

topic for today the thought of the increase in the above reference has stuck in my mind. I have looked up some statistics in past *Seventh Day Baptist Year Books*. These are some of the figures I found: in 1930 the grand total of Seventh Day Baptists was 6,386; 1932, it was 6,612; in 1933 in the United States, 4,618; 1937—6,807 in the United States; grand total 8,685. And in the last one, 1938—6,889 in the United States, and a grand total of 8,576.

Let us consider these figures for a moment and we find that from 1937 to 1938, the sixty-seven churches in the United States increased eighty-two members, or slightly more than one member per church per year. The grand total is less, so let us disregard this in our present thought.

Let us suppose that the task of preaching Christ had been given to Seventh Day Baptists alone, and they were bearing fruit at the rate that the United States increase was from 1937 to 1938. There have elapsed 1,910 years (approximately) since the crucifixion of Jesus. One thousand nine hundred ten years multiplied by 82 gives us 156,620. To this let us add the grand total as given for 1938, and we have approximately 165,000—165,000 Christians for the entire world. But let us consider that there are 239 countries in the world today and we find that this would mean that there were less than 700 Christians for each country of the world, which doesn't seem very large, does it?

I bring this thought to show what would have happened had this been the case, in order that we may realize our responsibility. Why are these figures so small? Is God's power limited or his loved changed? Malachi 3: 6 says, "I am the Lord, I change not." And Hebrews 13: 8 says, "Jesus Christ, the same yesterday, today, and forever." Therefore the fault must be with us and not God. Our theme is "The Surrendered Life," and I think this shows the need of a more complete surrender for each and every one of us.

An evangelist whom I heard some time ago quoted figures from some church or religious statistician who said that seventy per cent of the church members were only nominal Christians and not real Spirit-filled, born-again Christians. If this be the case in our denomination, and I hope it is not, we have only about two thousand real Christians. Ought we to be discouraged even by this supposition?

I think not. God's love and power are as great now as ever, and see what he accomplished with the handful of followers as recorded in Acts—three thousand in one day and, "added to the church daily." Let us make this surrender of ourselves to God complete, that statistics in the future may read like those in Acts, and not as these which we have just considered.

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

The annual meeting of the members 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 17, 1939, at two o'clock.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

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

The annual meeting of the members 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 17, 1939, at two-thirty o'clock.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

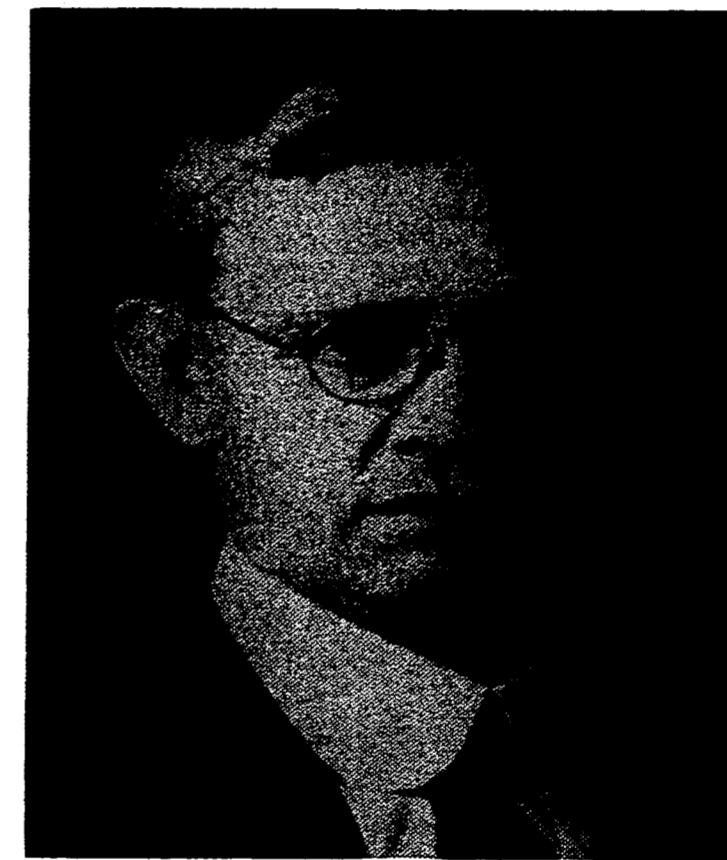
Courage is the thing. All goes if courage goes. What says our glorious Johnson of courage: "Unless a man has that virtue he has no security for preserving any other." We should thank our Creator three times daily for courage instead of for our bread, which, if we work, is surely the one thing we have a right to claim of him. This courage is a proof of our immortality, greater even than gardens "when the eve is cool." Pray for it.—*James M. Barrie.*

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., SEPTEMBER 18, 1939

No. 12



REV. ERLO E. SUTTON,
President General Conference
Milton, Wis., August 22-27, 1939

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

LOYALTY DAYS

Attention again is called to the need of loyalty and to the two days being designated as Loyalty Days this year, September 30 and October 1. The National Committee for Religion and Welfare Recovery points to the deeply patriotic as well as the religious significance of Loyalty Days this year. "Loyalty Days," says a late statement of the committee, "this year should be a call to prayer and reconsecration to the cause of world peace, as well as a reaffirmation of our respective faiths."

In a statement strongly endorsing the observance of Loyalty Days, President Roosevelt writes:

There never has been a time in our history when there was a deeper need for calling our people to faith in religion than the present moment. In the contemporary conflict between nations and races and their philosophies of human society, we must keep undimmed our perspective on spiritual values.

Within our own nation we are pressed by problems, both national and international, which call for divine guidance and power. As we seek continued recovery, we need more and more to realize that our search will be in vain unless we meet, with spiritual forces, the materialism which has such disastrous effect on our national and international life.

I am gratified to learn that the call is again going forth for the nation-wide observance of Loyalty Day by our churches and synagogues, September thirtieth and October first, to bring the minds and hearts of men back to consciousness of the fatherhood of God, the brotherhood of man, and the sanctions of religion, in services of worship and rededication to these ideals. Upon them alone can the structure of our civilization rest in security and confidence.

We are confident that Seventh Day Baptists will loyally respond to the invitation to observe Sabbath, September 30, as Loyalty Day. With the slogan, "Every member present or accounted for," the goal is "Every citizen in a house of worship every week for rest, meditation, prayer, worship, and life adjustment."

Mr. Vickrey, secretary of the committee, comments on the statement from which we have quoted, "Had the above goal been reached or more closely approached in recent years, there probably would be no war in Europe today or war clouds over the rest of the world."

So, in contrast to the mobilization of military forces in Europe in international strife, Loyalty Days are a "mobilization of the spiritual forces in this country" to strengthen the bonds of world peace and good will." Let us do our part.

REPORT OF CONFERENCE (Continued)

Remember the Sabbath Day

While these words are being typed, the soft tones of the organ are floating in through the window from Mrs. Robert Randolph's organ recital preceding the vesper service. It has been another ideal day and an ideal Sabbath. From the going down of the sun on the Sabbath's approach, everything in nature and almost everything of conditions and circumstances have contributed to a blessed Sabbath experience. The worship period of the evening with the inspiring mu-

sic and the message of Rev. H. Eugene Davis brought us closer to a sense of the infinite love and peace of God through the coming again of the Sabbath. The large response to the call for full surrender and consecration gives promise to larger endeavor and fuller service in the days to come.

From early morning, when baptism, held at eight o'clock on the banks of beautiful Clear Lake was administered to candidates from lone Sabbath keepers' homes, through the communion service, the dual services (identical except for the preachers delivering the sermons at Milton and Milton Junction), the inspiring program of the young people, and now the evening service, it has been an experience illustrating the value of the Sabbath in its highest attributes as made for man—for his highest good.

Eugene Davis called for a greater desire and willingness to yield to the will and purpose of God, and Rev. James L. Skaggs in the Milton morning service called for all to hear the voices speaking to us. "He that hath ears let him hear." There is the voice of conscience, he said, that should be safeguarded and heard; the voice of others calling in time of distress and need; the voice of the past in prophetic utterance; the voice of God in the Bible and in present experience; all voices which we should heed, if we are wise as he who built his house upon the rock. To a capacity house at Milton Junction, Rev. Ahva J. C. Bond addressed a most compelling message, the writer understands from one who was present there.

The marching in of something like a hundred and fifty young people, in the afternoon, and the rendering of their fine program added much to the wonderful impressions and value of the day as one of true blessing and worship. The editor of the young people's department doubtless will render a full account, with some of the fine addresses of the young people's work. But the impressiveness of the march of the young people as they came to their afternoon seats, filling the half of the pews in the main auditorium, cannot be reported. How the hearts of parents and friends swelled at the sight and as they heard from these young people reports and expressions of conviction. Not only are our young people the hope of the future, as we so often say, but they are most alive points of contact with

the present—alert and warm to undertake something now.

The message closing the day's worship and service was delivered by Rev. A. Clyde Ehret on the theme "What Comes of It?" The way Jesus lived, the speaker said, was what made him great. When men build on spiritual sources, something comes of it. You cannot build on hate. Hate hurts the hater. Christ called for love. Build on love, and something comes of it. When the tax gatherer left his "tables" and followed Jesus, something came of it. So with Simon Peter. When Jesus takes hold of a man, something comes of it. We trust this sermon can be secured for the Pulpit.

Following the evening services some marvelous movie pictures of Hawaii were thrown upon the screen, pictures taken by William M. Davis, shown and explained by him. The colors were superb and all must have felt they knew much more of islands, customs, and people than they had ever known before.

Conference Sabbath at Milton Junction (Reported by Rev. J. F. Randolph)

Anticipating a large attendance on Sabbath morning, two services were planned with identical programs in the Milton and Milton Junction churches. The anticipation of the president and the entertaining churches was fulfilled, and about three hundred delegates and visitors filled the Milton Junction church at ten-thirty o'clock. The pastor, Rev. John Fitz Randolph, conducted the service. The Conference choir of forty members sang, "Praise the Lord," by Franck. Kenneth Babcock of Milton sang the thought-provoking solo, "I Heard a Forest Praying," by De Rose. Rev. E. D. Van Horn, a former pastor of the Milton Junction Church, read the Scripture lesson, 1 Corinthians 3, and led in prayer.

The sermon was delivered by Dean A. J. C. Bond of the Theological Seminary at Alfred, N. Y., also a former pastor of the Milton Junction Church. He spoke from the text, "Let every man take heed how he buildeth," 1 Corinthians 3:10. Like children taking timber after timber from an old barn where they were in the habit of playing, till the structure fell about their ears, and only a timely warning saved them from being caught, so society has been tearing down the very structure that protects them. But the fundamental laws remain, and we can rely upon them to begin again and build anew.

What is the foundation? "For other foundation can no man lay than that is laid, which is Jesus Christ." What is the building? "Know ye not that ye are the temple of God?" What is the material? "All things are yours." Out of the texts Dean Bond developed a very stirring message.

The Last Day of Conference

Again one wished that he might have been a good stenographer and so have caught and recorded all the fine things, the information and inspiration of reports, debates, addresses, and sermons. One would wonder how President Sutton could pack so many addresses and sermons into a program so full of necessary routine of board reports and Conference business. To do so required an immense amount of attention to detail and a vast deal of planning. For so it was.

Many high points were reached in Conference in the sermon messages. It was again reached in the sermon, Sunday morning, by Rev. Leslie O. Greene of Albion, Wis. "The Strength of Zion" was his theme. "Awake, awake; put on thy strength, O Zion." Isaiah 52: 1, was his text. If we are to have strength, he urged, we must put on strength. No one has the right to be weak. We can do the part God has given us if we use the strength we have. We have a responsibility no one else has. The unchurched belong to us to evangelize, and we are responsible. Limitations and difficulties will loom less upon us as we direct ourselves in the power of God to do our tasks. We must also put on the strength of deepened loyalty to conviction, and the strength of faith, and the strength of a fervent, effectual prayer life. As the tide comes in, covers, and cleanses the mud banks, and floats the ship over the shoals—so God can turn the tide that will cleanse life and bring men to the truth, even of the Sabbath. What we have to offer is not a "painted goblet," but the true water of life. Our God has what the world and we all need. The grand old Luther hymn—"A Mighty Fortress Is Our God"—was a fitting close for this impressive message from one of our ablest speakers not for a long time heard on the Conference platform.

Stewardship

The program of the afternoon was one in the interest of work being urged by the Religious Life and Conference Finance Pro-

moting Committees. It was well conducted by Rev. Harley H. Sutton of Little Genesee, N. Y., chairman of the latter committee.

"Stewardship of Endowments" was the subject of L. Harrison North, secretary of the Memorial Board, who brought figures before the Conference by the use of charts which helped to make more real the meaning to the denomination of the \$639,901.12 left us by our fathers in the promotion of the present activities. The past is working in the present and will continue to do so in the future, though the income will likely net less than in former years because of prevailing conditions.

"Stewardship of Local and Denominational Budgets" was the subject of Dean Alfred E. Whitford of Alfred, N. Y. If we raise our budgets, he said, we must have new vision. The lack of means is not answer enough for our failure to raise the budget. Doctor Whitford on conservative estimates figured that two per cent of the income of one third of our membership would easily finance all our work. What could not be accomplished were we to bring five per cent, to say nothing of ten per cent. *Lack of leadership* does not account for our failure. So he concluded that *lack of interest* was to blame. Lack of interest comes from lack of information—in other words, ignorance. We must labor to overcome this, and to become awakened and enthused. There is need of real, genuine denominational-mindedness. In spite of failures of our boards because of handicaps imposed upon them, we are and ought to be proud of what they have accomplished.

"Our Stewardship of Life" was presented by Rev. Paul S. Burdick of Leonardsville, N. Y., a member of the Religious Life Committee. By logical reasoning, reference to the Bible, illustration, and concise statement, he impressed upon his hearers that the truths of God, of revelation, must be lived before men. "Authority is invested in the Bible as we read it, interpret it, and live it before men."

The Closing Message

Before a crowded-to-capacity house, gallery, session room, or parlor, and basement where audiphone made everything of the program possible but seeing the speakers, President J. Nelson Norwood of Alfred University delivered the closing message on Sunday night, after six days of a most helpful Conference.

Doctor Norwood declared that he hoped the next president would not have a "closing" address—when everyone was tired, speaker included, when one would "like to stop right here." But he continued to speak in a manner to awaken the sleepers at the close of a long program, and to hold their interest to the last moment, when with apt illustration he closed his address with "The world will be all right when man is all right." But that is putting the cart before the horse. The text of the closing sermon was "We Press On," and based upon Paul's words in Philippians 3: 13, 14. This has been an optimistic Conference, Doctor Norwood said, with no great controversies. Yet we have met under severe tensions. "On top of all the chaotic aftermath of the World War, the suffering, loss, undermined morals and self-respect in so many people, we meet under the shadow of an impending holocaust—a new world war. . . . How can we be optimistic? How can we keep up courage to 'Press on'? How do you do it? How do I?"

Paul furnishes a good example. Apparently at the time represented in the text, Paul's worst troubles were behind him—but he pressed on. He could forget the past. "Some of our troubles are right with us. I have heard several speakers on this platform say they were not interested in the past, in past history; then proceed to make extensive use of it. Paul did. He just outlines his own career." Courage is kept up by *faith in God*. "We live in a God-governed, God-directed world. How do I know? I don't, absolutely; that is where faith comes in. I am convinced that the God who put the stars in their places, who directed the formation of our home planets . . . is still at the helm. Men may thwart and delay the realization of God's eternal purposes, but they can't defeat them."

Doctor Norwood brought by many illustrations his healthy philosophy of life in support of the courage needed by which we press on. We live in a kind of double world—the seen and the unseen. The thing that makes a magnet, for instance, is unseen. Here is a book—made of paper and ink—but the thing that makes it a book is unseen; so of a carillon, a court of peace, this church. You do not really see me, or I you. So, one can love God, have faith in him and his goodness and in his powers and purposes. In such faiths

one's courage is strengthened; it is made possible to press on.

Moments of Prayer

Throughout the entire program of Conference were careful provisions made for worship and prayer. Sometimes it was designated "worship," or "devotionals," and at other times "moments of prayer."

By whatever name, these periods or moments were true opportunities for direct contact with divine sources of power. With the deep feeling of the need of help from above, the president had provided these high spots of Conference, and all must have received refreshment and inspiration from definite thanksgiving and praise.

Many were used in this service—old men and young, pastors and laymen, leaders of wide years of experience and young men with life before them, full of vision and enthusiasm. When we speak of a successful Conference it will be easy to ascribe that success to valuable reports, plans, addresses, and good business management. But may its true success not lie in spiritual power generated in these quiet, inspirational moments—when the Great Unseen made his Spirit real and known to the worshippers? We believe so.

The Ministry of Music

The wealth of soul-uplifting music was more than a joy to all lovers of this part of worship. In this Conference this was especially felt. No music was introduced as filling or entertainment. All contributed to the great purpose of the program in the heart of the president.

The Conference choir under leadership of Professor Leman H. Stringer and his associate, Kenneth Babcock, did not perform. It worshiped; and under its ministry we were led to worship and adore. Solos, quartets, trios were not extraneous units, but integral parts of the entire ministry of music. Mrs. Robert F. Randolph at the organ and Betty Daland at the piano, with their sense of spiritual values helped to bring out the sympathetic qualities of voice in the various contributions.

The daily vespers of half hour periods as well as anthems at main services were sources of spiritual power and joy. High spots that we may be pardoned for giving special mention were the violin solo by Mrs. Ellen Place

who melted the congregation with Handel's Largo, and the mezzo soprano solo by Anne Post of Chicago—nationally known and loved singer.

A young man—a lover of music—Donald Gray, was invited by the editor to write his impressions of the Conference music. It follows:

Appreciation

By Donald Gray

I do not know whether to say that I have caught a glimpse of reality, or that I have stepped briefly over the bounds of reality into unreality—that would be hard to say. But this I know:

I have been in the midst of silence so perfect that a chord of music, born in human throats and dying in the vast Gothic arches above, left behind it something akin to fragrance. Five hundred people fearing to breathe, lest by doing so they shatter the priceless thing they were hearing.

I have sat with closed eyes and listened to the clear, tremulous voices of youngsters singing the praises of a God who surely hears them and loves them, and rejoices again in the beauty of his own creation.

I have heard the golden voice of a great organ pouring out the mellow themes of the masters—sweeping the cobwebs out of human hearts—spinning a gossamer fabric of harmony—working alchemy with skilled fingers and pages of score.

I have felt a multitude of personalities being carried far away and held there by the sweep of a bow across muted strings, and when those personalities returned from such journeys they were somehow wonderfully changed—refreshed and radiant.

I have stood shoulder to shoulder with old friends and sung the beloved hymns, alternately chilling and flaming with the spirit of it all. I have sung until it seemed that my heart would break—until the fullness of it rushed up and ached in a throat which wanted to sing, but which must wait until sheer happiness would subside before a sound could be uttered. For the space of a hymn the humblest, most shabby soul mounts up, and up, and up, to be set shimmering at the Throne of Grace.

I am persuaded that this is more real than food or clothing or shelter, for this is a thing that will endure after other things more tangible have crumbled into dust.

Once again old Milton, already enthroned high in the hearts of many of us, has thrilled and purified a people with her music. Once more we part and go our ways, bearing with us a song that will fill the months with courage and the years with meaning. Here stands another monument—a tribute to Christian achievement—a salute to the Titans who today and in other days put their indelible stamp on the life of a tiny village and made it the cradle of things immortal.

Business of Conference

Dr. Ben R. Crandall of Alfred, N. Y., is the new president of next Conference, which

meets August 20 to 25, 1940, at Battle Creek, Mich.

The business of Conference was wisely expedited by President Sutton, who made a most excellent president. No pains were spared by him to have affairs move smoothly and efficiently. There were no great differences or controversies.

The sections to which various interests of the denomination were referred for discussion and recommendation were well attended. Each was manned by a chairman, co-chairman, and secretary, appointed by the president on approval of the Conference. These sections considered missions, publishing interests, education, woman's work, and young people's work. A section on reference and counsel was also appointed which considered the Commission's report and other matters of vital interest.

The report of the corresponding secretary showed sixty-six churches in America with a membership of 6,857. While various churches reported increase by baptism, the total revealed a net loss of thirty-three members. There was an increase in the membership in the churches in Germany of sixty-three.

The slightly revised printed report of the Commission is probably now in the churches. The recommendations appear in this issue of the RECORDER. One of the outstanding adopted recommendations is that of the employment of Dr. Ben R. Crandall as financial agent to promote the raising of the Budget. Doctor Crandall will also seek to promote the vocational, social, and religious welfare of our people.

Another recommendation is on the continuance by the Woman's Board of the present support of the missionary-evangelist. The Commission's report should be carefully studied and discussed in all our churches.

Section 11 of the recommendations means that the beginning of our Conference Budget year is, from now on, *October first* instead of July first. No excuse now for half a year to elapse before work on the Budget is begun in the local churches.

Conference Entertainment

The new Milton church building is an ideal place for Conference. Its many rooms provided ample facilities for sectional and committee meetings. The beautiful auditorium

provided the worship atmosphere always lacking in gymnasiums or halls. The use of the organ adds more than one ordinarily would think. A broadcasting device carried everything of the program but the vision of speakers and choir to the basement, where overflow crowds were accommodated.

It was estimated by some that on Sabbath morning the dual service—identical except for the two preachers and their messages—was attended by as many as nine hundred people.

There were 382 registered delegates and forty-eight registered visitors, or 430 registrations in all. In spite of the numbers all were well cared for and every proof of Wisconsin hospitality given.

Provision for feeding the Conference was made by listing boarding houses, tea rooms, restaurants, cafes, lunch counters, and meals furnished by local first day churches. There seemed no congestion at any place, if exception be made of young people's meals. General satisfaction was felt by the visitors of the local plans, which took a great burden from Conference itself. It is hoped by many that this independent feeding plan may be continued by other entertaining churches. The local expense of Conference amounted to but \$77.87.

In all, there was nothing in the way of hospitality, entertainment, environment, or weather conditions left to be desired. All contributed to a fine, encouraging, forward-looking Conference.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, August 13, 1939, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Frederik J. Bakker, Mrs. William M. Stillman, Irving A. Hunting, George R. Crandall, Everett C. Hunting, J. Alfred Wilson, J. Leland Skaggs, and Business Manager L. Harrison North.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

Seventeen letters relative to the work of the board have been written. Selected tracts have been sent to New South Wales, at request of Mr. A. Shearston. Two hundred with some "Sab-

bath Recorders" to Paulos Anjika of Nyasaland, who urges the need of a white missionary there, and to William A. and George A. Berry of Wakenaam, British Guiana, who urge strongly the resuscitation of our missionary leadership in Georgetown, British Guiana, S. A. The correspondence with the Berrys has been forwarded with a letter to the secretary of the Missionary Board. The Adams Center, N. Y., Church has donated a good organ for the work in British Guiana, if funds to cover crating and water freight can be found.

A copy of the "1938 Conference Year Book" and catalogue of the publications of the American Sabbath Tract Society have been sent on request to Maywood, Ill.

About eight hundred assorted tracts, including two hundred fifty "Statement of Beliefs," Sabbath wall cards, "Sabbath Songs," etc. have been directed to the General Conference for display and sale.

The secretary attended the quarterly meeting of the Missionary Board at Westerly, R. I., July 16, and the ordination of Marion C. Van Horn at Salemville, Pa., July 28, 29, giving the Charge to the Church at the service on Sabbath afternoon. He preached a sermon on Sabbath afternoon, July 22, at a home meeting near Lambertville, N. J., a bit of mission work being undertaken by the Plainfield Church.

The treasurer reported for the special effort for the Seventh Day Baptist Building as follows:

Ethel T. Stillman, treasurer, in account with the Seventh Day Baptist Building Budget.

For the period August 25, 1938 to September 1, 1938.

Dr.

To balance on hand, August 25, 1938 \$234.45
To contributions 20.00
	<u>\$254.45</u>

Cr.

By cash paid out as follows:

J. H. Coon, treasurer—account net proceeds of canvass \$250.00
Balance on hand, September 1, 1938 4.45
	<u>\$254.45</u>

With all obligations of the 1937-38 campaign met and paid.

(The foregoing report ties in with the report of the treasurer concerning the status of this budget, given at the July meeting of the board.)

The report was accepted.

As of August 13, 1939, there remains to be received only \$433.80 of the total amount needed to reach the goal set for this year of the denomination's share (two-thirds) of the entire balance of the tax loan for the years 1934-35, and 36 taxes. \$1,137.75 remains uncollected through the Denominational Budget for current taxes and maintenances.

The treasurer recommended the following revision of annuity payments:

Persons aged 40 to 50 years 4% for the rest of their lives.

Persons aged 50 to 60 years 5% for the rest of their lives.

Persons aged 60 to 70 years 6% for the rest of their lives.

Persons aged 70 to 80 years 7% for the rest of their lives.

Persons aged 80 years and over 8% for the rest of their lives.

Such annuity payments to be payable July first and January first of each year.

It was voted that the revised table of annuity payments be adopted.

The treasurer also presented a letter written to the Commission concerning the three budgets submitted to it.

Business Manager L. Harrison North reported for the Supervisory Committee:

The Supervisory Committee recommends that the roof over the two skylights on the shop building be shingled with asphalt shingles (325 lbs. to the square) at a cost of \$114.

The report was adopted with its recommendation.

It was voted that the price of fifteen cents per copy for single copies and ten cents per copy in lots of ten or more copies be imprinted on the tract by Dr. L. R. Conradi, entitled "The Founders of the Seventh Day Adventist Denomination."

The Auditing Committee reported through Irving A. Hunting as follows:

Your Auditing Committee would report that Mr. J. W. Hiebeler has audited the treasurer's reports for the past year and is willing to continue for the next year.

Irving A. Hunting, *Chairman*.

It was voted to accept its report with authority to continue its work as heretofore.

An acknowledgment from Mrs. Ethel T. Stillman of receipt of a copy of a minute of this board was read by the secretary.

It was voted that Mrs. Ethel T. Stillman be a delegate from this board to the Seventh Day Baptist General Conference to be held at Milton, Wis., and that her expenses be paid by this board.

Corliss F. Randolph,
President,

Frederik J. Bakker,
Assistant Recording Secretary.

MISSIONS

THE YEAR'S WORK -- SOME IMPRESSIONS

(By Secretary William L. Burdick, Missionary Day of the General Conference)

When Abraham Lincoln's mother was dying, she called him, then a lad eleven years of age, to her bedside, took his hand in hers, looked up into his face and said, "Though I have not seen many of the good things of this life, I had hoped to live for you, but I cannot last much longer. Love everybody, hinder nobody, and the world will one day thank God that you were born." This injunction became the motto of Abraham Lincoln's life and it expresses the spirit of Christian missions.

We have come to another landmark. The year's work is closed out. Reviewing its defeats and successes, we are looking to a new year. I have in mind to speak a short time upon, *The Year's Work—Some Impressions*. I will not undertake to give all my impressions, for there is not time. Furthermore, it is said, "Only a fool tells everything he thinks."

I. Difficult Mission Problems Can Be Solved

I am impressed as never before with the problems which Christian missions face. I have been a member of the board since 1893, a resident member twenty-four of these years and secretary the last seventeen years; but it seems to me that never before have there been so many difficult problems. As I look back across the history of Christian missions since the days of Christ and John the Baptist, I see it has always been thus, but the problems in the past have been solved and they will be now if we are patient, trustful, joyous and faithful. It may take time. God never gets in a hurry. It is said that his favors never come one hour too soon nor one hour too late.

Last month a man in a Kentucky mine was trapped by falling rocks closing the way of escape. To one lacking self-control, all was hopeless. He might have wrung his hands and raced around trying to find a way of escape, a thing reason taught him was not there. But he did nothing of the kind. He calmly took in the situation, carefully thought over every avenue of escape, and saw there was none. He waited. He waited four days without water or food. When his rescuers found him weak and emaciated, he said, "I thought you would find me." He had done

all he could and was willing to wait, even in the most trying circumstances. This is an example for the promoters of Christ's kingdom. It is childish to get in a hurry and it is worse than childish to be impatient and discouraged because things are not swiftly accomplished.

II. Some People Are Sacrificing

I have been profoundly impressed by the sacrifices some people are making. I have heard in addresses and conferences that people ought to give more. There is no doubt but many ought to give more, but there are those who are making great sacrifices for the cause. Some are going without the luxuries and some without the actual necessities of life, that they may support missions and the church. Not many of this class are at Conference. They are not financially able to come.

Often people who parade themselves as enduring great privations for missions are not the ones who are making the greatest sacrifice. Those who sacrifice do not talk about it, much less do they complain of their hardships. They are glad to endure hardness as good soldiers and rejoice in the opportunity. They are receiving the approval of Christ, as did the widow who cast her mite into the treasury at the temple. At first thought we are inclined to pity those who are sacrificing for Christ, but they do not need our pity. They are the happiest people on earth. Christ said, "It is more blessed to give than to receive." Bishop Bonner relates that, as he was writing one day, he saw his children crossing the field and there came to him an overwhelming impulse to give them something. He called them to him and gave every one some money. One of the things that love prompts is that we give to the object of our love. If we love Christ, we will give to him and his cause. If we love those who have not the gospel, there is a holy passion prompting us to do everything we can to bring to them the priceless blessings of redemption.

III. The Good Accomplished

I am impressed as I view the year's work with the good accomplished. Many are worrying because visible results have not been greater, and I must confess I am concerned over this; but as I review the year's work, particularly the reports from the workers, I am profoundly impressed with what has been accomplished. The missionary pastors and

the foreign missionaries have reported a goodly number of decisions for Christ and converts to the Sabbath. These workers have conducted a good many daily vacation Bible schools as well as weekly Bible schools and Preaching Missions. They have guided young people, encouraged and inspired those bearing the burdens of home, church, and state, comforted the sick, and brought consolation to the dying. The churches and groups served by the missionaries and missionary pastors would not have had this ministration had it not been for the workers sent to them and supported in part or entirely by the funds you have furnished.

This service means more than we can estimate. I grew up in a small church which could not support a pastor and which had one only occasionally, and I can never forget how we young people hungered for the ministrations of an undershepherd. The youth in our small churches today need this service as much, if not more, than in the past. Your money has been furnishing it to a large number, but there are churches which have remained pastorless. The Master would not have it this way. We must maintain and build up the small churches.

IV. The Gospel Has Power to Transform

I have been impressed anew, as I have viewed our mission work and that of other denominations, with the power of the gospel to transform. Paul speaking of the gospel declared it "The power of God unto salvation." It has power to change men's lives, human society, the nations, and the world, and this power is in the hands of the ministry, the church, and the members of the church if they will but use it.

Some years ago there was in London a famous atheistic lecturer named Charles Bradlaugh. Hugh Price Hughes, who was a prince among London ministers, took exceptions to some of the atheistic statements, and Bradlaugh challenged him to debate. Doctor Hughes immediately accepted on condition that each one bring some tangible evidence of the effect of their respective gospels. He would bring one hundred men who would testify it was Jesus and his gospel who had saved them. Would Bradlaugh bring one hundred to testify in behalf of his infidel gospel? But if not so many, fifty would do; if he could not bring fifty, then twenty-five,

or only one man who would testify that he had been lifted out of sin into a life of holiness and self control by atheism. The infidel called the debate off, for his gospel had never changed anyone. The gospel of Christ has always transformed men, it always will. Christ is depending upon his Church to use this power.

V. Evangelism the Method Christ Appointed

I am impressed as never before, I think, that evangelism is Christ's method of transforming men into the likeness of God and human society into the kingdom of his Son.

I know that the word evangelism does not occur in the New Testament. In vain do we search for it in classical Greek, it is said. The word evangelist, however, occurs three times in the New Testament. In Acts 8, Philip the deacon is called an evangelist. In the fourth chapter of Ephesians, it is mentioned as an order or office along with apostles, prophets, pastors, and teachers. From these two passages it appears that the evangelist in the New Testament days was an itinerant preacher who went from place to place proclaiming the gospel to those who had not heard it, and that he was an important factor in the spread of Christianity. In 2 Timothy, fourth chapter, Paul commands Timothy, a pastor at Ephesus, "Do the work of an evangelist." This shows us that evangelism was a part of a pastor's work. From these New Testament references we see that evangelism was not alone the work of a certain order of men in the New Testament, but that it was the work of a pastor as well. It was and is the work of the entire church, the means to be used in building up the churches and establishing Christ's kingdom.

The *Watchman Examiner* last month told us of a minister belonging to the Southern Baptist Convention who had been pastor of a certain church nineteen years. In that time he had baptized 2,300 and added to his church 6,000 members. But in doing this he had not held any special meetings in his own church. He had, however, in these nineteen years conducted or assisted in fifty-one evangelistic campaigns in other churches. We must admit that not all are privileged to achieve as much as this pastor and his church accomplished, but it illustrates the New Testament idea of the methods that pastors, churches, and all Christians should pursue.

VI. Missions Will Triumph

As I think of the year's work, its achievements and disappointments, I have a firmer belief that Christian missions will triumph. I know that the church is repudiated in Russia by the state, that in Germany the state is in conflict with many churches, and that Christians are suffering martyrdom; but I remember what the early church faced. It had no prestige, wealth, organization, or schools. It met tremendous persecution, fire, and sword; but in the first century it won a million converts and in three centuries it conquered the Roman Empire. It was a divine passion for men that made it victorious. That same passion flames in the heart of God always. Christ came to earth to reveal this side of God's nature. He is the woman that sweeps the house diligently for a lost coin. He is the father that goes forth to meet the erring son. "For the Son of man came to seek and to save that which was lost." This passion is in the hearts of many today. It must extend to all churches and all Christians, and it is bound to do this. Christ cannot be defeated.

SHALL WE BROADEN THE SCOPE OF RELIGIOUS EDUCATION?

By Dean J. N. Daland

(Conference address given Thursday afternoon, at Sabbath School Board program)

Our children need the Bible, our young people need the Bible, we all need the Bible in our daily lives.

Everything done by the Sabbath School Board to aid in securing good lessons for the classes of young children has been well done. The work of the board in promoting the summer Bible schools is highly important. And who can measure the value of the *Helping Hand* to many ages and groups throughout the denomination? None of the work of the Sabbath School Board has been lost; all has been useful and every part of this work should be broadened in its scope so far as the funds permit.

The need of the Bible in the lives of young people is as great as ever it was. Probably the helps now used in teaching it are more attractive than ever before, and doubtless the modern methods of teaching the Scriptures are superior to the old methods, which were so largely mere drill and memory work.

But now, more than ever before, one difficulty must be faced. Our homes are very full of daily papers, highly illustrated magazines, and all kinds of books—to say nothing of the radio. All these things bring us facts, ideas, interesting stories; they help to educate us. If used with discrimination, they have cultural value, they help to keep us in touch with the world. They should be used and enjoyed. They should not be banished from the home.

But in the midst of this manifold mass of written and oral material, which daily and weekly pours in upon us, is there some danger that the study of the Bible may be crowded out more than we would like?

Our children need the old Bible stories, just as we did. There is no substitute for them. The stories of the Garden of Eden, of the Ark and the Flood, the Tower of Babel, of Abraham and Isaac, of Jacob and Esau, and above all, the matchless story of Joseph and his brothers—all these and many more are woven into the thought and literature of Europe and America. Every child should know them. The great Leo Tolstoy tried some fifty years ago to teach the peasant children on his own estate. In those days he found no text books for children in Russia. He sat down and wrote the text books himself. He began with these grand old stories in the Old Testament. "These," said Tolstoy, "are the foundation of all education."

When we present the Bible stories to young people who are somewhat older, we may begin to emphasize the ethical content and point out factors of conduct. Good conduct in the days of Moses is very like good conduct in our day. The patriotism and leadership of Moses, the courage of Joshua, the energy of Caleb, the stories of Gideon and Samson appeal to boys and girls. They can apply the moral qualities to their own lives.

The young people of college age already know a good deal about the Bible. They sometimes think that they have heard the Bible stories over and over and there is an end of the matter. But when they come to study the great literatures of the world, they find that these literatures are impregnated with the thought of the Hebrew writers. The great epics and plays and novels of Europe teem with references to the characters of the Bible. Ignorance of the Bible would make all this medieval and modern literature nearly unintelligible.

Besides, when the college student awakens to the beauties of modern literature, he is sometimes led by comparison to reopen his Old Testament, and there he discovers, with a mind now more trained and more mature, the beauty and grandeur of the Hebrew prophets. The glorious poetry of Isaiah takes on new meaning for him. And beneath the poetry of Amos and Isaiah, of Micah and Jeremiah he perceives now the plea for social justice, the eager, burning passion against wrong and against oppression. These noble prophets of two thousand seven hundred years ago were reformers. They fought for justice; they fought for the common man; they denounced the rich and selfish men who ground the faces of the poor.

Seven centuries later Christ knew the prophets; he quoted the prophets; their spirit lived in him. He was the greatest prophet of all.

As long as injustice continues in this world of ours, as long as selfish men scheme to take away all they can from their neighbors, as long as men keep on making swords and cannon and shells and bombs to kill their fellow men, the voice of the Hebrew prophets will shout a mighty warning, true centuries ago, true now and forever. When will men learn to beat their swords into plowshares and their spears into pruning hooks? When will men learn that fairness and honesty to their brothers brings the greater happiness to themselves? When that happier future, which will surely come, shall have made its advent on this old earth of ours, it will be ushered in and made real because men hear at last the voice of the Bible and serve the Prince of Peace.

WOMAN'S WORK

WOMAN'S WORK AT CONFERENCE

By Alberta Davis Batson (Mrs. Eldred)

The women at Conference—my, what an interesting subject, if one could only do it justice! I believe all those who *saw* and *heard* will agree with me that the women were very enthusiastic, interested, happy, yes, and helpful.

Along with other sections of Conference, the women met for their special work, first, on Tuesday afternoon for three hours, and then on each morning, save Sabbath, at eight o'clock for fifty minutes. Mrs. Herbert C. Van Horn of Plainfield, N. J., was the chair-

man of the group with Mrs. John Randolph, wife of the pastor of Milton Junction, as co-chairman, and Mrs. Eldred Batson of Harrieville, W. Va., as secretary.

Many interesting phases of the women's work were discussed and many questions were asked. The findings of these meetings were organized by Mrs. Marion C. Van Horn, wife of the pastor at Salemville, Pa., and Mrs. William Hemphill of North Loup, Neb.; the findings were presented on the floor of Conference. Some of the men thought perhaps there would be plenty of discussion when the Woman's Work Committee reported, but the report moved as smoothly and as quickly as the women could have hoped for.

We should say here, too, that many of our women were interested in other fields of denominational work and found their places in other committees as well as the one here mentioned.

We were happy to have with us at these meetings Mrs. Rolla J. Severance, wife of our missionary-evangelist. It seemed to me I never saw the women more interested, more determined, more important than they were in this Conference. The members of the Woman's Executive Board present—and by the way four had the privilege of attending Conference; Mrs. Eli F. Loofboro, our president; Mrs. O. B. Bond, our recording secretary; Mrs. James L. Skaggs, the chairman of our ways and means committee; and Mrs. Eldred Batson—I say the members of the board who were present were more than delighted with the response and attitude of the women at Conference.

And speaking of that brings to mind the delightful tea held on Thursday afternoon for the Woman's Board by the Woman's Circle of the Milton Church. The tea was given in honor of the Woman's Board and all ladies present at Conference were invited. It was truly a delightful affair. In the receiving line were Mrs. Carroll Hill, wife of the pastor at Milton; Mrs. Truman Lippincott, president of the Woman's Circle; the four board members mentioned; Miss Ada Bond of Roanoke, W. Va., Woman's Board correspondent for the Southeastern Association; Mrs. John Randolph, correspondent for the Northwestern Association; Miss Mabel West and Mrs. H. Eugene Davis from Shanghai, China, who are returning home this month; and Mrs. Erlo Sutton, wife of the Conference president.

For one hour and forty-five minutes we stood in line, shaking hands; when the line began it came in double file and never was there one break until the last hand was shaken. What a friendly and sociable time we had! Old acquaintances were renewed and new faces learned. Some inquired when we were finished if we were not completely worn out. Personally, I had never thought of such a thing, the time had passed so quickly and the pleasure had been so great. I should add here that delicious punch and wafers were served to all in attendance. The Milton ladies are to be commended for their work and for the delightful hospitality shown to the members of the board and others present.

Ladies, let us double our numbers at Conference next year. Battle Creek is waiting with open arms to receive all who will go, and I believe you will feel, as all of us who were in Milton this year feel—it was good to be there.

THE SERMONS AT CONFERENCE

By Rev. Neal D. Mills

A General Conference could easily be so burdened with reports, elections, the raising and spending of money, and with other concerns that have to do with the machinery of the denomination that there would be little time for worship, inspiration, and the sounding of the Christian message. If there has ever been such tendency it was not this year at Milton, for each day was kept on a high spiritual plane through well planned periods of worship, prayer, music, and sermons.

This Conference was outstanding, I believe, for its many inspiring and challenging sermons. They were more in number and content than we could assimilate in one short busy week. Many of the addresses and reports and the informal talks of our missionaries were in reality sermons. The preachers were from various areas and represented both large churches and small. Their subjects, too, were representative of the whole Christian message to the world of today—of both the social and the individual gospel.

The Sabbath was duly emphasized in an address by Dr. Herbert C. Van Horn on "The Sabbath Challenge of Today," and one by Rev. Claude L. Hill on "The Sabbath: God's Gift to Man." Other vital Christian concepts and teachings were treated in sermons whose content is suggested by their titles as follows:

"In His Name"—Rev. Herbert L. Polan; "The Christian Race"—Rev. Rolla J. Severance; "The World Tomorrow: The Material Versus the Spiritual"—Rev. H. Eugene Davis; "Building Enduringly"—Dr. A. J. C. Bond; "Voices We Ought to Hear"—Rev. James L. Skaggs; "What Comes of It"—Rev. A. Clyde Ehret; "The Strength of Zion"—Rev. Leslie O. Greene; "We Press On"—President J. Nelson Norwood.

President Crofoot told the story of a habitual late comer to church who arrived on one occasion just as the congregation was beginning to leave the church. Rushing up the steps he asked, "Is the sermon done yet?"

"No," replied one of the worshippers, "It has only been said."

I hope the Conference sermons will come to us through the SABBATH RECORDER during the coming weeks, that we may not only thrill again to their high inspiration but put them into action in Christian living.

FROM REPORT OF COMMISSION

Recommendations

1. That the Conference continue its present Committee on Consolidation of Boards for the coming year and ask it to push the consolidation and reorganization to completion as rapidly as consistent with proper legal safeguards.

2. That the effective date of the employment of Dr. Ben R. Crandall as financial representative be October 1, 1939, that \$600 be allowed for his remuneration, with the understanding that this work is not to engage more than one half of his time in case of employment by any other board or agency, and that the amount of his expenses be at the discretion of the Committee to Promote the Financial Program within the limits of its budget.

3. That the second sentence in Par. 2, Sec. 1 of the Report of the Council Committee on Financial Methods (*Year Book*, p. 77) as adopted by the 1938 Conference be interpreted to mean that the "chosen individual" referred to in that sentence be ex officio chairman of the Committee to Promote the Financial Program of the General Conference, and that the committee consist of eight members so located as to be able to meet at convenience, such members to be nominated by the Nominating Committee and elected by

Conference, in addition to the individuals in each association which the financial representative shall choose as his lieutenants.

4. That the responsibility of the financial representative be not limited to the promotion of denominational finance, but include the promotion of the vocational, social, and religious welfare of our people as well, under the direction of Conference committees concerned with these tasks.

5. That the Conference recommend to the Woman's Board that they continue their present support of the missionary-evangelist chosen by the Missionary Board and lend every encouragement to the churches and women's societies to arrange for wide use of his services, and that this undertaking be conducted as a co-operative project by the two boards.

6. That the recording secretary of General Conference be designated as editor of the *Seventh Day Baptist Year Book* and be responsible for the editing and publishing of the same.

7. That the Conference reaffirm its action of 1928 (*Year Book*, p. 60), establishing the preferred claim of the General Conference to funds contributed to the Denominational Budget but in an amount not to exceed the total amount budgeted, nor for any item in the budget to exceed the amount budgeted for that item.

8. That the plan of asking the Sabbath schools to make an offering each quarter for the denominational boards and agencies be continued and that the offerings be made each time for the Denominational Budget as a whole.

9. That the Sabbath schools be asked to study denominational agencies during the next Conference year, selecting one agency for each quarter, in the following suggested order: School of Theology, fourth quarter, 1939; Ministerial Retirement, first quarter, 1940; Denominational Budget, second quarter, 1940; and Conference Budget, third quarter, 1940; and that the agencies represented be invited to furnish information that might be interesting and instructive and that could serve as a basis for the presentation of the work of the agency before the Sabbath schools.

10. That while we urge our people to give to the Denominational Budget without specifying any particular object, yet henceforth it shall be considered that all gifts which are

specified to a particular object or objects within the Denominational Budget and which pass through the hands of its treasurer shall be accredited to the church or individual from which such gifts come, as a part of their contribution to the Denominational Budget. Such funds shall be forwarded by the denominational treasurer directly to the agency or object specified.

11. That the Conference direct the treasurer of the Denominational Budget to pay out such funds as may come into his hands for that account during the months of July, August, and September, 1939, on the same basis as that employed during the fiscal year July 1, 1938, to June 30, 1939, thus changing the date of beginning the Denominational Budget year from July 1 to October 1, 1939.

12. That the budget of the Seventh Day Baptist Building for the year October 1, 1939, to September 30, 1940, be as follows:

Coal	\$ 300.00
Electricity	100.00
Janitor	390.00
Water	25.00
Removal of ashes	15.00
Supplies	30.00
Insurance - Building	101.00
Furniture	14.00
Public Liability	32.00
Repairs and maintenance	100.00
Taxes estimated at	1,502.00
Interest on above taxes	40.00
Unpaid taxes for 1938-39	1,176.66
In arrears on taxes of 1934-35-36	433.80
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	\$4,259.46

13. That the Conference adopt the following as its budget for 1939-40:

World Council of Churches	\$ 25.00
Baptist World Alliance	40.00
Federal Council of the Churches of Christ in America	75.00
"Year Book"	600.00
Committee on Religious Life	100.00
Committee to Promote the Financial Program	1,200.00
Expenses of Conference	1,200.00
Young people at Conference	98.00
Contingent Fund	162.00
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	\$3,500.00

The item above entitled "Young people at Conference" is to be used to provide meals at Conference time to the extent of \$7 for each of fourteen of our young people who live at least three hundred fifty miles from the Conference meeting place, such persons to be under thirty years of age and chosen by the Young People's Board or its successor.

14. That the denominational agencies having presented budget requests for participation in the Denominational Budget as follows: Missionary Society \$19,966.50, Tract Society \$6,077.46, Education Society \$2,200.00, Sabbath School Board \$2,500.00, Woman's Board \$160.00, Young People's Board \$245.00, Historical Society \$250.00, Ministerial Retirement \$1,000.00, Seventh Day Baptist Building \$4,259.46, and General Conference \$3,500.00, the Conference direct that the receipts for the Denominational Budget during the year October 1, 1939, to September 30, 1940, be distributed on the following basis:

Missionary Society	45.2 %
Tract Society	11.5 %
Education Society	6.5 %
Sabbath School Board	7.0 %
Woman's Board	1.0 %
Young People's Board	1.5 %
Historical Society	.8 %
Ministerial Retirement	6.0 %
Seventh Day Baptist Building	8.5 %
General Conference	12.0 %
	<hr/>
	100.0 %

These percentages represent as nearly as possible what we believe to be the best division of the average income received. The percentages do not coincide with the amounts as given in the budget, because the total budget has not been raised, and we believe that certain interests must not be allowed to fall below a certain minimum.

15. That the Conference propose to the people the following budget for the year beginning October 1, 1940, and ending September 30, 1941. This budget does not include any item which it is expected will be covered by income from endowment. Certain items have been selected from the budget of each of the agencies and objects participating in the Denominational Budget toward which our contributions are to be directed in 1940-41 if the people approve. Other items may or may not be cared for by income from endowment as the boards having responsibility for the disposal of such funds may elect.

It will be expected that contributions assigned by percentage or specifically contributed to any budget item will be used only for the purpose of that item and if, in whole or in part, it cannot be so used it will remain as a balance in that account for future use but subject to reallocation by succeeding Conferences.

It will also be expected that after a year's careful study before final adoption of this budget by the 1940 Conference, the items and amounts will be changed and adjusted as the Conference may decide with or without recommendation by the Commission or other body.

The purposes of this change in method of presenting the budget are:

a. To give the people a clearer picture of the exact objects toward which they contribute.

b. To give the boards the freedom rightfully theirs in the distribution of trust funds in their hands.

c. To give the boards and other agencies a reasonable security in their anticipated income from the offerings of the people.

d. To assure the people that the funds which they contribute will be used for the specific purposes for which they have contributed them.

e. To make our Denominational Budget a genuine operating budget in the more commonly accepted meaning of the term.

The proposed Budget for 1940-41 follows:

Missionary Society	
Home Missions	\$3,200.00
General missionaries and expenses	
Churches and pastors	
Foreign missions	3,200.00
China, Holland, Jamaica and Germany	
Administration	900.00
Evangelistic work	500.00
Debt reduction	500.00
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	\$ 8,300.00
Tract Society	
"Sabbath Recorder"	\$ 500.00
Administration	900.00
General printing and distribution of literature	500.00
Sabbath promotion	75.00
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	1,975.00
Education Society (consolidated)	
School of Theology	\$2,200.00
Sabbath School Board	1,300.00
Young People's Board	245.00
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	3,745.00
Woman's Board	160.00
Historical Society	130.00
Ministerial Retirement	1,000.00
Seventh Day Baptist Building	
Maintenance	\$ 800.00
Taxes	1,500.00
Debt reduction	200.00
	<hr/>
	2,500.00

General Conference	
World Council of Churches	\$ 25.00
Baptist World Alliance	40.00
Federal Council of the Churches of Christ in America	75.00
"Year Book"	600.00
Committee on Religious Life	100.00
Committee to Promote the Financial Program	1,200.00
Expenses of Conference	1,200.00
Young people at Conference	98.00
Contingent Fund	162.00
	<hr/>
	3,500.00
Total	<hr/>
	\$21,310.00

16. That the Conference adopt the following methods of approach in promoting the form of Denominational Budget proposed above:

a. That all of our people be thoughtfully solicited to consider and support the new form of Denominational Budget.

b. That all of our people be encouraged to adopt some form of systematic giving to the new form of the Denominational Budget.

c. That Conference ask the churches to conduct a campaign for pledges to the Denominational Budget for 1940-41 and its various items, during the coming Conference year and report the results of that campaign to the 1940 Conference through the Commission.

d. That the Conference direct the corresponding secretary to determine from the church clerks the amount of all such pledges and the budget items for which they are made, if specified, to compile these reports, and to present them to the Commission at its pre-Conference meeting for consideration and presentation to the Conference.

In Conclusion

In concluding this report the Commission wishes to express most devoutly a deep sense of gratitude to the heavenly Father, for the leadings of the Holy Spirit, as it has faced the serious problems that have confronted it this year, problems that have been real and many. It has been troubled on many sides, yet not distressed; it has been greatly perplexed at times, but not in despair; it has been cast down, but not destroyed by lack of faith.

A people never large, Seventh Day Baptists have always been able to find a way to worship God and advance his kingdom of truth and righteousness in the world. For

many years we have had societies and boards that have been working most zealously to promote the various interests for which we stand. Although discouraging conditions in this and other lands still exist, and appeals for help from denominational agencies are sometimes met with indifference, the Commission feels that the dawn of a happier day is before us.

The Commission feels that this denomination has been greatly benefited by the Council-Conference of last year, the forward-looking reports and programs for work that were presented and adopted. So far as it had the power, the Commission has tried to carry out the will of the people thus expressed and is making a number of recommendations to be acted upon at this session of Conference which will further promote the work so well begun last year.

The Commission has been deeply concerned with the spiritual welfare of our churches, and notes with deep appreciation the evangelistic efforts that have been put forth in many of our churches during the year, not in great religious upheavals, but through the wholesome, continuous work of pastors and people, in many cases through the "Preaching Mission."

To carry on religious work either at home or in other lands requires money. The Council Committee on Financial Methods of Conference last year made a comprehensive report with recommendations concerning this matter. The Commission has endeavored to move forward along the lines suggested by this committee and has not only set up a budget for the coming year, but also a simplified budget, based on the amount of money we have actually been raising during the past few years. If the recommendations concerning this item are adopted, this simplified budget will be studied during the coming year, modified as may seem wise, and adopted as the budget for 1940-41. The Commission believes that such a procedure will be in line with modern business methods and the budget thus adopted more nearly a people's budget.

The theme of this Conference is "With Faith in God, We Move Forward." Such triumphant experience of the grace of God is possible for individuals and denominations. But to do so, both individuals and denominations must express their faith by a complete surrender to God and a dedication to his service. Let us, therefore, fully surrender

ourselves with all our abilities and powers, both material and spiritual, to Almighty God. Let us calmly trust God to show us the way, then having found it, let us move forward.

Respectfully submitted,

Erlo E. Sutton,
Chairman,

Hurley S. Warren,
Secretary.

YOUNG PEOPLE'S WORK

YOUNG PEOPLE AT CONFERENCE

On Monday, August 21, the young people's pre-conference day, the young people began to arrive in Milton from all over the denomination. Early in the morning the foreboding inclemency of the weather aroused in the minds of the leaders the probable necessity of changing plans. This in no respect dampened the ardent spirits of the youth arriving from other parts, nor did it weaken the high spirited reception given by the local youth. Plans were changed. Pre-conference games and recreation were held in the Milton College gymnasium. Some one hundred thirty young people played shuffleboard, indoor tennis, ping-pong, hand ball, and other games. Many were satisfied with just going around visiting and getting acquainted. To be sure, getting acquainted was the whole point of the afternoon's program, and many thought that the gymnasium was as suitable for that purpose as the park in Janesville would have been. Certainly there was shoulder rubbing by the participants in the various games, and all in a fine spirit. The big event in the afternoon's program was the grand march directed by coach George Crandall. Perhaps one of the reasons for the grand march being the big event was that it was the last event before we were directed to the church where we were to be served a splendid supper by the local Christian Endeavor societies. The supper, bountiful and invigorating, was followed by more games in the fine basement of the Milton church, directed by Mrs. Lester G. Osborn. By this time the young people were getting better acquainted, and after the games were ended they were able to settle down for a period of spiritual fellowship and worship.

More than one hundred forty gathered in the back of the church about a glowing fire in the fireplace for a truly spiritual firelight

service. It was one of the most impressive and inspirational services I have ever witnessed. It was directed by Rev. Lester G. Osborn assisted very ably by his young people of Nortonville, Kan. After a short, jolly song service led by Miss Lois Wells, Miss Gwendolyn Crandall of Milton gave the welcome, to which response was given from the four points of the compass: Ann Loofbourrow, New Auburn, Wis.; Winthrop Davis, Shanghai, China; Ned Crandall, Hammond, La.; Mary Beth Smalley, Shiloh, N. J.

Devotionals were led by Miss Nannie Greeley; Scripture, Luke 9, "I will follow thee but . . ." There is a high way and a low way . . . and each one of us is called to accept Christ. This is not a single act but a continuous process. It is the work of a lifetime . . . and how can we do our best for the master except we know his will. That we may know this, prayer should be the key to our every morning.

"I want to be my best for Jesus" was the theme of the male quartet which followed Miss Greeley's devotional thoughts. All the while through this service we were being carried farther and farther into the recesses of our own minds, searching out our true attitude toward Jesus. Are we following him but reserving some section of ourselves for selfish pleasure or personal gain? Are we being our best for him? And now came two talks: one by Miss Reba Kenyon and another by Allen Bond on finding time and finding the need for discovering ourselves for Christ. These were thoughtful talks which pointed a finger into each heart and asked if it is you who have failed to find your place in Christ's scheme of salvation.

And following these talks came a most soul searching experience. Pencils and paper were given out and thirty-five questions were read off which were to be answered yes or no. A short time was given for consideration of each. Anyone who answered those questions conscientiously, found himself in the midst of a very unusual cross examination on Christian character and conduct. It was good! And I warrant you that there are many who have those questions yet ringing in their ears, who are searching for a true knowledge of their own hearts. Miss Marie Hurley sang very beautifully the solo, "Yielded." In the influence of this song and in the prayer following, given by Mr. Osborn, one felt like re-

laxing and releasing himself completely to the will of his Savior.

Throughout this entire service, in the fireplace the fire had burned lower and lower. To this our attention was now called and this was the altar fire—Christ's altar fire in the world today has burned low. How shall it be fed? Mr. Osborn told us the story of the "Forty Wrestlers of Nero" and called upon the youth present to feed the altar fire of Jesus in the world today. If any one had a habit to put away from himself, or a new decision to make, rededicating his life to the will of Jesus, now was the time to feed Christ's altar fire that it should burn more brightly. As an outward expression of this decision, that youth was to take a stick from the box by the side of the fireplace and place it on the fire, thus symbolizing his determination to live for Jesus. Soon the fire on the hearth was burning brightly. After this service of rededication and consecration, Rev. Loyal F. Hurley closed the service with prayer.

M. C. V. H.

MY IMPRESSIONS OF CONFERENCE

Just as I was telling the editor of this page and his wife goodby at the young people's breakfast, he asked me to write my impressions of the Conference.

There are two or three things which stand out among the many good things of Conference.

One of these is Editor H. C. Van Horn's talk at one of the young people's banquets. Over and over his words about consecration have rung in my ears as I came home to the tasks which always await one after a vacation. He said the consecration he was interested in was the consecration that causes one to attend to the little things such as dishes or the wood box just as faithfully as one would attend to bigger things.

The prayer circles at seven-thirty in the morning especially inspired me. The helpful hints of Rev. Loyal F. Hurley and Rev. H. Eugene Davis gave each of us a new viewpoint concerning prayer. Mr. Davis stressed the listening part of prayer, and Mr. Hurley advised us that the greatest blessings came through thanksgiving in prayer.

Last, but not least, the sight of so many young people at Conference gave me a vision of the future of our denomination and our privilege as young people of carrying our torches high. Mary Margaret Hummel.

LOCAL AND DENOMINATIONAL BUDGETS

(Paper presented by Alfred E. Whitford at the Seventh Day Baptist General Conference Sunday, August 27, 1939)

When the president of the General Conference was planning this particular hour of the program, he asked the chairman of the Committee to Promote the Financial Program of the General Conference to select some person to discuss Local and Denominational Budgets. The chairman landed on me for the job. I hesitated a long time about accepting the assignment, because I saw clearly that any attempt to promote larger giving is usually a difficult and disappointing one, and because really there is nothing different to say from what has been repeatedly presented in many ways in the past.

So if you expect me today to entertain you and attempt to instruct you by a paper on the fundamental principles of the stewardship of material resources, and to give you a comfortable feeling that in the future our budgets will be raised one hundred per cent, you will be disappointed. What I would like to do is to help solve the problem of how to raise the money painlessly, successfully, and completely for all our budgets. But I have no delusions in this regard, and no hope of contributing any practical solution of the one problem that is responsible for holding back our denominational extension work.

It is not possible to say anything new and striking. Appeals have been made, both through articles in the SABBATH RECORDER and spoken messages in the churches. The Committee to Promote the Financial Program of the General Conference has frequently and regularly sent messages to the pastors and officers of the churches, giving information concerning all our denominational enterprises. Cogent reasons have been presented for the generous support of them. And yet in recent years not over sixty per cent of the Budget of the denomination has been raised. This discouraging fact presents a problem that deserves analysis and thoughtful consideration.

You will note that I am directing your attention very naturally to our Denominational Budget. This is of deep concern to the General Conference, while the problems of local church budgets affect this gathering only indirectly. Each church has its own special local projects for which it strives to raise money. It has its own psychological approach

to the task and its own tried and true plan peculiar to the thought of the people of the church. A method that proves successful in one church may not work in another church. Most churches find a way of raising the money which they set out to raise, so that there is not for long in any church the deplorable situation which we find in the denomination, by which we have practically accepted a defeatist attitude of expecting to raise only a fraction of the Budget.

Of course it is true that most churches do not reach the measure of generous giving for local work that they are capable of because of tradition, habit, and lack of vision. We all need the fresh challenge of new projects or an enlarged vision of what we can do for others to stimulate us to greater self denial and more generous giving for the home work of our churches. Otherwise we are likely to drift into stereotyped self-satisfied measures of giving to, and sharing in, the vitally important work of the church. No one can over-estimate the fundamental and vital role which a church with its broad program of upholding and developing spiritual values plays in its community. No other organization can take its place. Therefore the church and its local program must be maintained at all costs, even at the sacrifice of personal needs and pleasures of its members. That at least is my own personal view.

Coming back, therefore, to our Denominational Budget and its problems, I wish to discuss rather courageously some of the reasons why we as members of the Seventh Day Baptist denomination have failed in the last twenty years since the adoption of the first United Budget to go over the top in raising the amount designated by the Conference as greatly needed to carry on our work successfully.

At a pastors' conference held in Alfred last June under the auspices of the School of Theology, twenty-two ministers being present, a special session was devoted at my request to a frank appraisal of the present status of our Denominational Budget and the reasons for its partial failure. As a guide to the discussion, I made a statement and raised certain questions. In briefest outline this was my prelude:

The Denominational Budget for the Conference year ending June 30 last was \$31,500. Toward this much needed amount less than \$18,000 has

been raised. The shortage has had some very disappointing and in some cases tragic effects. Work hopefully planned by several boards could not be carried out. Workers whose salaries had been promised by the Missionary Board were compelled to wait two and three months before payment could be made to them. In particular, the much needed return of H. Eugene Davis to China this fall has been delayed. In a very definite sense, therefore, the Denominational Budget has not succeeded. Why is this so? Is the explanation of the failure to support our work adequately, (1) lack of means on the part of all the people; or (2) lack of leadership in our churches to promote the denominational cause; or (3) lack of interest in our program?

You may guess that for the one hour and a half of the meeting a very lively discussion was held. There were some frank things said. I hope here to give you a brief summary of the statements made, and with this summary to incorporate my own conclusions.

First, can lack of financial means be put forward as a full explanation of the failure to support our denominational program? The answer is definitely, No. Of course there are qualifications to this answer. The income of the members of most churches has been seriously reduced in the last few years and in a few churches most drastically cut. But the Denominational Budget has been greatly reduced also. In 1919-20 when our Budget was \$80,000, we raised \$60,000. Now the proposed Budget for 1940-41 is \$21,310. Dr. William L. Burdick pointed out in the meeting referred to that the spending for missions by all denominations in the United States and Canada has been greatly reduced. The Northern Baptists fifteen years ago spent \$1,800,000, and last year, \$800,000. Eugene Davis stated that nine years ago our denomination spent \$13,000 in China, and this last year, \$3,500. So it would seem that in all denominations budgets have been reduced to match the reduced giving ability of the people. However, I know that in several of our churches very discouraging conditions exist with the result that congregations have been unable to pay in full the salaries of their pastors, and debts incurred in building or improving church edifices weigh heavily on the people. Such groups, however much they may desire to do their proportionate share in supporting the denominational program, find themselves literally unable to do so.

The 1938 Year Book shows that sixty-one Seventh Day Baptist churches paid during the year 1937-38 for pastors' salaries and other

local expenses something over \$75,000. I suppose this amount includes income from endowment — quite appreciable in a few churches, but in the entire sixty-one churches probably a small percentage. This means an average spending by the churches of \$10.90 per member. In the report of the Council Committee on Denominational Outlook in 1938 there appear the results of a somewhat intensive study of sixteen representative churches in the denomination. (See 1938 Year Book, page 64.) One significant result of the study is the fact that 38 per cent of the membership of these churches are reported as contributing members. Assuming that this sampling is a fair one, this means that in 1937-38, 38 per cent of the members of our churches in the United States gave on the average about \$26 per member to local work, while 62 per cent of the membership gave nothing. Now consider the fact that in the year that the churches spent \$75,000 for local work, the denomination asked for only \$31,500 for our common program, and that only 38 per cent of the membership were contributors. Does it not seem reasonable to suppose that our churches can afford to support our Denominational Budget, if they are sufficiently interested?

Let us look at the question from another angle. If we assume that the 38 per cent mentioned, or about 2,500, is a fair estimate of the number of income-earning members of the churches of our denomination, then taking \$800 a year as the average income of these members, five per cent of their total income, or one-half a tithe, would finance both the local and denominational budgets of the churches, and less than 2 per cent would pay all denominational bills. Then if we allow ourselves to speculate wildly on what our denomination could accomplish in missions and other lines if this 38 per cent were tithers, the above conclusion seems justified, that is, that the denomination can afford to finance itself.

In answer to the second question, does lack of leadership in our churches account for this failure to promote the denominational cause, there was definite evidence in the discussion that this is frequently true. Your Committee to Promote the Financial Program has found it desirable, usually, to address its communications and appeals to the pastors of the churches. The pastors are the ones

most likely to respond and initiate action. But the pastors on whom rest the responsibility and leadership for a total program, including both spiritual development and financial support, are sometimes embarrassed because payment of the minister's salary is in arrears and the minister hesitates to push a financial campaign which involves his own support. The fact is, every church should have live, aggressive laymen who have an aptitude and interest in leading their church to raise the money to meet fully and generously its obligations, both local and denominational. This arrangement, however, should not relieve the pastor of his responsibility of leadership in the stewardship of material resources. His job is to give information in various attractive ways concerning denominational projects and programs and to sell the Denominational Budget to his parishioners, and especially to the finance committee of his church. It was the opinion of the ministers at the meeting that some of our pastors do not measure up to this ideal. In other words, some pastors are not sufficiently denominationally conscious and outspoken in their churches.

While I have indicated that lack of means and lack of leadership have contributed to a minor extent to the failure of our churches to support adequately the Denominational Budget, the real cause of our trouble, I am confident, is *lack of interest*. What is responsible for this lack of interest? Of course it is true that people cannot be greatly interested in a cause about which they know little. Therefore ignorance or a casual and indifferent knowledge of the work of our denomination does undoubtedly prevent many from contributing largely and enthusiastically to the Budget. Every church has many such members. Indeed, the members of any church who are alert and enthusiastic over our denominational projects are usually quite in the minority. Most of the membership need to be told, awakened, and enthused. Then our denominational activities become real live causes, not mere abstractions. The local work of the church is carried on before their eyes. They can see the results. Not so the work in China, Jamaica, and the home field, and other activities of our boards and societies. Therefore a thoroughly organized effort should be made (may I say, must be made?), in every church to familiarize the people with inter-

esting and fundamental facts about our work, to dramatize it, if you please, and make it real and worth while to a large number.

Everyone knows how quickly and spontaneously the people respond to an appeal for help vividly presented by a visitor to a church, who has a special cause of great need. The same method can be used for the several elements of our Budget. Some people will give generously from habit and a sense of duty to the Budget of the denomination, but most people think of the Budget too much as just another cause begging for money. They need to be shown the human element in all our denominational projects. This will take careful planning and systematic effort, both by the denominational committee appointed to promote this work and by a local committee in each church.

One of our pastors said to me, "I notice that when a representative of some cause comes to my church and presents it as worth while, my people dig up the money for that cause. My people, if actually interested in the projects of our Denominational Budget as they should be and as we hope they might be, will give twice as much money as they do now."

The Commission, I believe, is to be highly commended for its statesmanlike proposals to this Conference in regard to the Budget. The employment of a financial representative whose job is to organize a campaign in the churches to raise the Budget is, in my opinion, the right thing to do. He will build on the groundwork already accomplished by the consecrated efforts of Eugene Davis in visiting in recent months thirty-seven of our churches and awakening in them by his message their obligations to God and to their denomination.

To my mind, the central need in our denomination in order to overcome this apathy and indifference toward the success of our great program as outlined in the Budget is a real genuine denominational unity. There are too many people in our churches who are interested in their own church and its work, but who care very little about the denomination and what it is doing. They support the local but not the Denominational Budget. All of us need to become more denominationally conscious. We need to look with pride on the achievements of the past. Seventh Day Baptists have a history to be proud of. We have reason for satisfaction in the present

activities of our boards and societies, limited as they are by reduced budgets. We need to have confidence in the worth-whileness of denominational enterprises, faith in their future success, and loyalty in their support.

I cannot close this paper better than by quoting a sentence from Eugene Davis' "Denominational Budget Message" in the SABBATH RECORDER of July 31:

"If our fellowship and common service together is worth what most of us think it is worth, then it demands Christlike faith, expectant prayer, and sacrificial giving."

The test of the sincerity and genuineness of our devotion to the denomination is our whole-hearted financial support of its programs. And remember that 2 per cent of our income will do it.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Mrs. Greene:

As I have not written to the Children's Page in so long a time, and it is almost time for school to begin, I thought that I would do so.

As far as we know, our school will start September 11. However, we are not sure, as we do not know exactly when the new elementary school and new cafeteria will be finished. They expected to have them finished so that we could start to school September 4, but were unable to have them finished by then. The only trouble is that they will take that time, used for finishing the buildings, out of our vacations or add it on at the end of the year.

I hope that the children do not stop writing so often after school closes, and I will do my best to write more often. I would have written more if I had not been working so steadily most of the time.

At present I am up to Grandma Greene's and am helping her. Grandma Milo is in very good health and has been for a few rather lengthy rides this summer.

I shall have to close as my letter will be getting too long.

Lovingly yours,
Juanita Greene.

375 South Main St.,
Wellsville, N. Y.,
September 2, 1939.

Dear Juanita:

I am sorry I do not see you so often nowadays, as Eleanor no longer lives next door to you. I imagine all your brothers and sisters have grown much larger since I saw them last, even the baby. I always look towards your house Sabbath morning when we are on our way to Independence. Joyce, too, is growing fast; we can almost see her grow, and she is getting to be a regular little chatterbox. The other night she was in the car, leaning against the door when her grandfather opened it and she fell out. She wasn't hurt, only frightened, but she began to cry and said, "Grampy, you're a bad girl." She tells me she doesn't like dolls any more but wants a "sister baby," like Betty Jean who used to live next door to them.

The new Andover school is not finished, either, and probably will not be until January at least, but school opened September 5, in the old building, though it is rather crowded. I believe they have moved the seventh and eighth grades into the high school rooms, and put some of the lower grades in their places.

I am so glad you have begun to write again for I have missed your good letters. I do hope you will write more often after this.

I am glad to hear that your Grandma Milo is so well and hope Grandma Kate is also. It seems a long time since I have seen them. We count them among our very good friends.

Lovingly your friend,

Mizpah S. Greene.

Dear RECORDER Children:

Since we have only one letter this week, I'm thinking it is a good time for us to begin a course of Bible study, don't you? It has been suggested by one of our readers that we have such a course.

There are certain laws that we must follow if we are to be healthy, happy, and well behaved, and this week we will study one of these laws, "The law of good health."

Sincerely yours,

Mizpah S. Greene.

The Law of Good Health

As this is to be a Bible study, we will go directly to the Bible for this very important law. In 1 Corinthians 10: 31, we find an example of this law: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let us repeat this verse over

and over again, until we know it by heart. Then let us think just how we can eat and drink in such a way that we will be pleasing God—"to the glory of God." Here is a little Bible story which I think will show you how to do that very thing.

Daniel And His Three Friends

Daniel and his three friends had been carried away from their native land and were prisoners in the palace of an enemy king; they were being trained to wait upon this king, to be his slaves. The king had rich food to eat and wine to drink, and he said to the man who was to train the boys, "Every day for three years give these boys some of the food from my table and wine to drink."

Now Daniel and his friends had never eaten too rich food nor drunk wine. They knew this would not please God, so they said they did not wish the rich food and the wine. But the man said, "The king said I must give you this food and drink. He may kill me if he finds you do not look as healthy as the other boys in my care."

Daniel then said, "Try giving us simple food and water for ten days and then compare our faces with the faces of the boys who eat the king's rich food and drink the king's wine, and see which look the best."

At last the man consented to this request, and for ten days the four boys ate only simple food and drank pure water. At the end of the ten days the boys all came together and it was found that Daniel and his three friends were by far the best looking and healthiest of them all. So they were not made to eat any of the rich food or drink any wine for three years. Then all the boys were taken to the king, who found that Daniel and his friends—the boys who had eaten only simple food and drunk only water—were the best looking, the healthiest, and the wisest of them all. In fact, they knew ten times as much as the wisest men in the kingdom.

And Daniel and his friends were sure that they had pleased the king, and best of all, that they had pleased God. We can do the same, can we not, RECORDER boys and girls?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

—B. Franklin.

DENOMINATIONAL "HOOK-UP"

Berea, W. Va.

The Seventh Day Baptist camp at Berea, W. Va., was held this year from August 6 to August 13. Only a small group of campers was present. This group included twelve campers and six leaders.

The leader of the camp was Mr. A. G. T. Brissey of Salem, who with his wife very ably directed the entire camp including the planning and preparation of meals.

The boys and girls, who were present together for the first time in this camp, thoroughly enjoyed themselves, and were ably led in various fields of study. Mrs. Kenneth Van Horn was in charge of nature study; Mrs. Victor Skaggs, in charge of the music; Mr. Victor Skaggs, in charge of Bible study. Miss Estelle Bottoms led in recreational activities and instructed in swimming.

The Friday evening worship service was in charge of the campers. It was held at the side of the nearby river, and was in the form of a prayer and song service in which all the campers took part. On Sabbath, August 12, the campers, led by their Bible teacher, were in complete charge of the morning worship and of Christian Endeavor in the evening.

—Part of a report by
Ardale C. Skaggs.

Salem, W. Va.

Announcement has been made of the marriage of Dr. Walter E. Hancock, head of the modern language department of Salem College, to Miss Alma Cantwell, of Cairo, Ritchie County, a former student in the local school.

The ceremony was performed August 30, in Ashland, Ky., with Rev. Joel Cunningham, pastor of the Ashland Baptist Church, officiating.

Mrs. Hancock is the daughter of George Cantwell, Sr., and the late Rebecca Shriver Cantwell. She was graduated from Cairo High School and the normal department of Salem College and has been a teacher in the elementary schools of Ritchie County for several years.

Doctor Hancock formerly taught Spanish at George Washington University, Washington, D. C., where previously he had received his master of arts degree. He was awarded the degree of doctor of philosophy from the University of Texas in '33 and later served

there as an instructor of history. Doctor Hancock has traveled extensively as an educator in Europe, Africa, and South America.

Dr. and Mrs. Hancock plan to make their home here where he will continue to serve as head of the modern language department of Salem College.—*Salem Herald.*

Berlin, N. Y.

Although Berlin has had her share of serious accidents and illness through the months which have interfered more or less with our regular attendance, the interest in the Sabbath services and the Friday night young people's services have been as usual.

Out of town guests have been in attendance at several services. Pastor and Mrs. Maltby of Shiloh spent one week-end here earlier in the season, Pastor Maltby preaching the sermon both at Berlin and Schenectady. One Sabbath Dr. and Mrs. Walter E. Coates of North Montpelier, Vt., were at the services. Doctor Coates, a doctor of literature, was here collecting data of the Whitford family for later publication.

Pastor and Mrs. R. W. Wing of Coudersport, Pa., were our next guests, Pastor Wing also officiating at both Berlin and Schenectady. More recently Mr. and Mrs. Charles Rogers and daughter Ethel of Dunellen, and Miss Mildred Greene of Plainfield, N. J., cheered us by their presence.

August 19 was a special day for both Berlin and Schenectady. Pastor Cottrell and family and Miss Davis of Marlboro, N. J., were here for the week-end. Sabbath morning Pastor Cottrell delivered the sermon and then assisted in the ordination of two deaconesses, Mrs. Eva Bentley and Mrs. Matie Bullock. Several Schenectady people were in attendance, and special music was rendered.

In the afternoon Pastor Cottrell went to Schenectady with Pastor Wing, where one adult, a new Sabbath keeper, and three younger members were baptized. The Schenectady people are very much alive in their Christian service, attending special services at Berlin when possible.

Correspondent.

Alfred, N. Y.

A cablegram from Mr. and Mrs. William Dennis was received the first of the week by President Norwood, stating they were safely in Geneva, Switzerland, where they were to

remain indefinitely, which undoubtedly means they will stay until the U. S. Consul considers it safe for them to return to the United States.

We understand that Professor and Mrs. L. B. Crandall of Storrs, Conn., who stopped off in Alfred on their way to Milton, Wis., to attend the Seventh Day Baptist General Conference, were unable to reach Milton on account of a quite serious auto accident that placed them both in a hospital somewhere in Indiana. No further particulars are at hand.
—*Alfred Sun.*

Milton, Wis.

A reunion of schoolmates complimentary to Miss Mabel West was held last Thursday evening in the home of Mrs. W. J. McBride, town line road, Milton. After a picnic supper, the group enjoyed a program of music by Mrs. McBride's children and the remainder of the evening was spent visiting.

Miss West recently returned here from a trip in the eastern states during which she visited the New York fair with Mrs. Lillian Webster and Howard Gates. She plans to leave this week for the West and hopes to see the San Francisco fair before sailing from Vancouver, B. C., on September 30, for Shanghai, China, to resume her work at the Seventh Day Baptist mission.

—*Milton Jc. Telephone.*

North Loup, Neb.

A clipping from the Flagstaff, Ariz., paper tells about a woman from Phoenix, Ariz., who in a trip around the world stopped at Shanghai, China. There she had encountered Dr. George Thorngate, who was working under incredibly bad conditions. Doctor Thorngate is head of the refugee unit of the anti-tuberculosis hospital.

The lady in visiting the hospital was appalled at the lack of equipment, and at the condition of the patients. All have great faith in the nurses, most of them young Chinese girls, also the doctors.

Before Doctor Thorngate left Phoenix, for Shanghai, a gentleman had given him \$50 to help the cause, and he is the happiest man in Shanghai, because he found a Russian refugee who is a fine surgical instrument maker. For a sixth of what they would have cost at home, he had this man make him some wonderful and much-needed instruments.

The hospital needs a good fluoroscope, as the ones in use are old and inefficient. Quoting from the clipping, "I heard this from one of the Chinese nurses, but Doctor Thorngate showed me the surgical instruments with tears in his eyes."—*North Loup Loyalist*.

ANNUAL CORPORATE MEETING

The Annual Corporate Meeting of the Seventh Day Baptist Education Society will be held on Sunday, October 8, 1939, at 2 p. m. at Alfred, N. Y.

L. R. Polan,
Recording Secretary.

MARRIAGES

DUNHAM-EYRICK.—Roger Dunham, son of Mr. and Mrs. Herbert L. Dunham of New Market, N. J., and Miss Ruth Eyrick, daughter of Mr. and Mrs. William Eyrick of Lake Nelson, N. J., were married at the Connecticut Farms Presbyterian church, Union, N. J., September 1, 1939, by Rev. F. W. Druckenmiller.

DUNN-RYNO.—Walter G. Dunn and Mrs. Nellie Ryno, both of New Market, N. J., were united in marriage at the home of Mr. and Mrs. Earl Randolph on September 2, 1939, by their pastor, Rev. Trevah R. Sutton.

NELSON-EVERSON.—At the home of the bride's parents, Mr. and Mrs. Charles Nelson, Salem, N. J., Fredrick Everson, of Camden, N. J., and Gladys E. Nelson, were united in marriage August 19, 1939, Rev. L. M. Maltby officiating.

OBITUARY

GREENE.—In Cranston, R. I., August 30, 1939, John Palmer Greene, aged 83 years.

Mr. Greene was the son of John Richmond and Rosella Ann (Palmer) Greene, and was born at Taftville, Conn., on April 18, 1856. When he was a small boy his parents moved to Centerville, where the remainder of his long life was lived.

October 4, 1873, he was baptized by Rev. James R. Irish and united with the Rockville Seventh Day Baptist Church, continuing in that relationship to the end. He was united in marriage with Martha E. G. Chester on November 26, 1879. Mrs. Greene preceded him in death on August 17, 1925.

Funeral services were held at the Avery Funeral Home, Hope Valley, on Friday afternoon, Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in Rockville Cemetery. H. R. C.

LIVINGSTONE.—In Westerly, R. I., August 17, 1939, Harold Dickens Livingstone, aged 52 years.

He was born in Pawcatuck, Stonington, Conn., on July 7, 1887, and was the son of the late William B. and Louise (Dickens) Livingstone. He attended the local public schools, Amherst College, class of 1910, and Brown University. He had been clerk, teller, and assistant treasurer in the Washington Trust Co., and in September 1929 was elected secretary of that institution. He was a member of the Pawcatuck Seventh Day Baptist Church.

Mr. Livingstone is survived by his wife, who was Miss Ella Josephine Perkins, to whom he was married on July 10, 1915.

Funeral services were held at the Avery funeral Home Sabbath afternoon and interment was in Davis Cemetery, Lower Pawcatuck. Rev. Harold R. Crandall, pastor of the Pawcatuck Church, officiated, assisted by Rev. B. U. Hatfield, pastor emeritus of the First Baptist Church. H. R. C.

UTTER.—At her home, 106 High Street, Westerly, R. I., September 2, 1939, Elizabeth Lavinia Utter, aged 81 years.

Mrs. Utter was born at Brighton, Mass., June 15, 1858. She was the daughter of Cyrus H. and Catherine Sarah (Maxson) Brown. Mr. Brown was a native of North Stonington and Mrs. Brown of Ashaway. She was united in marriage with George H. Utter of Westerly, May 19, 1880.

To Mr. and Mrs. Utter were born four children, who with ten grandchildren survive. The children are: George B. Utter of Westerly, Dr. Henry E. Utter of Providence, Mrs. Mary Starr Maxson and Wilfred Brown Utter of Westerly. Also surviving Mrs. Utter are two sisters and two brothers: Mrs. John L. Howard of Melrose, Mass.; W. M. Brown of Frankestown, N. H.; Clifford H. Brown of Nashua, N. H.; and Mrs. Chester D. Abbott of Andover, Mass.

Mrs. Utter was a member of the Pawcatuck Seventh Day Baptist Church. She was a loyal friend and knew the joy of giving and doing for others. The love of 1 Corinthians 13 was characteristic of her life.

Funeral services were held at her late home on Tuesday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery. H. R. C.

THE LIGHTHOUSE

The seas rage fiercely, and the winds tonight
Sweep round the bay, and smite with furious blast
Firm cliff and nestling cottage, and the mast
Of ship that shivers on the billowy height.

But through the darkness streams a tranquil light,
Unbroken on the troubled air, and cast
In silence 'mid the roar; to hearts aghast,
Far speaking, fixing the uncertain sight.

So from high heaven falls the light of God
On this world's tumult and its angry din,
When towering hopes lie prone, or trembling nod,
And fiercely beat the surging powers of sin;
And men, beholding, gird them with new strength;
Oh, happy they whom it guides home at length!

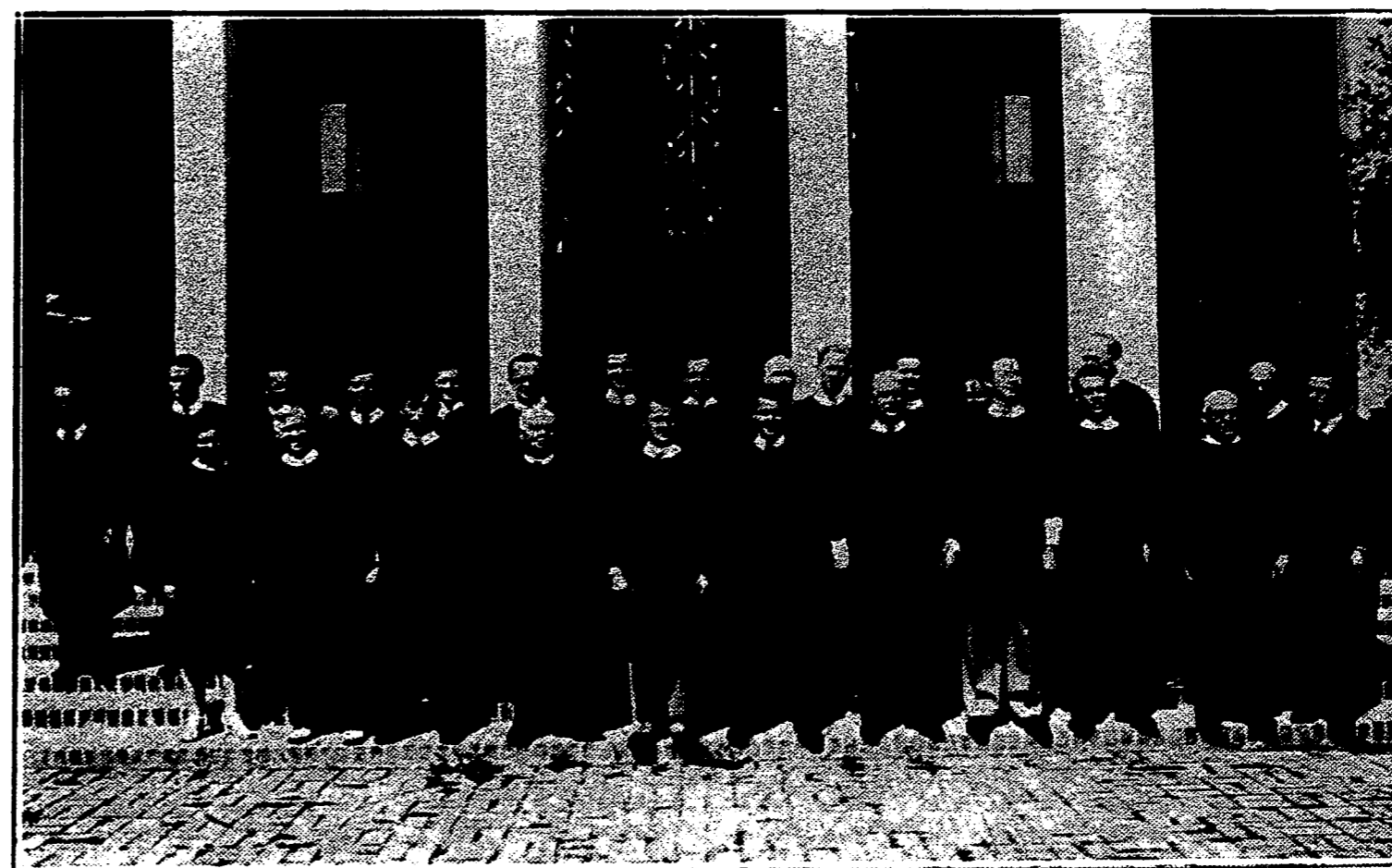
—The Sabbath at Home,
Contributed by S. S. Powell.

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Men's Club Chorus of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., taken from the steps of the Temple of Religion at the New York World's Fair, August 14, 1939. The club appeared by invitation on the Twilight Hour program which begins each day at 6 p.m. in the temple. From left to right in the back row appear Harry Coleman, Stanton Gavitt, Robert Loomis, John Healey, Jr., Martin Thompson, Carroll W. Hoxie, Robert Owens, Charles Utter, Albert Crandall, Carl Saunders, Norman Loofboro, Harold Crandall, Rev. Harold R. Crandall, William T. Martland; in the front row in the same order, Miss Clara Pashley, accompanist, Anton Obermann, Joseph Gavitt, E. Howard Clarke, Henry Seamans, George Utter, Karl G. Stillman, Elston Van Horn, Stanton C. Saunders, Charles B. Andrews, and Rev. Albert N. Rogers, leader.