CLOSING CONFERENCE PRAYER
By E. E. S.

Our loving heavenly Father,
in the closing moments of this session of our General Conference we pause to thank thee for the guidance of the Holy Spirit in all the services and deliberations.

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

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

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

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

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

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

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

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

A SEVENTH DAY BAPTIST BI-WEEKLY

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Words of Encouragement

When Israel stood in a dark day, for years frustrated by the cause of her own sin and the lack of faith, possessing the promised land, she found her courage in her souls by assuring her leader, Joshua, of her own presence and power. "I will not fail thee nor forsake thee," God had said. And strong was this assurance; for unto these people he shall divide an inheritance of the land, which I have sworn unto their fathers to give them. "Turn not away from me: be strong and of good courage; for unto this people shalt thou divide an inheritance of the land, which I have sworn unto their fathers to give them." (Josh. 1:6.)

...have courage to their souls by assuring their leader, Joshua, of their own presence and power. "I will not fail thee nor forsake thee," God had said. And strong was this assurance; for unto these people he shall divide an inheritance of the land, which I have sworn unto their fathers to give them. "Turn not away from me: be strong and of good courage; for unto this people shalt thou divide an inheritance of the land, which I have sworn unto their fathers to give them." (Josh. 1:6.)

...have not I commanded thee? Be strong and of good courage: be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. "...have not I commanded thee? Be strong and of good courage: be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Subsequent experience tested the reliability of these promises and encouraged us today to go forward, confidently trusting the Captain by our side.

But it is easier to look back over the record of faithfulness for this week than to look forward with faith to a similar leadership. It is easier to be despondent with Elijah under the juniper tree than to face the future with a wide vision of work yet to be done in encouraging and preparing leaders who will continue to carry on.

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

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

It would not be impossible to go back in memory of the olden times when we used to see the truth, yes, or worse. Young folks are condemned, for example, as almost degenerate, "and then nobody finds," again quoting from Reformed Messenger, "a scroll over five thousand years old, in a distant land, in which it is recorded in hieroglyphics that the world is going to the dogs," and it is all on account of the atrocious manners and morals of the rising generation.

We must not be content with the near view. The right perspective by a long view will give us new hope and zeal to be true and loyal to him who has promised, "And lo, I am with you always." (Matt. 28:20.)

Indifference

The best lovers of our country must admit that America has many vices. "There are no vices," says the deist, "there is no corruption in business, no immorality,—all of them big with little." It has filled our hospitals with cases of wrecked minds and shattered nerves, and our graves with suicides. Egotism is pointed out by outsiders as especially dangerous, "in a country, am I an important figure; shall I try to boot and to exhibit an offensive superiority complex?" That all these are near the top in an estimate of our vices,—our sins,—can easily be admitted, and another that may well be put as first and worst,—so many of the others would be done away but for this—indifference.

Indifference is not a positive state that we dwell upon with any enthusiasm. "Indifference goes up upon us like an ocean fog,—by our doing nothing about the things that stir up our better feelings. The jazz and others lead us away from the things which we can explore, but do nothing about it. The vile and salacious movies we execrate, but continue to patronize. Kidnapping we fear and speak against, but until recently public opinion has not been greatly aroused. New York's Governor Lehman has taken a bold stand in demanding legislation affecting all who pay the support and backing of all right thinking and decent people in the United States. Indifference has led to much of our suffering.

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

It is somewhat true in our church and denominational life: We hear, proclaimed a message of need of or of faith and loyalty, until we come to serve you. I come to you with a father's heart of love, and I want you to promise me you will give your heart to the Lord." The lad was welcome in the old family, but his mother was so much welcomed by a call from him by name and said, "I am going to heaven and your mother is going to heaven, and we do not know what we shall do with you. We have to get you to your mother, and I come to you with a father's heart of love, and I want you to promise me you will give your heart to the Lord." The lad was happy in his new family, but his mother was so much happier to have him back. This is the message. He who wants to go to heaven with your mother and me," the old man continued. "Yes, yes, I want to go father," replied the lad. The lad then put his head on his father's shoulder, and said, "A kiss, a kiss." He was big enough to kiss his father. 

Mack is said about present day, growing immorality and spiritual weakness. They can hardly be overstated. But laxity, the carelessness and indifference of our times on the part of all—good people as well as weak—are the alarming facts that condition our present. What shall we do about it? What will we? Best at Home. Reformed Messenger tells of the comfort brought to one bereaved of his companion half a century, in an inscription on a door to a friend of the family attaining a Reformed church in Switzerland. It read, "It is best at home." We do not talk much or often, these days, about the future life and what becomes of us. So perhaps we are not the present problems and is the need to better living conditions and making more of the life now here, that we have lost much of the assurance and comfort of the thought and anticipation of the "home over there." Yet many have found solace in the wonderful words of Jesus, in John 14, where he says to his bewildered disciples, "Let not your hearts be troubled. . . . In my Father's house are many mansions: if it were not so, I would have told you. I come that there where I am ye may be also." There may be no logical demonstration as proof of the existence of such a place, but O, we are looking for it. He who made the humming bird's nest, also made a place for that. He who created man with a hunger nature, provided the means for satisfying it, and was a good plan to him to provide the best for that hunger for eternal life and a place for it to find expression for itself. So long as we accept Jesus Christ, we have the assurance he gives of the "home over there." It is too bad that the sense of the reality of heaven has been so dimmed. In a place of meeting for prayer and praise, an unlettered Englishman asked permission to say something. He went over to his oldest son, sat down with him and said, "I am going to heaven and your mother is going to heaven, and we do not know what we shall do with you. We have to get you to your mother, and I come to you with a father's heart of love, and I want you to promise me you will give your heart to the Lord." The lad was happy in his new family, but his mother was so much happier to have him back. This is the message. He who wants to go to heaven with your mother and me," the old man continued. "Yes, yes, I want to go father," replied the lad. The lad then put his head on his father's shoulder, and said, "A kiss, a kiss." He was big enough to kiss his father.
with the similar results. A conviction, an assurance of the "best at home" in his heart won these souls to Christ and to lives of usefulness in the church. Are we doing as much for our children? As we grow older and as our friends one by one leave us, will we not see that we have not been good enough, heaven should grow richer and more full of beauty and meaning. Yes, "it is best at home."

REPORT OF GENERAL CONFERENCE

(Continued)

RELIGIOUS EDUCATION

"The object of religious education is complete Christian living by accepting Christ as Lord and Master," declared Rev. Erlo E. Sutterfield, director of religious education. The report of the board's work presented by its secretary, Dr. A. L. Burdick, reveals a type and scope of work unexcelled anywhere in the church. It cannot be entirely a report of numbers and figures, but the results. The reports and some of the addresses will appear in time in the SABBATH RECORDER. We wish that all our readers could be present at the meeting of the board of religious education, and see the beauty of the work and the inspiration of the words spoken. Of course that is impossible. However, readers will be...
they may reside? How shall we secure and administrate student aid funds? What professional training for pastors who have had no seminary training? Do we have any competent theology? How can a unified program of Christian activity be developed? These are questions that come to mind. What can be done about these problems?

One of these questions we are confident will require the united and courageous effort of every one of our graduates. We must assume the burden of education and already self-sacrificing people. May we have the continued support, sympathetic interest, and encouragement of our educational leaders in the loyalty of the alumni and friends of these institutions that will not fail in the time of need, and may we do all we can to help in moral and financial support.

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

The encouraging address of President Paul E. Titworth, spoken extempore, had to be caught on the wing. As he responded to the presentation as President Davis’ successor, the great audience came to its feet with vigorous hand-clapping. "I am happy," President Davis’ place," said Doctor Titworth, "I cannot fill it.

Beginning one of the outstanding addresses of Conference—'Present-Day Trends in the World’s Education,'—he presented a text as pertinent, "And he came to himself."

The difficulties of an inventory of the student are seen in the number and variety of students, the variety of institutions and homes from which they come. Doctor Titworth drew for his audience two pictures. The first showed that the majority of students, had been Anglo-Saxon descent—descended from humble people, intelligent but not intellectual. Our prime interests are not in intellectual issues, he said, but in the upbuilding of average people, especially since 1880. Prior to that our immigrants were from northern Europe and people of easy assimilation. The second picture was of "the urbane, the upbuilding of alien people, especially since 1880. Prior to that our immigrants were from northern Europe and people of easy assimilation.

The selection by the Conference of the capable leadership of Professor Leman H. Stringer, has been inspiring beyond expression in mere words. The selections by the Conference of the capable leadership of Professor Leman H. Stringer, has been inspiring beyond expression in mere words. The selections by the Conference of the capable leadership of Professor Leman H. Stringer, has been inspiring beyond expression in mere words. The selections by the Conference of the capable leadership of Professor Leman H. Stringer, has been inspiring beyond expression in mere words. The selections by the Conference of the capable leadership of Professor Leman H. Stringer, has been inspiring beyond expression in mere words.

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outside, this business man offered to give Mex. $1,000 a year for ten years to the work of the Lihuho Hospital, and this has been applied to the support of Miss Shaw. Since according to the terms of the agreement this was to be done in exchange for her labor, the sum of $250 a year, the hospital has contributed much for its upkeep, and for her to continue the work.

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

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

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

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

The property is in good shape, although the parsonage and the chapel will require more repairs than we have enjoyed this year, especially when contrasted with the years just before. We have had an unusual display of interest in the work, and we can without doubt say it has been our best year in the mission work.

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GENTLEMEN:

In accordance with the requirements of Section 3, Article IV, of the constitution, I herewith submit the following report of the condition of the American Sabbath Tract Society (New York) as of June 30, 1933.

In the Permanent Fund, in the custody of the treasurer, $71,787.41.

In the Denominational Endowment Fund, $2,672.80.

In Life Annuity Funds, $12,441.75.

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

American Sabbath Tract Society: $8,198.71.

George H. Babcock Bequest: $3,588.69.

Eugenia E. Babcock Bequest: $10,013.00.

Eugene K. and Fannie A. Burkard Fund: $6,005.16.

Edward W. Burkard Estate: $2,500.00.

Dayton and Manhattan Co. Fund: $5,927.59.

Mary E. Rich Fund: $1,000.00.

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

To the American Sabbath Tract Society (New York) $154,437.72.

The Denominational Endowment Fund was increased $1,000.00 by the Endowment Fund, $71,787.41; consisting of cash in the treasury and bonds valued by the executor at $1,600.00.

The Denominational Endowment Fund was increased one-half of the Gift of Evadene E. Richardson, $500.00, in accordance with the wishes of the donor, $120.00, and the request of Miss Miriam Shaw.

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

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

Mortgage Loans: $79,000.00

Loan to Denominational Endowment Fund, $2,500.00.

Cash in bank (saving accounts), $1,710.00.

$87,101.96

E. and O. E.

ETHEL T. STILLMAN, Treasurer.

ATTACH:

ALEXANDER W. VARS, Vice-President.

COURTLAND V. DAVIS, Recording Secretary.

MINUTES OF THE WOMAN'S BOARD MEETING,

The Woman's Board met Monday, August 13, 1933, at the home of Mrs. George B. Shaw, Salem, W. Va., members present: Mrs. George B. Shaw, Mrs. Henry W. Lough, Miss Lotta Bond, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. W. S. Stover, Miss Ora Stotler, Mrs. George B. Shaw, Miss Miriam Shaw. Miss Miriam Shaw called the meeting to order. Mrs. George B. Shaw presided. After prayer by Mrs. George B. Shaw, the minutes of the July meeting were read.

The treasurer gave the following report which was accepted:

Balance in cash account, $2,246.56.

Available funds, $8,455.00.

Cash on hand, $1,000.00.

WOMAN'S WORK

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

The society furnishing the best essay in each group received a prize of $5 as a prize. The societies receiving prizes are: Lebanonville, Brookfield, Verona, Alfred, DeRuyter, Nortonville.

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

Many societies have sent to the board interesting reports of the work that they are doing, especially the total amount of money
raised by the societies reporting is less than that reported last year, we feel sure that the interest in the work is as great as in other years.

Much service has been rendered by the societies that cannot be estimated in a financial report. The total amount of money raised by the societies reporting was $5,529.43. There are fifty-seven societies, thirty-eight of which reported to the board as follows:

<table>
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<tr>
<th>Association</th>
<th>No. of Societies</th>
<th>No. Reporting</th>
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<tbody>
<tr>
<td>Eastern</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Western</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Central</td>
<td>5</td>
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<tr>
<td>Southeastern</td>
<td>4</td>
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</tr>
<tr>
<td>Southwestern</td>
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<td>2</td>
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<tr>
<td>Northwestern</td>
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<td>2</td>
</tr>
<tr>
<td>Pacific Coast</td>
<td>13</td>
<td>21</td>
</tr>
<tr>
<td>Washington Union</td>
<td>2</td>
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Mrs. Beatie T. Hubbard, of Plainfield, N. J., again represented the board at the meeting of the Federation of Woman’s Board of Foreign Missions in New York City. It is largely through her reports that the board has become interested in establishing a circulating library for mission study. Mrs. E. E. Wright represented the board at the meeting of the Committee on Missionary Preparation.

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

In behalf of the Woman’s Board,

MRS. GEORGE B. SHAW
President,
LILLA M. BOND
Corresponding Secretary.

ANNUAL REPORT OF THE TREASURER.

Yearly Report from July, 1932, to July, 1933.

Frances E. Davis (Mrs. Owey W.), Treasurer.

The Woman’s Executive Board of the
Seventh Day Baptist General Conference.

Balance, July 10, 1932: $184.90

|科学发展 | 8.96 | 10.30 |
|科学 | 43.20 | 17.73 |
|科学 | 51.62 | 31.03 |
|科学 | 11.50 | 15.38 |
|科学 | 43.50 | 37.47 |

Contributions from:

| 科学 | 87.41 |

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING.

The twelfth annual meeting of the American Sabbath Tract Society of New Jersey was held in the Seventh Day Baptist Church, Plainfield, N. J., on Tuesday, September 17, 1933, at 2:15 p.m.

In the absence of President Corliss F. Randolph, Vice-President Alexander W. Varz was present. The following members were present: Alexander W. Varz, Courtland V. Davis, Mrs. William M. Stillman, Alva F. Bond, William M. Stillman, Jesse A. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, A. Burden, Frederik J. Bakker, Everett C. Hunting, Paul D. Mills, James L. Skaggs, Jacob Bakker, and Mrs. Irving A. Hunting.

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

It was stated that notices of this meeting had been published in the SABBATH RECORDER for the purpose of notifying the members of the meeting and preceding this meeting as provided by the constitution.

THE SABBATH RECORDER

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

The special annual report of the treasurer of the corporation was presented and adopted as follows:

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

Name: Field and account:

Liabilities:

Accounts payable:

Refundable:

Bills payable (with check): $5,700.00

Accrued interest (Michie):

Reserve, accounts receivable:

Accrued:

Bills payable (without check): $5,700.00

A. C. Dowling, Treasurer.

THE SABBATH RECORDER

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

<table>
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<tr>
<th>名称</th>
<th>职务</th>
<th>人数</th>
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</thead>
<tbody>
<tr>
<td>A. C. Dowling</td>
<td>Treasurer</td>
<td>1</td>
</tr>
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For the year ending September 15, 1933.

It was voted that Irving A. Huntting, A. F. Randolph, and A. Burdett Crofoot be the Committee on Nominations for the year 1934. The minutes were read and approved. Adjournment.

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

YOUNG PEOPLE'S WORK

EXCERPTS FROM A RECENT LETTER FROM ELDER CONRADI

(This with a picture of the new St. Elizabeth Seventh Day Baptist Church in Goshen, Ind., was in the Young People's Bulletin at Conference in Milton, Sept. 27.)

DEAR SISTER,

Your personal letter of April fifth has reached me and also a number of your "Newsbits." We greatly appreciate the interest you take in sending us these "Newsbits" and in the assurance that the young people of the Seventh Day Baptist denomination take a real interest in the welfare of the young people in this country. One great difficulty, at present, is that they are unable to read English, and thus far we have only one or two older ones who will read these "Newsbits." But, we do hope that the day will soon come when we by translation can make use of them and make duplicates of the most important items in them.

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

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

L. R. CONRADI.

BERLIN, WIS.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY

OF THE TRACT SOCIETY

A Baptist Church in Florida, according to Watchman-Examiner, sends four hundred fifty-five Baptists to the families of the congregation every two weeks.

"If all who receive it read it," says Watchman-Examiner, "they are more intelligent and better informed than the Baptist ordinarily are." If Seventh Day Baptist churches could send their families with the Sabbath Recorder, including some Sabbath keeping men, with a larger intelligence about our own denominational affairs would obtain, and the writer would not have to explain so many times that he is, now, located at Plainfield, N. J., and is editor of the Sabbath Recorder.

BERLIN, WIS.

OLD AND NEW

Spending over Federal Highway 51, between Portage and Stevens Point, one was made aware of the slow moving facilities of the old Wisconsin Central railroad between these places in the 90's. The story used to be told of the train "huffing and puffing" to Portage from Stevens Point. Another story used to be told of one who complained to the conductor about the slowness of the train. He declared the suggestion of getting off and walking if he were in a hurry, explaining that his folks would not be looking for him before the arrival of the train. Much has changed now. The tires of the passenger may get off, "thumb" a friendly motorist, and be rested by a speedy drive over broad, smooth cement through a beautiful, productive country.

This part of central Wisconsin is in the potato belt. This year the crop is rather lighter than usual, but prices are good, as potatoes are quoted at $1.00 per hundred-weight. The writer remembers a pile of potatoes seen in 1897 which was said to contain seventy thousand bushels of the finest sort. Rye straw had been threshed over them to keep them dry. Barm and muck from this immense pile there was no Walds at all, at any price; one or two "chic " varieties only brought as much as six cents per bushel. We often forget the hardships of the past in our discomfort.
and discouragement in the depression of the present.

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

Many have become discouraged and have lost all hope for the peace which once they knew." There were hundreds, we might thus be brought back.

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

Just out of Plover and a few miles south of Stevens Point a new Sabbath-keeping family was located. Here a man and his wife have been keeping the Sabbath by the services since last November. Anxious to be fully informed and to find a people of like faith with whom they could feel safe, they came into touch with our folk. They had read in a leaflet paper of the Conference being held at Milton, and at one time addressed a letter to the pastor of the Seventh Day Baptist Church at Matton, Wis. Their request was made to the secretary by Pastor Hill with a hope expressed that he would call on them. Pastor Hill had also, at once, replied to their letter giving our Plainfield address and other information. The secretary was made aware of this home, received as "in answer to our prayers." A letter had just been posted to him at the Plainfield office. Reporters, Helping Hand Directory, and a few helpful tracts were gladly received by these earnest seekers for truth, who were cheering and refreshing to hear and answer questions as to enter into conversation about spiritual matters instead of losses, depression, and unbelief. "Oh, that men would look to the Lord." It may be questioned if the writer imparted here as much comfort, cheer, and assurance as he received and carried with him as the northward journey was resumed.

DEDICATION OF NEW CHURCH

DEDICATION OF THE SEVENTH DAY BAPTIST CHURCH, DAYTONA BEACH, FLORIDA

DECEMBER 30, 1933

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

The completion of this present organization with the erection of a house of worship comes as the culmination of many prayers, great sacrifice, and the co-operation of a host of the present as well as of previous generations; but without the organization nor the building is in any sense a church in itself. It is hoped that it may be a church home to which Seventh Day Baptists and many others will come and continue to unite in Christian worship on the foundation laid and in further service to humanity in the spirit in which Jesus revealed true greatness.

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

Elizabeth F. RANDOLPH

PASTOR

CHILDREN'S PAGE

BY A HYMN OF FAITH

(A study of Psalm 108: 1-6)

Junior Christian Endeavor Topic for Sabbath School, October 12, 1933

Sunday—A study of a Psalm (Ps. 11: 8-10)


Tuesday—Morning "Quiet Hour" (Ps. 63: 1)

Wednesday—God's mercy (Ps. 103: 6)

Thursday—God's glory (Isa. 6: 1-3)

Friday—Heavenly overseers (Matt. 6: 13)

Sabbath Day—Topic: A Hymn of Faith (Ps. 108: 1-6)

NATURE PSALMS

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

Sunday—A song of the heavens (Ps. 19: 1-6)

Monday—God's power in nature (Ps. 104: 1-5)

Tuesday—God's providence through nature (Ps. 104: 16-19)

Wednesday—God's greatness seen in creation (Ps. 104: 1-14)

Thursday—God's wisdom in creation (Ps. 104: 21-24)

Friday—God's thoughts seen in nature (Ps. 139: 13-16)

Sabbath Day—Topic: Nature Psalms (Ps. 8: 1-9)

"A base on the fair horizon,

The rite, rich tints of the cornfields,

And wild geese sailing high—

And all over upland and lowland—

The charm of the golden-rod—

Some of an old-time autumn

And others call it God."

OUR LETTER EXCHANGE

Dear Mrs. Greene:

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

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

With love from,

DOUGLAS ROGERS

Brookfield, N. Y.

August 22, 1933.

Dear Douglas:

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

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

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

Your sincere friend,

MIZPAH S. GREENE.

Dear Mrs. Greene:

I am interested in the Children's Page and I see that there are hot many letters in it now, so I thought I would write another letter. I have been waiting a while to write to you but I have been busy and have been visiting some. All your RECORDER children must be busy with their summer school work.

I have been visiting ME. I have been visiting me for the last week and a half. and we have been having some grand times out here in the country together. We have been ridin' the Shetland pony and the little pony, we went on a picnic Wednesday afternoon and went swimming. We rode back on the hay wagon and it was lots of fun.

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

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

Your friend,

Ruth Butler.

Woodville, Al. August 26, 1933.

Dear Ruth:

Your good letters are always very welcome, so of course I was pleased to receive this one, especially as it had been sometime since we had heard from you.
It is an abuse of prayer. When we pray for health, that we may shudder at it in dissipation, it is an abuse of prayer. We pray for health, but we do not make health a means of success, even in our Christian work, in order that we may be honored of men, it is an abuse of prayer. We do not trust in our own discretion or confidence from the God of prayer is an an abuse of prayer; and if the good Lord should answer such selfish prayers, he would be cultivating a disposition in his people which is absolutely impossible. He could not afford for our sakes to answer prayer when we want to squander it simply upon our own gratification. I recall that one of my members once came to me and said, "Pastor, I want you to pray for my healing, for I am afflicted." She had been spending two or three nights a week at a ball or theater, and as the result of her dissipation, she was afflicted. I said, "Well, what do you want to live for anyway?" And I could see her principal reason for desiring health was that she might attend more dances, give more parties, and have a better time in the world. She wanted health that she might squander it upon her own gratification, and for God to have answered her prayers would have been to establish her in a wayward life.

Fourth, it is an abuse of prayer when we make it a substitute for effort. God does not encourage laziness. It is not his purpose to do for us what we can do for ourselves. He clothes the lilies and feeds the birds, though they gather not into barns; but if a bird should decide to sit on a limb and sing all the time, it would starve in a few days. God has put the food, it needs round about, and he expects it to search out the food for its living. David might have said, "Lord, kill me, Lord, kill me, Lord, kill me, Lord, kill me," or Gabriel and strike him dead." The Lord would not have heard that prayer. But David went into the stream and filled his hourglass with the sand, and with the sand he filled his mouth, and singing the skill for handling which he acquired in the desert as he was minding his father's sheep—this David poured before the God to direct. He poured the sand into the hourglass, and keep your powder dry." said Cromwell to his dinners, and it is a good motto for every Christian. Trust God for the result, cultivate the means, and let God do the rest.

Fifth, it is an abuse of prayer when we attempt to induce God to do what he has commanded, to do what he has prescribed. We go to prayer in order to say: "God, do this and do this." He permits us to say: "God, do this and do this." He permits us to pray: "God, do this and do this," and if he would not do it, there is no prayer that God will, O Lord, but thine be done!"
Seventh, it is an abuse of prayer to try to escape the effects of unconfessed and unforgiving sins. For example, the great mission to India, tells us that when he was a boy he lied and stole; he stole, and then had to lie to cover his theft. It looked as if the theft would foreclose his prospects. He consulted a forester, knelt down in the shade of a tree, and asked God to help him so manage that his theft should not be discovered and his lie not found out. God would not encourage his child in lying and steal by shielding him from those sins. Both the lying and stealing of Carey were discovered, and he was saved from repeating them.

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

First, prayer is asking and receiving of God grace to do what he wants us to do. It is not telling him what to do, but our asking him that within the circle of his pleasure he will do it. And if he desires it, it is a big circle with a long diameter and a vast circumference. Do you want souls saved? "Tell me, will the will of God be done in the earth, as it is in heaven." Do you want to live a holy life? "This is God's will, even your sanctification." Do you want to get rid of worldliness? "This is God's will, that you should walk worthy of him, who has called you into his own kingdom and grace." Real prayer is asking and receiving from God the grace to do what he wants us to do in our spheres of life.

Second, another use of prayer is in doing things beyond the reach of human agency. Elijah prayed again and it rained not. Elijah, by prayer, had a key with which he could lock, and unlock, and throw open and shutting heavenly power to affect the clouds. He had not even dreamed of a rain-making department and an appropriation by government for the purpose. Elijah simply depended upon God to bring the rain, and did what was beyond the reach of human agency. Hudson Taylor tells of his standing on a sailing vessel toward a continental coast. They could see the coast in the distance and the sea was as calm as a mirror, not a ripple on the water. There were several Christians on board, and Hudson Taylor said to them, "You go down into your rooms and ask the Lord to send us a breeze." He said that there was a violent gale before the vessel reached the Spanish coast.

Irenaeus, of Lyons, said prayer is the gift of the Holy Spirit, and prayer is the channel through which God works. There may be a Niagara power, but no channel through which the waters may run to turn the wheels of the factories; and God himself is a Niagara power, but there may be no channel through which the works of piety and prayer keep coming to the church. There may be a church of Christ over there, and a church of Christ here, but no channel to bring the power of prayer to effect the will of God in the one church and in the other church. There was a church of Christ in Bremen, and a church of Christ in Hamburg; but no channel to bring the power of prayer into the one church and out into the other. There was the gift of the Holy Spirit, but no channel to bring the power of prayer in the one church and out into the other church. There was the gift of the Holy Spirit, but the church had to pray and ask God to give them a window to send the power of prayer through to the other church, and there was a church of Christ in Hamburg where it was needed. That is the channel through which God works. And Irenaeus said that prayer is the narrow channel of the will of God, in which he must have his own power of doing and working.

If your church is not blessed, it is the pastor's fault, as he has not prayed for the gift of the Holy Spirit, and prayer is the channel through which God works. There may be a Niagara power, but no channel through which the waters may run to turn the wheels of the factories; and God himself is a Niagara power, but there may be no channel through which the works of piety and prayer keep coming to the church. There may be a church of Christ over there, and a church of Christ here, but no channel to bring the power of prayer to effect the will of God in the one church and in the other church. There was a church of Christ in Bremen, and a church of Christ in Hamburg, but no channel to bring the power of prayer into the one church and out into the other church. There was the gift of the Holy Spirit, but the church had to pray and ask God to give them a window to send the power of prayer through to the other church, and there was a church of Christ in Hamburg where it was needed. That is the channel through which God works. And Irenaeus said that prayer is the narrow channel of the will of God, in which he must have his own power of doing and working.

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Fifth, prayer is of use in that it gives victory for time and eternity. You have an appetite you cannot overcome. Resolutions have failed. A man said to me one time, "Don't talk to me about will, for I have none. All my regard for my wife and family, my wife's regard for me, and my own craving for it, have been burned out by the fires of strong drink; and if you were to place a glass of whiskey there, and my wife's bottle of wine there, and say to me 'I want it,' and I said, 'I want it,' I would not have power for wife's sake or children's sake to resist the glass of whiskey in my hand; and yet that man knelt before God and prayed, and God was merciful to me a sinner; and that man lives today, and his wife lives too, and a happy husband and father. Prayer and faith give victory for time and eternity. This is the victory that overcometh the world, even our faith."
where they noticed the name: "Seventh Day Baptist" on the bulletin board of that church, two blocks away. The next immediate corres-
dondence with Rev. J. L. Skaggs, who was pastor of Milton at that time, and to the bap-
tist church in Milton, led the Misses to a seventh day of the week as the Sabbath, and have thus come to the decision that they desired fellowship with our people.—Contributed.

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

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

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

NORTH LOUP, NEB.

In the basement edifice, which today houses the congregation of the North Loup Seventh Day Baptist church, facts relating to its organization in Doctor Badger’s dug-out March 29, 1873, and subsequent history, that by rest and skillful treatment she may be fully restored, though it will be a long siege.

As an appropriate prelude to the Sabbath day services, the pageant, "The Prairie", written by Mrs. Jessie T. Babcock, and directed by Mrs. Myra Hutchinson, was presented on Friday evening. The pageant depicted the struggles and hardships of the pioneers who finally were victorious in subduing the prairie and establishing the community. The pageant was well received, and the audience was left in the belief that the young people will remember the pageant for the rest of their lives.

THE SABBATH RECORDER

DE RUYTHER, N. Y.

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

CORRESPONDENT.

ADAMS CENTER, N. Y.

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

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

QUARTERLY MEETING OF SOUTHERN WISCONSIN AND CHICAGO CHURCHES

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

Friday, Evening
7:30 p.m.—Vesper service by the Albion choir
Sermon—Rev. Carroll L. Hill

Sabbath Day
10:30 a.m.—Sermon—Rev. Herbert C. Van Horn
Rev. E. A. Witter (alternate)
2:00 p.m.—Camp meeting services of Dr. H. L. Hulett, chairman of the camp committee
3:00 p.m.—Young people’s meeting conducted by Mary Thorngate, the representative of the young people.
7:30 p.m.—Vesper service by the Albion choir
8:00 p.m.—Sermon—Elizabeth Randolph

MRS. LELAND C. SHAW, Secretary.

RECREATIONAL EDUCATION

REPORT OF VACATION RELIGIOUS DAY SCHOOLS

FOR THE SUMMER OF 1933

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

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

Schools were held in the follow places: Albion, Wis.; Alfred, N. Y.; Alfred Station, N. Y.; Battle Creek, Mich.; Bemus, W. Va.; Boulder, Colo.; Duncen, N. J.; Dodge Center, Minn.; Independence, N. Y.; Little Genesee, N. Y.; Lost Creek, W. Va.; Milton Junction, W. Va.; Shilo, N. J.; Verona, N. Y.; Walworth, Wis.; and White Cloud, Mich.

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

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

Owing to financial conditions the Sabbath School Board was not able to assist any school this year, but for the most part workers either gave their services, or the community raised the necessary funds, some by charging a small fee, others by contributions on the part of the teachers.

The amount reported as money raised was $269.66. However, in some of the reports no cost is given, and in others it is impossible to determine whether the total amount of money raised is given,
**OBITUARY**

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

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

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

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

WILLIAMS.—Estella M. Williams was born in Waton, N. Y., July 4, 1861, and passed from this life July 6, 1933, at Brookfield, N. J. There are also left to mourn her loss an interesting, useful, just the aid for F. F. A. and Mrs. George Davis of Summit, N. J. There are also left to mourn her loss an interesting, useful, just the aid for F. F. A.

They settled in the town of Brookfield, N. Y., but later was transferred to the First Brookfield Church of Leonardville, and in this town she spent the greater part of her life.

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

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