of our income as well as our own. What a tragedy in our Christian experience when we put on a "drive for

We are following this plan nine months of the year with three months' summer vacation.

It is a fitting closing for a well spent Sabbath. We feel that this afternoon service is well worth while. The members of the whole family have a common interest in the services and go to them together.

This answers the question of where to go and what to do Sabbath afternoon for all ages. Not only the religious atmosphere but the social part of the gatherings is of great benefit.

These groups give an opportunity for every member of a family to engage in some Christian service, and bring the family to the house of God for meditation and worship for the afternoon.

CORRESPONDENCE

ELDER H. C. VAN HORN:

You cannot make a horse drink when he is not thirsty. And you cannot make anyone take the SABBATH RECORDER when he thinks one paper will do for a half dozen families by passing it around. Most people see their mistake when too late, if they ever see it. Please find a bill of \$5 inclosed for the SABBATH RECORDER. . . . I send this to help put the SABBATH RECORDER on its feet. Use it just as you please.

(The editor knows the writer above would not want her name to appear or even her address. It is dated July 5, 1935. The gift is a most self-sacrificing one, though no word of intimation of it is expressed. May the Lord bless the sister with comfort and heart peace.)

DEAR BROTHER VAN HORN:

I have just finished reading "Free from Law" in the Sabbath Supplement for June 24. It's fine. Wish we could as a denomination push this question. We could hardly set a better goal than to distribute one million of this supplement by next January first. We can do it! And what a blessing would come of it. Can additional copies be made of this particular supplement? I want some and can pay for them. I pray God to send me throughout this South to electrify God's people on this question, which will, in turn, bring conversions. . . .

Yours for the Master,
LT.-COL. J. B. CONYERS.

Ft. Oglethorpe, Ga.,
July 19, 1935.

funds" to replenish the Lord's treasury—while from heaven our blessed Savior looks sadly on—he who gave not only his earthly possessions, but also his life, for those, who, refusing to turn loose their earthly goods, resort to parties, suppers, drives, and rummage sales to "give" him. Oh, to what a low level our "stewardship" has fallen. God, pity us! Oh, God, have mercy on our poor benighted spirits, and give us to know thy blessed will. Teach us the meaning of "Thy will be done." Teach us what our Savior meant by "take up thy cross, daily, and follow me," and the full meaning of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

MARRIAGES

DAVIS-WEBB.—At the First Baptist church of Mt. Rose, Colo., Sabbath evening, August 3, 1935, at 8 o'clock, Mr. Will L. Davis of Denver, Colo., and Miss Gertie Belle Webb of Mt. Rose, Colo., Rev. Ralph Ray officiating.

ELLIS-DEXHEIMER.—In the Seventh Day Baptist church at Milton, Wis., on Monday, August 12, 1935, at four o'clock in the afternoon, by Rev. Edwin Shaw, Mr. Herman D. Ellis of Battle Creek, Mich., and Miss Miriam M. Dexheimer of Fort Atkinson, Wis.

FOX-HUTCHINS.—At the home of the bride's parents, North Loup, Neb., August 3, 1935, by Rev. Hurley S. Warren, Inez Grace Hutchins of North Loup and Howard Victor Fox of Gary, Ind., the new home to be in Gary.

GREENE-CLEMENS.—At the Andover parsonage, June 30, 1935, Miss Eleanor M. Greene, daughter of Rev. and Mrs. Walter L. Greene, of Andover, and Mr. Frank C. Clemens, son of Mr. and Mrs. William Clemens, of Wells-ville, N. Y., were united in marriage. The father of the bride officiated.

HORNER-DAVIS.—At the Seventh Day Baptist church, Salem, W. Va., June 26, 1935, by the bride's pastor, Rev. Geo. B. Shaw, Eleanor W. Davis, daughter of Mr. and Mrs. Earl W. Davis of Salem, and Kenneth V. Horner of Shiloh, N. J.

OBITUARY

CROSLY.—Jennie Burdick, daughter of Russell and Amelia Vincent Burdick, was born at Alfred, N. Y., July 9, 1863, and passed away at her home in Milton, August 6, 1935. One brother, A. Elisha Burdick, of Live Oaks, Fla., survives her.

When she was about two years old her family moved to Farina, Ill. During her girlhood she was baptized and united with the Farina Seventh

Day Baptist Church. She was married January 19, 1884, to Nathan Wardner Crosley who died several years ago. Two children, Fern Amelia of Milton and Raymond Wardner of Chicago survive her. For some time Mrs. Crosley had not been well. The past months have been filled with pain, but she has had most excellent care by devoted people.

Funeral services were held at the Crandall undertaking parlors in Milton August 7, 1935, conducted by Pastor Carroll L. Hill. Interment was in Farina, Ill. C. L. H.

GREEN.—Almira H. Burdick was born in Albion, Wis., February 10, 1846, and died August 2, 1935, at Otis Orchards, Wash. She was a daughter of Daniel R. and Sarah Burdick.

She received instruction in both vocal and instrumental music under the best teachers connected with Milton College, J. M. Stillman, George Root, and other noted instructors, and finally attended the Ziegfeldt Conservatory of Music, Chicago. She was a teacher of vocal and piano music for a number of years.

At an early age she united with the Seventh Day Baptist Church of Albion, Wis. She freely gave of her talent not only for the church but for the community as well. She was united in marriage to Jesse S. Green, a Civil War veteran, December 5, 1865. Mrs. Green was a member of the Relief Corps of the G.A.R. and loyal to the order as long as active.

Besides Mrs. W. C. Allen, of Otis Orchards, Wash., she is survived by one son, H. R. Green, Minneapolis; eight grandchildren and six great-grandchildren; one sister, Mrs. B. I. Jeffrey of Riverside, Calif., and one foster brother, Rev. M. G. Stillman, of Milton, Wis.

Burial at Albion, Wis.

W. C. A.

WEESE.—Flora Mabel, daughter of Lester and Laura McAvoy Bee, and wife of George M. Weese, was born near Delphi, W. Va., October 3, 1907, and died at Akron, Ohio, June 9, 1935.

Besides her husband and parents she leaves to mourn, one sister and three brothers; two aunts and an uncle, Maggie, Ozina and Elzie Bee with whom she spent much of her school life. Since her conversion, eight years ago, she has been interested in Christian work and has been active in various organizations. Many friends attended her funeral conducted by Rev. L. C. Harris of Beverly, W. Va., and burial was made near Cowan.

M. A. B.

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.

NEW TESTAMENT AND PSALMS.—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$2.00. Sabbath Recorder, Plainfield, N. J.

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.

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HUNGARIAN SABBATH HYMN

(A hymn of the early decades of the Seventeenth Century—translation published in "History of the Sabbath.")

**"The Sabbath you must holy keep
As did the ancients now asleep.
And as in far remotest time,
We still observe the Sabbath as divine;
But not the Sunday in its place,
Which cannot sanctify, nor give the grace—
Alone the honorable Sabbath day
Remember, keep holy, and God obey."**

—Andrews and Conradi.

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