GRANDALL.—Phoea D.ward Grandall, daughter of Wm. Wallace Doward and Esther Grandall, was born at Otisco, N. Y., July 4, 1889, and passed away August 14, 1934, at Ocean Park, Calif.

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

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

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

MAXSON.—Henry Martin Maxson, son of Jonathan and Matilda Maxson, was born in Westley, March 19, 1853, and died at Long Lake, N. Y., August 20, 1934. (A more extended obituary elsewhere.)

RAIFORD.—Richard Raiford, Jr., infant child of Richard and Juiana (Grandall) Raiford, August 26, 1934. The burial was at Lee's Landing, La.

RECOROER WANT ADVANTISEMENTS

RECOROER WANT ADVANTISEMENTS

For sale, help wanted. Advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-tenth cent per word for each additional insertion.

COTTRELL.—Mrs. Amelia M. Clarke Cottrell, daughter of Stephen S. and Azubah Clarke, was born in the town of Andover, December 25, 1820, and died at her late home in Independence, N. Y., August 31, 1899.

February 25, 1791, she was married to Elmer A. Cottrell, by the Rev. Joseph Goodwin, of Auburn. They had five children, three of whom are living, three daughters and a son, and ten grandchildren and great grandchildren.

Funeral services were held at her late home and the church was a church long and five years on Sunday, September 3, 1904, conducted by her pastor, Rev. C. L. Greene. Interment at Alfred Rural Cemetery.

A Prayer for the Church

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

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by

American Sabbath Tract Society, Plainfield, N. J.

Vol. 117, No. 7

Whole No. 4,642

THEOLOP E. GARDINER, D. D.,
HERBERT G. VAN HORN, D. D., EDITOR

L. E. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D., Miss Marjorie J. Burdick
Miss Minnie L. Davis, Rev. Richard Gates
Rev. Archie E. Sisson

Entered as second-class matter at Plainfield, N. J., under the Act of March 3, 1879.

Papers to countries including Canada, will be charged 40 cents additional, in amount of postage.

All communications, whether on business or for publication, should be addressed to the Sabb.

Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration—subs.

scriptions must be renewed at the annual rate of 

$1.25 per year, after date to which payment is made un-

expressly renewed.

Mobilization Week

Empty pews and a de-

cline in Seventh Day Baptist membership during

the past third of a century—a condition

vividly set forth by former President Crofoot of

our General Conference—doubtless bear some

relationship to each other. That other
denomination, with which we in vari-

able losses brings no comfort whatever.

Roger W. Babson recently made a disquiet-

ing, though not surprising, statement to H. Paul

Doane, a member of the committee for Re-

ligion and Welfare Recovery. He reported

that only thirty per cent of the seats in the

average Protestant church, which fifty

years ago could be filled, are regularly used, and only about thirty per cent of church

members attend church. "This con-

clusion was reached after extensive personal

studies covering one thousand churches over a

period of five years," Mr. Babson said.

This is true of the average Protestant

Church, he said, while the Catholic Church, on

the other hand, "has shown an almost constant increase in church attendance for fifty years." Since

1929, the first year of the depression, the

churches have shown an annual increase of

church members, he said, "Lest we lose

out in population. Our Seventh Day Baptist

churches show an encouraging net gain this

year.

This downward trend checked is some-

thing to give encouragement and the upward

movement, though slight, encourages hope as a

sign of better times. Fundamentally, depres-

sions are part of spain along the line, while better times always await a return to the

more worth while things. It is important, therefore, that every one should get behind

any movement to develop a deeper spiritual

life in all the churches.

In order to promote spiritual power and

growth, the National Committee on Religion

and Welfare week, which was conducted by Rev. Herbert L. Preston, and

scheduled for Mobilization Week covering several weeks. Our own Com-

mittee on Religious Life is urging Seventh Day Baptists to support such a movement. A per-

sonal message has gone out from the chairman, Rev. Alva L. Davis, to the pastors, encourag-

ing them to engage in these activities of the

week. It is workable by us. These guides

were prepared for Mobilization Week, October 1-7, in-

clude: Fellowship Monday, October 1, for dis-

cussion and plans—with the climax coming on

October 7. The climax is to the extent to which they

have been variously reared. Religion is more

than a set of concepts about God and man in

an uncoordinated religious experience, a

skeleton which is devoid of life. Interestingly, he

said, "For the first time in the history of reli-

gion there is an awareness of the nature of God and the

performance of distinct sets of duties. At

heart man is convinced of the need of a

life, not merely of a body."

Without religion, life loses its significance

grows dull. Religion is the touchstone

which tests history and which has made liter-

ature most worth while. The heart of religion,

which is spiritual, lifts the fallen, cheers the

fa1t, leads men to the highest

et endeavor. Religion, says William Lyon

Phelps, "should be the motor of life, the

central driving force of a world on

earth. It gives joy to activity, hope to

dignity, cheer to humility, zest to living. The more

religious faith we have the happier we are."

Group Conferences

Mention has already been made of the group conferences at Salem. These meetings were arranged by the Com-

mittee on Religious Life. The editor was unable to attend all these meetings as they were held simultaneously. One session on "General Religion and Welfare," which was

conducted by Rev. Herbert L. Preston, and

which was very helpful as showing the value of the

week and how to engage in it. Of qualifica-

tions mentioned, no one who ever engaged in a

sabbatical experience, knowledge of the Bible, and
courtesy and tact. Dr. Flora A. M. McCue of

the Christian Commission, who has been

showing the power of Bible reading, is a

Sabbath keeper for six years, having come to

it through her own study of the Bible and

realization to cooperate in what she calls a

Sabbath-keeping mission in her home city.

A few minutes were spent in two other con-

ferences, one on "Jesus Christ and the Sabbath," conducted by Rev. Edger D. Van Horn, and

which has been shown to be the importance of

the Sabbath, a part which is often neglected by

such leaders of the day as the late 

Rev. Leon M. Malby, who was highly spoken of on

some of our leaders, and we hope we shall be able to

summarize some report from this later.

Rev. John F. Randolph reports on the

conference on The Sabbath and Seventh Day Baptists as follows:

In the first meeting, Wednesday afternoon, the task was discussed of the basis on

which our conviction to be: (1) The Sabbath is a definite period of time, twenty-four hours, from

Saturday evening to Sunday evening; (2) It is a divine gift of God; (3) It is a world-wide Sabbath, not

the Sabbath of a particular nation or group; (4) The Sabbath is a sign between God and his

people; (5) There was a Sabbath keeper.

Historically, the Sabbath has been changed for a

majority of Christians, in the face of the fact

that there are records of Sunday worship in

all. (2) The seventh day was blessed and kept apart by God. (3) No other Sabbath is to be

kept from the Creation to the seventh day. (4) The disciples kept the same
Sabbath. (6) The early church (29-70 A.D.) knew no other Sabbath. Scripture references concerning the Sabbath were recorded and quotations were read from various confessions of faith, encyclopedias, Greek and Latin. The first day was the Sabbath. The Christian Church has continued to use the Sabbath as the first day as Lord's Day, who nevertheless state that the seventh day is the Lord's Sabbath and the church is established and instituted by the Church.

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

On the second afternoon the history of the Sabbath was continued from the apostolic age. It was shown that the Church was growing in numbers but losing in spirit. While the apostles presented the people "in the light of the Gentile observation," in the time of Cyprian the word was, "Out of the Church there is no salvation." Soon developed the Roman Catholic Church. The papacy and Sunday are paganism transplanted into Christian soil. The Sunday observance was the origin of the Roman pagan world, and Sun-Day was the chief pagan sacred day. Sunday came into the Christian Church as the result of secularizing and anti-Jewish tendency.

For the first time (321 A.D.) was quoted as the first reference to services being held on Sunday. For this reason the seventh day as Sabbath were observed in parallel. Constantine (321 A.D.) was the first to compel Sunday observance. In 761 A.D. Sunday is declared "The Sabbath of the Lord," by the Catholic Church. The change rested upon a new but divine law of church law. All this in the face of facts noted in the beginning.

In spite of this action of the Roman Church, there were some who were down to the bottom. The history of the Waldensians, Moravians, and other Sabbath-keeping groups establishes this fact. The commonwealth of God is in the Church. Sabbath-keeping Baptists go back continuously to John the Baptist. These Seventh Day Baptists were not an offshoot of the First Day Baptists, but the latter sprung from a Sabbath-keeping people.

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

Items of Interest Can there be some relation between the two sets of facts as recently reported in the press? Facts: (1) The Seventh Day Book Club in Chicago for thirty years. Fact two—bargain insurance is $12 per $1,000 in Boston, $22 in New York City, and $27.50 in Chicago. These facts, if they are facts, are at least ponderable.

Two outstanding secretaries of the Federal Council of Churches of Christ in America retired on July 1, from their administrative duties. Dr. Christopher M. Stone, secretary of the council for thirty years, will continue in their deep interest in the work and hold honorary relationship with the Council.

According to the morning papers of September 24, the Bible was being installed as first Primate of the "German Protestant Church," meetings of protest and indignation against the Nazi church regime were being held throughout the country. Noted leaders in Germany fearlessly attacked what they consider an unchristian regime. Opposition church leaders, pastors by the thousands, were protesting by being instated as first Primate of the "German Protestant Church," meetings of protest and indignation against the Nazi church regime were being held throughout the country. Noted leaders in Germany fearlessly attacked what they consider an unchristian regime. Opposition church leaders, pastors by the thousands, were protesting by

The World Calendar Association, with headquarters in New York City, has recently made known the results of its questionnaire submitted to a number of Protestant clergy.

Many of these are reported as in favor of a "fixed" Easter, and the majority of the clergymen replying favor also reform of the calendar," by a vote of nine to one. By about seven to one the Eastman—thirteen month—calendar was rejected in favor of a revised twelve month calendar to be known as the "American Calendar." For example, the "Leap Day" every four years. Any plan which counts any day of the year outside of the weekly cycle destroys the continuity of the days of the week and makes Sabbath keeping as of the commandments and teaching and example of Jesus very difficult.

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

"All professors and teachers shall read the New Testament, shall explain this divine Book to the children, that they may learn to memorize the best passages. This Book shall not be missing in any school library, for it is ever new throughout all the generations. It is the most necessary of all books, because it contains the most important desires by it to capture the children, and through them the goal of the Italian people, for the discovery of the truth that can lead to the most ardent devotion to the Lord and freedom of speech was granted as the freedom of speech was granted as the freedom of speech was granted as the freedom of speech was granted as the freedom of speech was granted as the freedom of speech was granted as the freedom of speech was granted as the freedom of speech was granted as...

Dr. John R. Mott, chairman of the World's Committee of the Young Men's Christian Association, has recently received the nomination for the presidency of the Conference, with a nomination being supported by more than two hundred representatives of various nations. Doctor Mott has been an outstanding Christian statesman for at least a quarter of a century.

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

Many of our readers have been interested in the Baptist Alliance Congress held at Berlin, Germany, last summer. They will be glad to know that every courtesy was granted them and that freedom of speech was in no wise limited. Dr. George W. Truett of Dallas, Tex., was elected president for the next four years. It is considered in no wise limited. Dr. George W. Truett of Dallas, Tex., was elected president for the next four years. It is considered...
It is the unanimous feeling of the committee that the work outlined last year, which received so general approval and commendation, and which in many churches had practical application, should be carried forward this year with renewed zeal.

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

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

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

A. Personal evangelism — the individual working for the individual. A day by day program throughout the year.
B. The Church making its usual effort at special times and seasons, either through a personal visitation campaign, or through special revival efforts.

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

In behalf of the committee,

A. L. DAVIS, Chairman.

Verona, N. J.,
September 20, 1934.

WANTED

Clean, whole copies of the Sabbath Recorder, 1934, sent postpaid to Frank Jeffers, 726 Grand Ave., Eustis, Fla.; J. C. Burke, to be used for distribution from house to house. Also Sabbath tracts.

ANNUAL MEETING

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The ninety-first annual meeting of the American Sabbath Tract Society of New York was held in the Seventh-Day Baptist Building, Plainfield, N. J., on Sunday, September 16, at 2 p.m., President Corliss F. Randolph in the chair.


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

Prayer was offered by Rev. James L. Skaggs.

The minutes of the last meeting were read.

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

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

To the American Sabbath Tract Society (N. Y.)
Plainfield, N. J.

Gentlemen:

In accordance with the requirements of Section 3, Article IV, of the constitution, I herewith submit the following report of the financial condition of the society as of June 30, 1934.

The following is a statement of the cash and bank balances at the above date, as reported by the corresponding secretary.

It is to be noted that the fund for the dispensing of tracts to non-members is maintained from the balance of the Loan Fund and that the annual statement of the financial condition of the society is made in accordance with the practice followed in the past by the Board.

The Board of Directors recommends the adoption of a resolution to change the number of Auditors to three.

Very respectfully,

James L. Skaggs,
Treasurer.

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

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

George H. Bakker, trustee. ($1 per cent)

$43,866.90

Emerson L. Balch, trustee. ($1 per cent)

$10,610.00

American Sabbath Tract Society, trustee.

$198,871

Edward W. Bakker estate

6,005.09

Jabez E. Barker estate

585.09

Bakker Family Fund (one-half)

234.48

Mary M. Bakker estate

$11.00

Sarah F. Porter estate (one-third)

$1,000.00

Nathan Wurster estate (one-third)

5,257.00

67,322.17

$175,692.21

The Board of Directors recommends the adoption of a resolution to change the number of Auditors to three.

ANNUAL MEETING

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The thirteenth annual meeting of the American Sabbath Tract Society of New Jersey was held in the Seventh-Day Baptist Building, Plainfield, N. J., on Sunday, September 16, 1934, at 2:10 p.m. with President Corliss F. Randolph in the chair.


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

The minutes of the last meeting were waived.

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

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The Board of Directors recommends the adoption of a resolution to change the number of Auditors to three.

Very respectfully,

James L. Skaggs,
Treasurer.

The Board of Directors recommends the adoption of a resolution to change the number of Auditors to three.

ANNUAL MEETING

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The ninetieth annual meeting of the American Sabbath Tract Society of New York was held in the Seventh-Day Baptist Building, Plainfield, N. J., on Sunday, September 16, 1934, at 2:10 p.m. with President Corliss F. Randolph in the chair.


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

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

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

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Very respectfully,

James L. Skaggs,
Treasurer.

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MISSEIONS

BROTHER CONRADI INSPIRES NEW ENGLAND

As is generally known by the readers of the SABBATH RECORDER, Rev. L. Richard Conradi of Hamburg, Germany, has been in the United States for the last six months. He attended the General Conference the last of August, and both before and since Conference has been visiting our churches and Sabbath-keeping meetings in the New England section of the country. He has been able to accept many invitations which have come to him; but wherever he has gone, he has inspired new courage and enthusiasm.

The week-end of September 21-24 was spent with churches in New England. During this time he delivered sermons and addresses in five of our churches. Sabbath eve, accompanied by T. May, F. Randolph, James W. Lewis, and 1. J. Stillman went to Waterford, Conn. and preached a

congregation of eager listeners. Sabbath morn

ing a full house greeted him, and he helped fore the call could be answered. And there were few obstacles to be conquered. However, when God works, he accomplishes a great work.

More than one asked: "What are you starting now?" is a question which has such a small congregation as the Haarlem Church cannot answer in such a great step as the sending forth of Brother Boulogue and in such a place where you may or may not have to trust that the small Haarlem congregation shall have help and thus fulfill their expectations? On what grounds do the people in Haarlem, where Brother Boulogue shall be equal to the great difficulties that is, who does he intend to fill you in to the ends of the world. And the same promise of reward is granted now to those who believe.

A CHARGE SUGGESTIVE TO ALL MISSIONARIES AND MINISTERS

(Delivered in Haarlem, May 20, 1934, by Rev. G. Vel

thoven at the Haarlem Baptist Church, was consecrated as a missionary to Java.)

May the Lord make you a man filled with faith and the Holy Spirit. May he fill you with his grace, and grant you according to his promise, wisdom, light, strength, for the fulfillment of this calling fraught with difficulties which you are going to face. May he grant you to carry forward by heart's longing, the happy tidings of the salvation in Christ to Java among the native population and among those who are the Lord brings you in contact. May he grant you, being a good and trustworthy shepherd to entrust God's flock unto you, there to lead and to be to it as an example. Be diligent, zealous, faithful. Do the work of an evangelist. Con
duct yourself so that people may be fully certai
nly of your calling. May God grant you the faith and courage to strengthen the hands of your wife and of the broth
ers and sisters yonder. May he bless you and protect you thereby and spiritually. May he grant you no lack of guidance of God's Spirit in the ad

mission of the Lord's work. May he give you a clear and penetrating insight into his truth and in the application of it in word and deed. May he grant you to experience com
defined blessings. While you are in the distant in the (East) Indies and with the brotherhood in other parts.

MISSEIONS

OUR CHURCH IN HAARLEM SENDS MISSIONARIES TO JAVA

Last May our church in Haarlem, Holland, became responsible for the Seventh Day Baptists churches there. The interests of the church are united in the mission to the European section of the world through which they have been holding up the light of truth and leading men to the Redeemer through many generations.

It was voted that Irving A. Hunting, Asa F. Randolph and A. Burdet Crofoot be elected to the Committee on Missionary work for the ensuing year. The minutes were adopted without reading Adjournment.

CONRADI FM. RANDOLPH,
President,
NEAL D. MILES, Assistant Recording Secretary.
The annual meeting of the Seventh Day Baptist Mission Society was held at the Pawtucket Seventh Day Baptist church, Westerly, R. I., September 19, 1934, with Rev. W. D. Burdick, president, in the chair. Prayer was offered by Rev. Everett T. Harris.

The call for the meeting was read by the secretary.

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

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

President Emeritus—Clayton A. Burdick, Westerly, R. I.
President—Willard D. Burdick, Rockville, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Karl G. Stillman, Westerly, R. I.

BOARD OF MANAGERS


The minutes were read and approved.

GEORGE B. UTTER, Recording Secretary.

REPORT OF TREASURER OF THE AMERICAN SABBATH TRACT SOCIETY

BY ETHEL T. STILLMAN

Yes, I know we did not make our Denominational Budget—that the Tract Society spent instead of $3,080. I know that important work had to be curtailed, the appropriation to Holland remaining cut, as last year, and support in England is that much service we might have rendered is impossible to perform; that young people's work, on account of reduced receipts, used $25.60 instead of the $150 allotted in the budget; that for the printing and distribution of literature, which is our main job, we spent only $132 in addition to the cost, $136, of formal reports; and that the Sabbath Records is still being published on its emergency, economy, biweekly basis instead of being restored long before this time to its regular publication and former size.

We know all these things, but did you ever hear from "The Ginger Griffin," by Ann Bridge, of the "traveler who bears homes bags of gold," out of the desert? Our indebtedness has been reduced from $9,500 to $7,500. This was in accordance with the resolution adopted by our board one year ago, that our indebtedness be paid within five years. To that end $2,000 was placed in the budget to be a preferred claim on last year's current
income. By thus reducing our loans, the interest we have had to pay was $370, instead of $500, and this interest will be reduced further through the continuation of this policy.

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

Then, too, the net cost of publishing the Recorder was $3,500 or $400 less than we estimated. This saving was effected by reducing the cost of publication in every way in the machine shop, and by the loyal support of the subscribers who accepted the necessary reduction in numbers and size with such good grace and, though much, without voicing their disappointment and regret in no uncertain terms!

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

The Fund for the General Work of the Society, to which the foregoing items belong, is one of those general funds which have had our attention and support. Two hundred ninety dollars received on account of pledges to the Denominational Building Endowment Fund, and a further loan incurred in the erection and equipment of the Denominational Building from $2,900 to $2,700. This is the only remaining charge against the building. This fund has also received, by transfer from the Life Annuity Gift Fund, $2,000, for the equipment of the Historical Society rooms, in accordance with the request of the donors when the gift was made many years ago.

Interest in the amount of $112.36 from the Endowment Fund for the Maintenance of the Building has been turned over to the Conference treasurer toward the current expenses of maintenance.

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

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

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

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

These figures have had to do with the past and the present. What our future holds no man can foresee. Each experience that comes, of whatever nature it may be, will contribute in some way or other to the making of our character. That experience may well contribute to the strengthening and not to the weakening of our Christian character. Let us all be able to answer with bags of gold out of the desert.

August 22, 1934.

IMPORTANT NOTICE

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

COURTLAND V. DAVIS,
Corresponding Secretary.

WOMAN'S WORK

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

WORSHIP PROGRAM FOR OCTOBER

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

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

Prayer—Sentence by members.

Song—Where He Leads Me I Will Follow.

CHURCH KITCHEN MARTHAS

In a certain church I have found two great Christian orthodoxies—a pulpit where the living gospel is preached, and the kitchen wherein the best food is prepared for the weekly church suppers. This pen does not command fit words for the praise of the devoted women who, week after week, rear the arduous burden of preparing surpassing meals to be served in the name of the church. They are kitchen saints, successors of Sarah in the kitchen and of Sarah's offering to the Lord in her energy and skill.

Nor am I surprised to learn that the particular group I have in mind find their day of ministry together a time of real Christian fellowship, wherein no word of petty gossip is ever spoken.

—The Christian Herald.

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

WOMEN'S WORK IN CENTRAL ASSOCIATION

(Report, given by the national secretary Mrs. Harriet C. Van Horn, of the Central Association, and read at the board meeting on May 18, 1934.)

Do you remember where to look for the first record of the "Ladies' Aid"? It is a daring scrap of a story, tucked in with the tale of splendid achievements of designer and builder, artist and artisan.

In Exodus 33: 35, it is read, "All the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple and of scarlet and of fine linen."

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

Did they bring their spinning wheels, their wool and flax, and sitting together in the shade of some tree, of an afternoon, talk and plan and pray a little how they might help to build the tabernacle? The first one, the fair-haired woman, said, "I will spin the blue thread for loyalty." The next came the lady of fair hair, and said, "I will spin the purple thread for nobility."

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

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

I like to think that a strident from that first day, that every woman who has woven their thread down through the centuries, unbroken. Did it reach Deborah under her palm tree as she dispensed even-handed justice, wise and wonderfully? Did it stretch up into the hill country where Elizabeth sewed tremulous thoughts into the small garments for the promised son who would become the Herald of the Kingdom of Heaven. Did it wound itself about Dorothea of the tender heart and skillful needle? It came to careful Martha who served the supper, and said, "The Lord has required of us to do the things that belong to our own house." To Mary who brought to Jesus the rich perfumed ointment poured out. And unto us also, for a thread is found in our midst tonight.

How the women of the Central Association have been bound always, in the heritage of the church. They have been "building the house" by many quiet devoted activities.

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

In the five societies reporting I find enrolled one hundred forty-three members. They have been faithful and careful in the local interests of their respective communities. To the women have been entrusted much of the care and
upkeep of the parsonage properties; new paint and papers, needed repairs and alterations inciting their interest in keeping the homes of pastors in comfort and good taste. Even church buildings show traces of their work. And the poor and needy and sick have been helped by their ministrations.

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

The denominational interests have been sustained. I find that the women of this association have expended through their organized work an average of $7.67 per member, or the five churches have given a total of $1,096.81. I have been deeply touched as I have noted the courage of our women, in their determination to carry on in the face of the many and various daily demands of our board do not appear in the report of the Nominating Committee to Conference. Therefore, in accordance with the by-laws which govern said board, we do elect Mrs. S. Orestes Bond and Mrs. Harley D. Bond members of the Women's Board of the Seventh Day Baptist General Conference.

The members of the committee have driven hundreds of miles in interest of the work, working non-stop, with no compensation. At the close of the session the chairman has written one hundred six letters in helping to direct the work. While we regret that the suggested plans for work were, of necessity, late in getting into the hands of the churches—too late for some to organize for constructive work—we feel that some progress had been made.

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

Personal visitation evangelism was carried out, with more or less thoroughness in many of our churches. A number of methods were employed. In some the work was organized and, in a measure, directed by the executive committee; in others it was left to the initiative of the individual church. Several churches conducted evangelistic services with meetings every night; others made it a personal visitation campaign with week-end meetings. Some led their own campaign without or with organized groups of lay-workers; others had the assistance of a neighboring pastor or denominational representative. One church reports a week-end campaign, covering a period of seven weeks, dicate the help of a lay-person as a "Christian companion." Each pastor in the Central Association, aside from leading his own campaign of personal evangelism, assisted another pastor in his own charge. One of these churches had a group of lay-workers who did valuable work, preparatory to the work of the pastor.

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

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

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

One far-sounding pastor, before the program of the Religious Life Committee had been broadcast, was engaged in intensive work. As a result a large ascension of adults followed: "Eight from other Seventh Day Baptist churches, three ex-Adventists, and two ex-Church of Christ were now working on their nonresident roll, and plan to take up the resident roll in the autumn."

In another isolated church, where an intensive campaign was conducted among scattered Sabbath keepers over the state, with the aid of a visiting Seventh Day Baptist and his car, the committee, with the assistance of Secretary Bunlick, made more than a hundred miles, visited nineteen families in more than a half dozen different cities." In the same church
another committee visited twenty-three families who expressed their desire to have regular pastoral visitation by subscribing a definite sum toward the pastor's traveling expenses.

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

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

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

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

By the Committee,

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

THE YOUNG PEOPLE'S WORK

PRE-CONFERENCE MEETING FOR YOUNG PEOPLE AND LEADERS

SALEM, W. VA., AUGUST 21, 1934

Had you lived along the highway leading out of Salem on the Tuesday preceding our General Conference, you would have wondered at the long procession of cars winding around the curves of those West Virginia hills, evidently going to some definite place. There were cars from many states in this line-up and many of our leaders gathered at Crystal Lake, near West Union, for the Pre-Conference Meeting for Young People and Leaders, which was planned as a part of the program of the conference.

Miss Anna Crofoot led the group in thinking of Jesus, the Lad of Galilee, as we sat in a shady spot at the edge of this pretty lake. Jesus, the Lad, may be found all the year round, as much as Seventh Day Baptist youth do today.

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

The second period is given up that we might hear from the national executive secretary of the Allied Youth, an organization to promote the liberation through education of the young people. Mr. R. B. Breg, with Mrs. Breg and his secretary, happened to be in West Virginia, and on Monday morning were looking on President Roy, of Salem College. Through them they learned that Miss Burdick, with whom they were acquainted, was to have charge of the meetings for young people, and they arranged for him to come to this meeting and present his work. Miss Burdick became acquainted with Mr. and Mrs. Breg at a meeting of the trustees of the International Society of Christian Endeavor. Mr. Breg spoke of the newly organized post of Allied Youth at Milton, W. Va., and of his hope that more of our young people would work on their own plan to make scientific studies of the effects of the use of alcohol. We were happy to have these leaders at our meeting.

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

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

Miss Burdick talked to the group on the theme, "Youth Growing in the Abundant Life." There are many people seeking life; they do not realize that the abundant life is found only in Christ. How much do we want this abundant life, enough to seek after it? True, lasting happiness comes to those who are growing in the life more abundant.

At the close of the talk they formed the fellowship circle, sang "I Would Be True," and were dismissed with this prayer, "Our heavenly Father, help us to look up, and laugh, and love, and live.

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

THE SABBATH RECORDER

YOUNG PEOPLE'S BOARD

President—Miss Elizabeth Oramay, Alfred Station, N. Y.
Vice-President—Harley Sutton, Little Geneva, N. Y.
Recording Secretary—Miss Roberta Clarke, Alfred, N. Y.
Corresponding Secretary—Miss Elizabeth Van Horn, Alfred Station, N. Y.

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


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

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

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

Dear Recorder Children:

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

I hope you have enjoyed the story about Neesima and the rice. Many of our children at Conference seemed to. . . . How glad we should be that every one of us can help to send missionaries to teach the wondering children in Japan, China, and the islands of the South Seas about the loving heavenly Father who makes all growing things.
As I glanced out my window I saw something very amusing. Next door, the old Paul Pero, went by pulling his express wagon, and riding contentedly in it with its front paws resting on the front. He was a cute little black kitten with a white streak on its neck which reminded a necklace. Then he tried to shake hands with Master Pusy, but he thought I wanted to play and began to slap at me and bite my finger with his tiny teeth.

While I am on the cat subject, of course I’ll have to mention Speetsie. One of the little girls in our Sabbath school class was a little white, and to bite them tiny bit. How is that for a big seven year old cat?

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

Now don’t you think I have written quite a long letter when I had no letters to answer? I do have several unanswered letters, however, don’t you? Surely that is up to you, and you, and you.

With the best of wishes to you one and all, I remain Your very sincere friend, MIZPAM S. GREENE.

THE WEST-MOORE-HURLEY PARTY

At Kingston, Jamaica. First, a few days’ rest and enjoyment of land activities after the ten days aboard a small steamer. Much to occupy time and attention of the members of the party who were seeing Jamaica for the first time. Banana groves, graceful cacaoan trees, brilliant scarlet pointed leaf trees, delicate ferns, jackfruit, jackfruit, ginnups, “Ethiopian” apples (more commonly etoaple apple), acce, etc.; the beautiful green hills with their tranquil coffee plantations, high up in the cloud-hidden mountain peaks; the markets; the donkeys loaded with produce; women carrying huge loads of vegetables on heads; the thousands of perennial flowers strewn along every road—well, better come and see it all yourself.

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

The stereopticon work consisted of a presentation of Seventh-day Baptist work, outlining our origin and history and showing something of what we are, have, and do at the present time. The slides showed people, schools, churches, business houses, mission work, etc. Of the scenes of the cross and of the missionary travelers was given. On the three remaining nights the life of Christ was portrayed in pictures, each night’s chapter leading to a definite appeal for yielding to Christ. Pastor Hargis handled the programs in an appropriate, tactful way, clinching the drawings, songs, pictures, all into a harmonious and together story.

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

Following the close of the six nights’ meeting in Kingston, the party, with the Hargis family, went on to the church at Lunenburg, about five miles from Kingston, for a Sabbath meeting. The little church stands on a narrow ridge, two thousand feet elevation, with a noble view of the sea and distant mountain ranges. Sabbath school and church service in the morning, a meeting of varied interest in the afternoon and in the evening a program of chalk talks, songs, stereopticon views filled the day full of interest. Back to Kingston, reaching bed just before midnight.

The next day the party was at Bath, and a two hour excursion, saw us riseing up the majestic mountain range of streams, waterfalls, tropical vegetation, and cultivation How any one can cultivate and grow yams on such hilly ground is a problem when one sees it, but it is done. The church stands on a corner of the main street. It was packed to its limit and many standing outside doors and windows. The same type of program was given here, varying somewhat in detail. Deep interest was manifested and the chalk talks and solos were especially well received.

I am going to write more later of the work that has been done. He is a good friend of the Bath Church and has been very helpful in their building program, donating use of his trucks, etc.

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

OUR PULPIT EVANGELISM

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

BY REV. WILLIAM D. BURKE

(Given at Conference, Salem, W. Va., 1924)

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

This calls for a definition of ‘true evangelism’.

What is it?

There recently appeared in “The Evangel" an article on “Evangelism for the Whole Church, in which this definition of evangelism is given as follows: "Evangelism, from our undaunted, unorthodox and unfriendly point of view, means to bear a message or bring tidings; and this statement covers about sixty cases. As to the number of words of the thirty-five, and means ‘to publish or proclaim’; and another six times, and means ‘to say, speak, or talk about’. The other, which means ‘to preach’, occurs only once of the six which suggests a formal discourse or argument, and this is used only twice.”

We have so long confused the terms ‘revival’ and ‘evangelism’ that hundreds of churches feel they have had a good evangelistic meeting, just from the revival, ignorant of the spiritual significance of such a one in the lives of Christians. His zeal is now quickened; his interest in Christian things

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Doctor Pierson continued, "There is nothing in this passage which encroaches upon the prerogative of any order or class to spread the good news. Because the early persecuted Christians "went in and out everywhere preaching the word" and taught the New Testament way if people asked, not so much of them as of the Bible. The Bible is the Evangelistic Book; the Book that tells of Christ and the Christ-way of living. Did they hold meetings? Yes, in all sorts of places and forms, in the open air. But they did not confine their preaching to such meetings; individuals told the good news to other persons, and persuaded them to accept Christ and the Christ-way of living.

We have very generally abandoned the New Testament method in evangelistic work, deeming it too simple and unattractive. We need the selling of the good news. We must return to the New Testament way if people are to hear the gospel message and are persuaded to accept Christ and his way of living.

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

The Sabbath school offers one of our best opportunities for true evangelistic work, for this is our object, and the Sabbath school is regularly used. Our leaders and teachers in the Sabbath school have done, and are doing, work that counts for good in our lives. What an experience should we have if we have accepted the challenge to tell just now what these teachers and leaders have done for us. But as teachers and leaders we often feel our insufficiency—and yet we know that we have a great gospel to teach, a great Christ to persuade others to accept, a great Christ-way to persuade them to live. Let us aspire to render the best possible service.

This calls for moral and spiritual fitness on the part of the teachers and leaders. On my way to Salem I read, "It is said that those who listened to Lord Jesus always felt that there was something finer in the man than anything he ever said." The teacher's life counts in telling the good news. E. Stanley Jones, in an address to an audience by a prominent non-Christian officer, with the words, "This man who is to speak is back of everything he says." The teacher's life must not cause the pupil to lose faith in the words he is using. The Sabbath school offers one of the very best opportunities that we have for evangelistic work, because we are dealing with the Bible. The Bible is the Evangelistic Book; the Book that tells of Christ and the Christ-way of living. Some one has said of Jesus, "He taught, not so much of the Bible as of Bible way of living. He taught to save." So the teacher should teach to save. He should seek to win to an acceptance of Christ as Savior. At the centennial celebration of the organization of the Robert Raikes Sunday School Mr. Spurgeon said, "We ought not to bring our Master second-rate stuff." And the teachers and leaders in the Sabbath school have a great opportunity to present the gospel story in the way that will win others to Christ and the Christ-way of living.

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

DENOMINATIONAL "HOOKE-UP"

PLAINFIELD, N. J.

The Plainfield people met with the Psaltery Church at New Market for worship on September 1, and enjoyed the reports from Conference. L. Harrison North and Bessie T. Hubbard of Plainfield assisted Pastor Neal D. Mills with others in presenting matters of special interest. Conference at Plainfield was reported September 15. Courtland V. Davis gave treasured and illuminating comment on the main events and actions of Conference under "Retrospect"; while in Prospect, Rev. Bert C. Vornh spoke on the subject, "What Are We Going to Do About It?" At three o'clock of this day a very impressive baptismal service was held in the present church building by our new sister Seventh Day Baptist Church of Irvington, N. J. Pastor F. F. Stoll beautifully immersed six candidates, two men and four women, recent converts; and led singing and testimonies from the loyals of these people drove over for this service. It was an inspiration to the Plainfield people to see the fatherly way in which this consecrated man of God conducted the service. Many songs, sung in German, were led by Brother Smith, their Sabbath school superintendent, with Miss Dorothy Hubbard of Plainfield at the piano.

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

ASHAWAY, R. I.

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

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

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

One of our leading young people, Miss Betty Crandall, has gone to Alfred, N. Y. where she has entered the college as a freshman. She now has his wish in her much success in her college work.

IRVINGTON, N. J.

Pastor F. F. Stoll and his daughter accompanied Elder Richard L. Conradi, a life-long friend of the Stolls, to Maplewood, Thursday, to confer with Dr. Corlies F. Randolph, who came from Brookfield to the Rhode Island Sabbath for September 22.

On Sabbath afternoon, September 15, about thirty members of the Irvington Seventh Day Baptist Church and congregation went by special train to the Seventh Day Baptist church, where Pastor Stoll baptized six new converts who have accepted the Sabbath and become members of the Irvington Church. A fine service was being supplied by this church, though few of its members have regular employment.

NEW YORK CITY

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

BROOKFIELD, N. Y.

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

The local pastors, Rev. H. L. Polan, Rev. Al- dan Dodge, Rev. David Owen, and Rev. Paul Burdick, are conducting meetings at the C. C. C. Camp Sunday evenings. Mrs. H. L. Polan was a guest at the Leonardville Seventh Day Baptist Ladies' Benevo- lent Society meeting held last Wednesday af- ternoon at the home of Mrs. Blaine Welch. She was asked to give a talk on the work of the women at the General Conference held re- cently at Salem, W. Va. Tremendous attendance and a delicious buffet supper was served at the close of the program.

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

VERONA, N. Y.

Pastor Davis, recently returned from his vaca- tion at his vacation home, was the guest of the First Church, and was the speaker at the annual meeting of the Seventh Day Baptist Church, and gave reports of the Conference held at Salem. The sessions were reported as being very interesting and helpful and the enter- taining method of delivering them could be expected.

The vespers service was held in the church on the evening of September 8. After Scrip-
ture reading and prayer by the pastor a musical program was given, including two anthems by the church choir, two selections by the junior choir, together with instrumental and vocal solos and duets. Principal and special remarks were made by Rev. William L. Burdick who was present.

The Doers Sabbath School class was entertained at the home of Mr. and Mrs. T. F. Smith, the evening of September 15. On the same evening Mr. and Mrs. George W. Stone entertained the Worth White class, while on the following Sunday, September 22, the class of Mrs. J. W. Crofoot of Milton, Wis., were guests over night at the parsonage evening after the Sabbath.

Professor Alfred E. Whitford, who with Mrs. W. W. Crofoot of Milton, Wis., were on vacation in Europe, returned to the home of Mr. and Mrs. George W. Stone, Sept 23rd. The family will remain in Europe for two or three weeks.

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

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

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

There are seven or eight seniors left, and I look forward with great interest to hearing them sing some of their old favorites. We now have some very stimulating voices on the first strings of the choir. We are looking forward to having back the Chadwick choir from the Rose Mound. This is the third occasion when members of the choir have been thus awakened within three years and been back the same day.

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

HAMDURD, LA.

Our Christian Endeavor society was awarded the silver loving cup at the Young People's City Union service held at the Christian church in August, as we won in the attendance contest put on by all the societies in Hammond for three months this summer. We entertained the Union at our church in July. The church gave a "house warming" for Mr. and Mrs. Wallace Mills on the night after the Sabbath, September 1. The Thomgates were present on this occasion, and Mrs. Thomgate gave an interesting talk about Chinese ways and life. A rest stop was made in churchreste in the church.

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New Auburn, Wis.

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

North Loip, Neb.

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

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

Sabbath morning, Mr. Conradi occupied the pulpit, giving a fine sermon, and talked to the Sabbath school a few minutes about the work in Europe. In the afternoon, the three Endavours societies met together to hear him talk about young people's work. He is a able at interesting adults, young people, and children at the time. He is so active and enthusiastic, you would take him to be seventy-eight years old.

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

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Our Christian endeavors are active in the country. An example back the third railway station.
OBITUARY

BAXTER.—Julia E. Coon Baxter was born November 26, 1835, and died September 12, 1924, at the home of her daughter, Mrs. Ida Eaton of Olean, N. Y.

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

She was baptized and joined the Little Genesea Seventh Day Baptist Church March 18, 1907, and remained a loyal member as long as she lived. Funeral services were held at the church September 7, and burial at the local cemetery. Pastor Harley Dillon officiated.

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

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

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

Funeral services were conducted from her late home on June 6, 1934, by her pastor, Rev. E. H. Boole.

Elvina L. Burdick.

BURDICK.—Russell DeWitt Burdick, son of Lewis J. and Afrina Burdick, was born on Lincklaen South Hill or "Burdick Hill," as it is known to many, July 25, 1885. He died at his home in Lincklaen, August 3, 1934.

He was married to Martha Elvina People of Lincklaen, October 25, 1915. She leaves one daughter, Mrs. Lee C. Saunders, a granddaughter, Millicent Saunders, and a brother Phineas Burdick and many other relatives and friends.

"He was one of the worthiest citizens of his town, and the large amount of work at the church will make the high regard of a multitude of friends.

Funeral services were conducted August 6 at the home of Pastor Maxson Polan, of Coho, assisted by Pastor T. J. Van Horn of De Royter, and burial was made in the Lincklaen cemetery.

M. L. F.

McKeen.—Lois F. Phillips McKeen, daughter of Marshall and Sarah Grace Phillips, was born at Bolivar, N. Y., on March 10, 1905, and died at the home of her daughter in Bradford, Pa., on May 15, 1934.

December 31, 1935, she was married to Charles D. McKeen, who died in 1917. She is survived by six children: Mrs. Ida Eaton of Olean, N. Y.; Mrs. Arthur Babcock of Friendship, N. Y.; Mrs. H. D. McKeen, Mrs. Mark Hammond of Bradford, Pa., and Mrs. Genevieve McGilbey of Short Track, N. Y., and one sister, Mrs. Mary A. Hunt of Rochester, N. Y.

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

Funeral services were conducted in the home of Mrs. Mark Hammond, by Rev. A. A. Hunt, and at the Seventh Day Baptist Church in Friendship, N. Y., on June 4, 1934, at the internment in the Radburn cemetery, near Hebron, Pa.

ROE—Cody Stillman Rogers was born in Waterford, Conn., April 2, 1869, and died at his home in New London on June 26, 1934.

He was the son of Clark Stillman and May E. Morgan Rogers. On April 2, 1899, he was married to Miss Rosalie Maxson. At the age of sixteen his mother, Meg Rogers, moved to the Seventh Day Baptist Church in Waterford. He maintained an active interest in the church and was regular in attendance when his work permitted. He was a machinist and engineer, working for many years in the Waterford quarry and later in the railroad yard in New London.

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

E. M. R.

Warrington.—Eliza Whitford was born December 6, 1830, and died September 2, 1934.

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

He spared no pains or expense in his care for others. He was fond of reading and poetry, and taught a Sabbath school class in the Seventh Day Baptist Church of which he had been a member since 1872. He took great pleasure in music and spent many hours playing the violin.

He was a man of prayer and could recite poetry and poems, including some of his own composition. Funeral services were conducted by his pastor, Rev. Herbert L. Polan.

E. W.

RECORDANT WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like character are respectfully invited. One cent per word for 1st insertion and one half cent for each additional insertion. Cash must accompany each advertisement.

WANTED.—A position, with church privileges in the Sabbath Day Baptist Church, with a married, die-aged Christian woman, who is willing to take with her a suitable companion to assist her in the practical experience in nursing. Address Rev. A. Sabbath, Recorder.

A. S.

NOTICE.—History of the Independence Seventh Day Baptist Church, with fifteen half-tops of the pastor's sermons, and the history of the church; with the lives of its honored pioneers. 1500 sets per copy. Address of Rev. Walter L. Greens, Anderson, N. Y.

Religion and Welfare Recovery

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

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