

county Sunday school rally. All three addresses concerned some phase of religious education, and a good interest was shown in all three services.

Five Sabbaths have been spent with the church in Chicago, and on the Sundays following, calls have been made in the homes of our people and of others interested. This work, as well as the trip to Iowa, has been without expense to the board.

Respectfully submitted,
ERLO E. SUTTON.

ADDRESSES OF MISSIONARIES

By request we are giving below the addresses of our missionaries in China and Jamaica.

CHINA

Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, and Miss Susie M. Burdick address 23 Route de Zikawei, Shanghai.

Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, and Miss Miriam Shaw address Grace Hospital, Liuho, Ku.

JAMAICA, B. W. I.

Rev. and Mrs. Gerald D. Hargis, 85 Constant Spring Road, Half Way Tree.

MARRIAGES

NELSON-CLARKE.—Alvin Nelson of Poy Sippi, Wis., and Nancy Clarke of Town of Harmony, Wis., were united in marriage at the Seventh Day Baptist parsonage in Milton, by Rev. Carroll L. Hill, on June 8.

SEAMANS-CHEEVER.—At Westerly, R. I., in the Pawcatuck Seventh Day Baptist church, June 7, 1936, Walter Henry Seamans and Miss Elizabeth Sinnette Cheever, both of Westerly. The pastor, Rev. Harold R. Crandall, officiated.

STEVENS-MICHEL.—Stanley Stevens of Milton, Wis., and Mary Michel of Marion, Iowa, were united in marriage at the home of the bride near Marion on Sunday, June 7, by Rev. Carroll L. Hill. The new home will be at Marion. (R.F.D.)

VARS-WILCOX.—At the home of the bride, 38 Grove Ave., Westerly, R. I., June 10, 1936, Raymond C. Vars and Miss Mary C. Wilcox, both of Westerly. The bride's pastor, Rev. Everett L. Washburn, of Calvary Baptist Church, was assisted in the ceremony by the groom's pastor, Rev. Harold R. Crandall, of the Pawcatuck Seventh Day Baptist Church.

OBITUARY

GREEN.—Delwin Burdett, third son of Ellsworth and Carrie Clarke Green, was born July 12, 1892, at North Loup, Neb., and died April 27, 1936, near Newberry, Calif.

He accidentally met death in discharge of emergency duties during a heavy wind storm, being employed as lineman by the Santa Fe R. R. Company.

At nineteen he was converted and became a member of the Seventh Day Baptist Church at North Loup. He was honest in all his dealings and loved by his friends. To mourn his loss are his mother, his wife, three sons, and a grandson, three brothers, and one sister. Burial at Riverside, Calif., an old Nebraska friend, Rev. E. A. Wells, officiating.

—Contributed.

MAXSON.—William Benjamin Maxson, son of Horatio and Sarah Carr Maxson, born February 5, 1865 near Milton Junction, Wis., died in Milton, April 29, 1936.

On January 3, 1894, he was joined in marriage to Myrtle Bolser of Albion, who preceded him in death. To this union were born four children. Mr. Maxson was for years proprietor of a hardware store in Milton, and once represented Milton as a supervisor on the county board. He was a member of the Milton Seventh Day Baptist Church and a trustee of Milton College.

Funeral services were held in the Milton Seventh Day Baptist church Friday, May 1, conducted by Pastor Carroll L. Hill, who was assisted by Rev. Edwin Shaw of Milton, and Pastor C. W. Thorngate of Albion. Interment was in Milton cemetery. C. L. H.

PAUGH.—Sarah S., daughter of George B. and Eleanor Batten Paugh, was born at Browns Creek, W. Va., August 8, 1866, and passed away April 25, 1936.

Most of her life has been spent near Lost Creek. She joined the Lost Creek Church and was always interested in its welfare. Since the death of her mother, some years ago, she made her home with Mrs. James Van Horn, a sister, till the latter's death; thereafter at the same place, with a niece, Mrs. Halla Van Horn Rogers. Farewell services were conducted at the house, Pastor Looffboro officiating; burial in the Lost Creek cemetery. E. F. L.

SPICER.—Harriet Elizabeth Spicer, daughter of George Henry and Harriet Elizabeth (Davis) Spicer, was born in Hopkinton, R. I., September, 1854, and died at Cranston, R. I., April 13, 1936.

She was one of Ashaway's oldest and best known residents. Her church membership was with the Second Hopkinton Seventh Day Baptist Church. Surviving are a son, a grandson, a nephew, and three cousins.

Farewell services were conducted by Rev. E. T. Harris at the Charles E. Davis Funeral Home in Stonington—Mr. Davis being a cousin. Interment was made at Oak Grove Cemetery in Ashaway. E. T. H.

The Sabbath Recorder

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No. 2

IN A LIBRARY

Among these books, the ones with most of mold
Upon their covers, are the ones which speak
Of saints that gave their garments, braved the cold,
And fed the hungry; turned the other cheek
When hands struck out. I find the books well worn
That tell of brutal men who for an hour
Strutted in glory to a drum and horn,
And used a blade to keep their soon-gone power.

Within these books I find the rack; the cross
Was always ready for the one who tried
To stop these pseudo-heroes. God, what loss
Of brain and spirit! These who ruled—died—
Have scarce improved the race a jot or tittle—
How can man come so far and learn so little?

—Jay G. Sigmund, in *Christian Century*.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 121, No. 2

WHOLE No. 4,689

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expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Selfish Interests Doubtless our prayers re-
veal a good bit of the bias within us tending
to selfishness and self interests. We need to be
on our guard against the interpretation of im-
pressions we may think have come to us as
answers directed of God. If there is such a
thing as "wishful waiting," may there not be
such a thing as wishful answers to prayer?

One, whose writings in a contemporary re-
ligious journal I read with relish, tells a story
that started the above comments. The brother
was one of a committee of five to select a farm
for a children's home. One had been found
very suitable and most of the committee mem-
bers were agreed.

However, one member who had a quarter
section farm for sale came to the committee
saying he had been praying over this matter,
"and it has been borne in on me that we ought
to decide on my quarter section in Fairfield
township." The member writing about it con-
sulted with his pastor. As an earnest Chris-
tian he felt maybe he had not been praying—
perhaps the brother of the farm might be
right. Said the pastor, "Jim may be as sincere
as the rest of you, but he has a farm for sale."

We do need to have a care—for self is sus-
ceptible to being deceived—and where per-
sonal interests are involved.

Then Jim was told, at the pastor's sugges-
tion, that the committee would choose his
place rather than any other, if the rest of
them got as clear a guidance as he had. He
went off in a huff, saying, "I might have known
that preacher of yours would stick his nose
into what's none of his business."

Certainly our prayers must more and more
be free from selfish motives if we are to ex-
pect guidance of the divine sort.

More Concerning the Preaching Mission It would be unfortun-
ate if through misun-
derstanding any prejudices should arise con-
cerning the Preaching Mission which is to be
carried on the closing three months of 1936
throughout the United States. The great aim
of the mission is to stress the greatness, bless-
ing, and adequacy of the gospel of Christ.
All else is subordinated. As further help in
clearing up this question in the mind of any,
the following comments by Dr. Samuel Mc-
Crea Cavert in the *Federal Council Bulletin*
are published:

WHAT THE PREACHING MISSION IS NOT

For an adequate understanding of the true
genius and spirit of the National Preaching Mis-
sion, which is to be conducted from mid-Sep-
tember to mid-December, three possible miscon-
ceptions need to be avoided.

1. The mission is not a display of "star
preaching." Great preachers are associated with
it—and others are to be added—but they go to
the various communities only as co-operators
with their Christian brethren in reinforcing the
permanent ministry of the local churches. The
greatness of the Preaching Mission is not in its
preachers but in the gospel that they preach.

2. The mission is not limited to twenty-five
major cities. While twenty-five metropolitan
centers will feel the first direct impact of the
mission, the extension program, reaching out
from each of these centers over wide areas, will
bring hundreds of communities within the range
of the mission's work and influence. Moreover,
strong emphasis is being laid on the simultane-
ous holding of preaching missions in local par-
ishes throughout the country. Thus every min-
ister of every denomination may be an active
participant in the National Preaching Mission.

3. The mission is not trying to "put over"
any particular social program. It has nothing
to urge except the Christian gospel. It con-
ceives the gospel as having dynamic significance
for all the burning issues of our contemporary
world, but it will not identify the gospel with
anyone's pet formula or ism. What the mission
aims to do is to confront the American people

afresh with the summons to a living faith in God,
a personal dedication to Christ, and a discip-
ship to him in every aspect of their relations
with their fellow men. The mission will not set
forth the specific solution of our problems, but it
may, under the guidance of God, create the spir-
itual atmosphere in which alone those problems
can be solved.

A Prayer We wish to give space here for
this prayer, by Rev. Edgar D. Van Horn—
given at a devotional service of a group of
pastors and laymen of the Western Associa-
tion. They were gathered for a two-session
discussion of the Sabbath and Sabbath keeping
in The Gothic, Alfred, N. Y., May 24, 1936.

O God, we thank thee for everything—for the
beauty and wonder of the world, for the glory
of the springtime, the tints of the flowers, the
color and the songs of the birds.

We thank thee for the blue arch of heaven,
for the clouds, the white and the gray. We thank
thee for the green grass, the forests and their
spring beauty, for the growing crops and the
promise of coming harvests.

Our Father, this is thy world. Thou hast filled
it with beauty and wonder and glory. We re-
joice in it and the privilege and blessing we
have in its manifold gifts. Yet here we must
make confession, that while all nature speaks
forth thy wonder and praise, man alone has
failed. The heavens declare the glory of God
and the firmament showeth his handiwork, while
man, forgetful and unappreciative of the love
and goodness of God, uses these gifts for his
own selfish enjoyment.

Further, we would confess our misuse of the
Sabbath. In thy wisdom and justice thou hast
given us this special day in which to rest, to
enjoy the beautiful world, to think of thee and
all whom thou dost love. Forgive us, we pray
thee, that so often in carelessness and selfishness
we forget thee. On this holy day speak to our
hearts and help us to remember the countless
blessings thou hast prepared for our good. May
this day be one in which we shall spend our
time as Jesus spent his—worshiping thee in thy
holy temple or walking in the fields, talking and
communing with thee, doing good to all who
need our help. Forbid that through our self-
ishness we should misuse the day or make it hard
for others. May we be considerate and kind,
doing unto others on this day as we would have
them do unto us. Accept, we pray thee, the wor-
ship of loving hearts and the devotion of our
daily lives in which we remember others and
forget ourselves.

We would not forget, this morning, the toilers
of earth, those who by the sweat of brow seek
to provide the necessities of life for those de-
pendent upon them, who labor to provide honestly
all things needful. Protect these toilers from
pain and accident and give them the rightful
fruits of their labors in food and clothing and
those culturing influences so essential to the
abundant life.

In humility we recognize the failures of the
past and pray for pardoning grace that we may
go forth from this day free from the weight of
sin which doth so easily beset us, to live glori-
ously and triumphantly in the world. May we
truly become with thee creators of a new earth,
wherein dwelleth righteousness, peace, and joy.
Amen.

Regarding the Sabbath Supplement For the present the
Sabbath Supplement is
being omitted. We hope later to resume its
publication, though we have been able to run it
longer than we dared hope. The lack of
suitable, helpful material is one reason for
omitting it for the present. Another reason
is the absence of the editor from the office
so much this summer.

However, because of generous gifts for RE-
CORDER work, thirty-two pages will be regu-
larly run. We are happy that this is possible
as we hope now to publish interesting histori-
cal papers, such as were recently given at New
Market. These will be appearing in a single
column to the page, and the type held with
the hope that the papers may be assembled
next year in permanent, pamphlet form.

Historical Papers The value of the papers
given on the occasion of the Eastern Associa-
tion's centennial celebration at New Market
is of sufficient importance to justify an at-
tempt to publish them in the SABBATH RE-
CORDER as early and as rapidly as space and
other interests will allow. The wish of the
association to publish the papers in permanent
form, if possible, is being taken into considera-
tion and single column space is being used,
which will afford a convenient and uniform
page for such publications. The business man-
ager of the SABBATH RECORDER has kindly
offered to hold the type for future use, if
needed, which will effect some saving if the
project is carried out. Two of these papers
have already been printed, and one follows this
editorial. Others will follow.

It is hoped that young and old will read
these papers and that we shall bear in mind
the thought of the president of the association
expressed in his message. He said: "No anni-
versary, however, should be utilized solely for
the purpose of back-patting over past accom-
plishments. . . . Should we leave this present
session without reconsecrating ourselves to the
accomplishment of the unfinished tasks that
still lie around us, these meetings would

amount to nothing more than a futile gesture." To print these papers, merely for reference and casual reading, valuable as this might be, without being inspired with new zeal and determination to be worthy of our heritage and to go forward with a worth while program would be but as an emphasis to the "gesture."

The paper following, on "Publications in the Eastern Association," was prepared by the editor and presented at the Eastern Association's one hundredth anniversary, June 12,

1936. The paper is a sketch of historical nature rather than a complete history. Of necessity many things that might have been mentioned were omitted, some doubtless that should have been at least mentioned. No attempt at originality or pretense thereto is attempted in the paper. In some cases sources are mentioned, and quotes are used. Two or three paragraphs under "Other Publications" have been entered as part of the paper that did not appear as read.

PUBLICATIONS IN THE EASTERN ASSOCIATION

BY REV. HERBERT C. VAN HORN

Seventh Day Baptists believe in the efficacy of printing and in the value of regularly published and distributed articles of information, instruction, and inspiration.

Our fathers not only organized churches and schools but they realized, too, the importance of the printed and circulated page.

At the General Conference met at Berlin, N. Y., 1806, it was recommended that the churches of our union or fellowship "take into consideration the utility of having the minutes, circular letters, and such other information respecting the rise and progress of the Sabbatarian order (as the Conference at their annual meeting may think proper) printed." The result of this is seen in the publication of the minutes of the next Conference, 1807, and of all succeeding Conferences. It also resulted (see *History of the Seventh Day Baptist General Conference*, by James Bailey.) "in the publication of a *History of the Sabbatarians, or Seventh Day Baptists in America*, by Rev. Henry Clark."

The *Seventh Day Baptist Missionary Magazine*, though published outside the Eastern Association, resulted from action of General Conference held with the Piscataway Church, in N. J., 1820. As a thirty-two page quarterly octavo magazine it put into printed form much of the "history of the denomination from its origin, with a record of its missionary operations and distinguishing doctrines. It brought the denomination to the notice of the Christian world, and secured for it respect and power," says Clark in his history. Publication ceased with the sixteenth number on account of the delinquency of subscribers.

Rev. George B. Utter edited and published the *Sabbath Vindicator* in 1842. Mr. Utter himself wrote most of the material for this publication. Reprints were used for tracts.

The *Protestant Sentinel* and the *Seventh Day Baptist Register* were both encouraged by Conference in which the churches of the Eastern Association had considerable part, though the papers were not printed within its environs. Like their predecessor, however, the financial strain was too much, and at the close of the fourth volume of the *Seventh Day Baptist Register* its sole proprietor and editor at that time, Elder James Bailey, "sold the establishment to a company in New York and New Jersey." (Bailey, p. 263.)

The *Sabbath Recorder* was the result, which has been published, under various auspices, at New York City; Westerly, R. I.; Alfred, N. Y.; and Plainfield, N. J., ever since.

Eleven men of New Jersey and New York City undertook the task of publishing the *Sabbath Recorder*, pledging themselves to meet personally any deficit made in the venture.

During the first year of its publication the receipts fell short of its expenses and the deficiency was made up by the men associated for the purpose. During the next

four years under the direction of a committee appointed to assist the management the income equaled the expenses, which gave rise to the hope of successful continuance.

The *Sabbath Recorder* has had an honourable and useful history. In the purposes for its publication stated in the first issue, two objects are noteworthy: "Our first object will be to promote vital piety, in connection with united and vigorous benevolent action, among the people themselves . . . it is much easier to contend with earnestness for any peculiar truth, than to illustrate and enforce that truth by a course of consistent Christian action. It is equally well known, that such contention for a faith, unless united with a praiseworthy example, is comparatively useless. It shall be our aim, then, to exert an influence in favor of joining the two, and leading men, while they 'keep the commandments of God,' to honour also the faith of Jesus."

To this end the *Sabbath Recorder* from the first has undertaken to present intelligently, religious enterprises among Seventh Day Baptists and others, of such a nature as to awaken a spirit of Christian emulation and to stimulate activity in the promotion of the spread of the gospel. The comprehensive nature of material presented in the *Recorder* during the decades is almost amazing to one as he reads from the old files.

The second objective named is "to show the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution. With a full conviction that by forsaking the day originally set apart by God for the Sabbath men have been led lightly to esteem the privileges and to neglect the duties of the institution, we shall from time to time speak freely of our reasons for believing that a return to the observation of the seventh day of the week is the only means of securing fully the designs of the Sabbath. We cannot think that this is a question of words merely, but must think that this is a question vital to the best interests of an institution which has exerted, and must continue to exert, a most important influence upon the destinies of man." The clearness of the language used here and the vigour of the thought expressed cannot fail to impress us with the depth of our fathers' convictions, not only, but also with the singleness of their purpose. The opening statement assures the reader of a distinct policy of treating kindly and fairly any who honestly and candidly differ. I believe this policy has been quite faithfully followed during the years.

Although essentially denominational in its purpose and management, there came to be a rather general desire to make the proprietorship of the *Recorder* more denominational, and for that purpose, late in 1848, a representative committee was appointed to take into consideration the establishment of some permanent publishing organization. The committee met at New Market, N. J. As a result "The Seventh Day Baptist Publishing Society" was organized and officers elected by May 23, 1849. To this society the *Sabbath Recorder* was transferred by its former publishers at the end of the fifth volume, with George B. Utter as editor and general agent, and Thomas B. Brown associate editor. According to Rev. Stephen Burdick, author of "Seventh Day Baptist Publications" in *Jubilee Papers*, "The paper was a most worthy representative of the Seventh Day Baptist denomination, and had a good standing and influence among the religious periodicals of its time."

In 1857, Mr. Utter severed his connection with the paper; and under some financial embarrassment, due to delinquency of subscribers chiefly, it was continued under the direction of a committee appointed by the Seventh Day Baptist Publishing Society, which was the owner of the paper. In 1861, it was transferred to an association of responsible brethren who undertook its publication to begin with the 18th volume, January 2, 1862, a year later, with Edwin G. Champlin as editor. These brethren transferred it by sale to George B. Utter, who as editor and proprietor published it at Westerly, R. I., until the middle of the 28th volume, June, 1872, when Mr. Utter sold it to the American Sabbath Tract Society, which removed it to Alfred, N. Y., where it was published until 1895, and since then at Plainfield, N. J.

On its removal to Alfred, N. Y., Rev. Nathan V. Hull became editor, and served until his death in September, 1881. Rev. Stephen Burdick then became editor. He was soon succeeded by a non-resident editorial staff, consisting of Rev. Lewis A. Platts, Rev. Lucius R. Swinney, Rev. Asa B. Prentice, Rev. Elston M. Dunn, and Rev. Darwin E. Maxson. These men contributed weekly to the columns of the *Recorder* "able and interesting articles, and were paid for the same at the rate of one dollar per article." On October 1, 1882, Rev. Lewis A. Platts became editor-in-chief, continuing in the office until 1893, when upon his resignation Rev. Leander E. Livermore became editor. Rev. Abram Herbert Lewis was editor from 1898 to 1907, when he gave up the work in order to devote his entire time to writing and other Sabbath promotion work.

During his editorship, in the years 1898-1901, Sabbath reform editions of the paper were issued in numbers varying from 4,000 to 14,000 in the last year.

From September 16, 1907, to April 15, 1931, Rev. Theodore L. Gardiner was the able and beloved editor. The present incumbent, Herbert C. Van Horn has served since that date, dividing his time between that service and the duties of the corresponding secretary of the American Sabbath Tract Society. Able men and women have been contributing editors throughout its history. The *Sabbath Recorder* could not have been what it has been, nor be what it is, without them. It is with regret that for obvious reasons, no attempt is made to name them here.

THE SEVENTH DAY BAPTIST MEMORIAL

A magazine devoted to valuable historical, biographical, and statistical matters of vital interest to the denomination was issued for three years, 1852-3-4, as the *Seventh Day Baptist Memorial*. It was published by the Seventh Day Baptist Publishing Society at the *Sabbath Recorder* office in New York City. Lucius R. Crandall, Walter B. Gillette, and Thomas B. Stillman were editorial committee.

From January, 1883, until 1885, the *Missionary Reporter* was issued at Westerly, R. I., under the auspices of the Missionary Society. Rev. Arthur E. Main was editor and agent and the magazine was devoted to the interests of home and foreign missions. The rather general feeling, however, prevailed that the material contained in the *Reporter* should be published in the *Recorder*. Hence the discontinuance of the magazine in less than three years from its beginning.

SABBATH SCHOOL PUBLICATIONS

Seventh Day Baptists have necessarily been interested in Bible study. As early as 1837 a question book was published and was found very satisfactory.

The Sabbath School Visitor, edited by Rev. George B. Utter and others, was published by the Board of the Seventh Day Baptist Publishing Society from January, 1851, to December, 1860. A Sabbath school paper was edited and published by George B. Utter, Westerly, R. I., in 1863 and 1864. Under the auspices of the Sabbath School Board *Our Sabbath Visitor*, though started and published at Alfred, N. Y., in its earlier years, later was published under a slightly changed name—*The Sabbath Visitor*, by the American Sabbath Tract Society at Plainfield, N. J.

Largely through the efforts of Rev. Arthur E. Main, who was editor the first year, a quarterly magazine called the *Helping Hand*, devoted mainly to exposition, illustration, and application of the International Sunday School Lessons, was started in 1885. For many years it has been published for the Sabbath School Board by the American Sabbath Tract Society at Plainfield, N. J. It is self-supporting and considered by some outside of the denomination as one of the best of present-day helps. Its present editor is Rev. Erlo E. Sutton, director of religious education of the Sabbath School Board.

Junior and Intermediate Quarterlies, written respectively by Mrs. Theodore J. Van Horn and Rev. Edward M. Holston, have been published for the Sabbath School Board.

SABBATH REFORM LITERATURE

Magazines have been published or promoted in this association during the past seventy-five years, literature of utmost importance in directing public attention to the Sabbath truth. Outstanding among these periodicals was the *Sabbath Outlook*, begun in 1882, edited by Abram Herbert Lewis and Dr. Correll D. Potter. It was devoted to general reform, Christian culture, and questions of Sabbath observance and temperance; and announced itself to be undenominational. By its careful approaches along the line of religious thought, it sought to be of real Sabbath reform influence. About 50,000 copies of each issue were printed, and gratuitously sent out, as a missionary method for disseminating God's Sabbath truth. Our present-day efforts in the distribution of Sabbath literature seem rather pale in contrast. In 1884, the publication took the name of *The Outlook and Sabbath Quarterly*. In 1892, it was changed again in some important particulars and became a monthly instead of a quarterly. In 1893, it became more evangelistic in content and was known as *The Evangel and Sabbath Outlook*, with Rev. Frank E. Peterson employed by the Missionary Board editing the evangelistic department. Dr. Abram Herbert Lewis continued to edit the department of Sabbath Reform. In 1897, its publication was suspended and the work continued in the *Sabbath Recorder*—the Sabbath Reform department edited by Rev. Abram Herbert Lewis, and a page on Missions edited by Rev. Oscar U. Whitford.

Beginning with January, 1902, *The Sabbath of Christ* was published monthly, "pleading for the restoration of the Sabbath according to the standard set by Christ, Lord of the Sabbath." Trouble over postal regulations did not permit the publication of this paper for long. Dr. Abram Herbert Lewis, its editor, felt keenly the disappointment suffered in this regard, for he believed it to be one of the best steps ever taken by us to spread the truth of the Sabbath.

THE PECULIAR PEOPLE

The Peculiar People was a monthly magazine devoted to Jewish interests of political, social, literary, and religious nature, published at first in New York City, 1888, by H. Friedlaender, a Sabbath-keeping Christian Jew, assisted by Christian Theophilus Lucky. At the death of the founder, about a year later, the publication was assumed by the American Sabbath Tract Society, with William C. Daland as editor. Later Professor William Calvin Whitford and Rev. Sylvester S. Powell were added to the editorial staff. From 1899 until 1905, it was published at Alfred, and after that in Plainfield, until at the close of 1898 it was discontinued.

THE SEVENTH DAY BAPTIST PULPIT

At the General Conference in 1902, Dr. H. A. Place of Ceres, N. Y., a member of the then pastorless Portville Seventh Day Baptist Church, presented the matter and a plan of publishing a magazine of sermons by Seventh Day Baptist preachers. The *Seventh Day Baptist Pulpit* was the result (see *Sabbath Recorder* 1903, p. 615). It was published under the auspices of the Missionary Society by the Publishing House of the American Sabbath Tract Society at Plainfield, N. J. The first number, dated February, 1903, contained sermons by Rev. Arthur E. Main, Rev. Alexander McLearn, Rev. Oliver D. Sherman, and Rev. Joseph W. Morton. It was designed for use in pastorless churches and contained, besides the sermons, an order of worship including Scripture references pertinent to the theme. Usually there also appeared a picture of the minister contributing the sermon with data concerning his pastorate; occasionally pictures of the churches served were printed. The purpose also was to meet the needs of lone, or isolated, Sabbath-keepers. Not infrequently two or three such families holding a study together of Sabbath school lessons, made use of the *Pulpit*.

At the beginning it was managed by an editorial committee consisting of Rev. Oliver D. Sherman, chairman, Rev. Alexander McLearn, and Rev. Oscar U. Whitford. It was discontinued with the January number, 1911, for lack of support. After

amount to nothing more than a futile gesture." To print these papers, merely for reference and casual reading, valuable as this might be, without being inspired with new zeal and determination to be worthy of our heritage and to go forward with a worth while program would be but as an emphasis to the "gesture."

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PUBLICATIONS IN THE EASTERN ASSOCIATION

BY REV. HERBERT C. VAN HORN

Seventh Day Baptists believe in the efficacy of printing and in the value of regularly published and distributed articles of information, instruction, and inspiration.

Our fathers not only organized churches and schools but they realized, too, the importance of the printed and circulated page.

At the General Conference met at Berlin, N. Y., 1806, it was recommended that the churches of our union or fellowship "take into consideration the utility of having the minutes, circular letters, and such other information respecting the rise and progress of the Sabbatarian order (as the Conference at their annual meeting may think proper) printed." The result of this is seen in the publication of the minutes of the next Conference, 1807, and of all succeeding Conferences. It also resulted (see *History of the Seventh Day Baptist General Conference*, by James Bailey.) "in the publication of a *History of the Sabbatarians, or Seventh Day Baptists in America*, by Rev. Henry Clark."

The *Seventh Day Baptist Missionary Magazine*, though published outside the Eastern Association, resulted from action of General Conference held with the Piscataway Church, in N. J., 1820. As a thirty-two page quarterly octavo magazine it put into printed form much of the "history of the denomination from its origin, with a record of its missionary operations and distinguishing doctrines. It brought the denomination to the notice of the Christian world, and secured for it respect and power," says Clark in his history. Publication ceased with the sixteenth number on account of the delinquency of subscribers.

Rev. George B. Utter edited and published the *Sabbath Vindicator* in 1842. Mr. Utter himself wrote most of the material for this publication. Reprints were used for tracts.

The *Protestant Sentinel* and the *Seventh Day Baptist Register* were both encouraged by Conference in which the churches of the Eastern Association had considerable part, though the papers were not printed within its environs. Like their predecessor, however, the financial strain was too much, and at the close of the fourth volume of the *Seventh Day Baptist Register* its sole proprietor and editor at that time, Elder James Bailey, "sold the establishment to a company in New York and New Jersey." (Bailey, p. 263.)

The *Sabbath Recorder* was the result, which has been published, under various auspices, at New York City; Westerly, R. I.; Alfred, N. Y.; and Plainfield, N. J., ever since.

Eleven men of New Jersey and New York City undertook the task of publishing the *Sabbath Recorder*, pledging themselves to meet personally any deficit made in the venture.

During the first year of its publication the receipts fell short of its expenses and the deficiency was made up by the men associated for the purpose. During the next

four years under the direction of a committee appointed to assist the management the income equaled the expenses, which gave rise to the hope of successful continuance.

The *Sabbath Recorder* has had an honourable and useful history. In the purposes for its publication stated in the first issue, two objects are noteworthy: "Our first object will be to promote vital piety, in connection with united and vigorous benevolent action, among the people themselves . . . it is much easier to contend with earnestness for any peculiar truth, than to illustrate and enforce that truth by a course of consistent Christian action. It is equally well known, that such contention for a faith, unless united with a praiseworthy example, is comparatively useless. It shall be our aim, then, to exert an influence in favor of joining the two, and leading men, while they 'keep the commandments of God,' to honour also the faith of Jesus."

To this end the *Sabbath Recorder* from the first has undertaken to present intelligently, religious enterprises among Seventh Day Baptists and others, of such a nature as to awaken a spirit of Christian emulation and to stimulate activity in the promotion of the spread of the gospel. The comprehensive nature of material presented in the *Recorder* during the decades is almost amazing to one as he reads from the old files.

The second objective named is "to show the reasons why the Seventh Day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution. With a full conviction that by forsaking the day originally set apart by God for the Sabbath men have been led lightly to esteem the privileges and to neglect the duties of the institution, we shall from time to time speak freely of our reasons for believing that a return to the observation of the seventh day of the week is the only means of securing fully the designs of the Sabbath. We cannot think that this is a question of words merely, but must think that this is a question vital to the best interests of an institution which has exerted, and must continue to exert, a most important influence upon the destinies of man." The clearness of the language used here and the vigour of the thought expressed cannot fail to impress us with the depth of our fathers' convictions, not only, but also with the singleness of their purpose. The opening statement assures the reader of a distinct policy of treating kindly and fairly any who honestly and candidly differ. I believe this policy has been quite faithfully followed during the years.

Although essentially denominational in its purpose and management, there came to be a rather general desire to make the proprietorship of the *Recorder* more denominational, and for that purpose, late in 1848, a representative committee was appointed to take into consideration the establishment of some permanent publishing organization. The committee met at New Market, N. J. As a result "The Seventh Day Baptist Publishing Society" was organized and officers elected by May 23, 1849. To this society the *Sabbath Recorder* was transferred by its former publishers at the end of the fifth volume, with George B. Utter as editor and general agent, and Thomas B. Brown associate editor. According to Rev. Stephen Burdick, author of "Seventh Day Baptist Publications" in *Jubilee Papers*, "The paper was a most worthy representative of the Seventh Day Baptist denomination, and had a good standing and influence among the religious periodicals of its time."

In 1857, Mr. Utter severed his connection with the paper; and under some financial embarrassment, due to delinquency of subscribers chiefly, it was continued under the direction of a committee appointed by the Seventh Day Baptist Publishing Society, which was the owner of the paper. In 1861, it was transferred to an association of responsible brethren who undertook its publication to begin with the 18th volume, January 2, 1862, a year later, with Edwin G. Champlin as editor. These brethren transferred it by sale to George B. Utter, who as editor and proprietor published it at Westerly, R. I., until the middle of the 28th volume, June, 1872, when Mr. Utter sold it to the American Sabbath Tract Society, which removed it to Alfred, N. Y., where it was published until 1895, and since then at Plainfield, N. J.

On its removal to Alfred, N. Y., Rev. Nathan V. Hull became editor, and served until his death in September, 1881. Rev. Stephen Burdick then became editor. He was soon succeeded by a non-resident editorial staff, consisting of Rev. Lewis A. Platts, Rev. Lucius R. Swinney, Rev. Asa B. Prentice, Rev. Elston M. Dunn, and Rev. Darwin E. Maxson. These men contributed weekly to the columns of the *Recorder* "able and interesting articles, and were paid for the same at the rate of one dollar per article." On October 1, 1882, Rev. Lewis A. Platts became editor-in-chief, continuing in the office until 1893, when upon his resignation Rev. Leander E. Livermore became editor. Rev. Abram Herbert Lewis was editor from 1898 to 1907, when he gave up the work in order to devote his entire time to writing and other Sabbath promotion work.

During his editorship, in the years 1898-1901, Sabbath reform editions of the paper were issued in numbers varying from 4,000 to 14,000 in the last year.

From September 16, 1907, to April 15, 1931, Rev. Theodore L. Gardiner was the able and beloved editor. The present incumbent, Herbert C. Van Horn has served since that date, dividing his time between that service and the duties of the corresponding secretary of the American Sabbath Tract Society. Able men and women have been contributing editors throughout its history. The *Sabbath Recorder* could not have been what it has been, nor be what it is, without them. It is with regret that for obvious reasons, no attempt is made to name them here.

THE SEVENTH DAY BAPTIST MEMORIAL

A magazine devoted to valuable historical, biographical, and statistical matters of vital interest to the denomination was issued for three years, 1852-3-4, as the *Seventh Day Baptist Memorial*. It was published by the Seventh Day Baptist Publishing Society at the *Sabbath Recorder* office in New York City. Lucius R. Crandall, Walter B. Gillette, and Thomas B. Stillman were editorial committee.

From January, 1883, until 1885, the *Missionary Reporter* was issued at Westerly, R. I., under the auspices of the Missionary Society. Rev. Arthur E. Main was editor and agent and the magazine was devoted to the interests of home and foreign missions. The rather general feeling, however, prevailed that the material contained in the *Reporter* should be published in the *Recorder*. Hence the discontinuance of the magazine in less than three years from its beginning.

SABBATH SCHOOL PUBLICATIONS

Seventh Day Baptists have necessarily been interested in Bible study. As early as 1837 a question book was published and was found very satisfactory.

The Sabbath School Visitor, edited by Rev. George B. Utter and others, was published by the Board of the Seventh Day Baptist Publishing Society from January, 1851, to December, 1860. A Sabbath school paper was edited and published by George B. Utter, Westerly, R. I., in 1863 and 1864. Under the auspices of the Sabbath School Board *Our Sabbath Visitor*, though started and published at Alfred, N. Y., in its earlier years, later was published under a slightly changed name—*The Sabbath Visitor*, by the American Sabbath Tract Society at Plainfield, N. J.

Largely through the efforts of Rev. Arthur E. Main, who was editor the first year, a quarterly magazine called the *Helping Hand*, devoted mainly to exposition, illustration, and application of the International Sunday School Lessons, was started in 1885. For many years it has been published for the Sabbath School Board by the American Sabbath Tract Society at Plainfield, N. J. It is self-supporting and considered by some outside of the denomination as one of the best of present-day helps. Its present editor is Rev. Erlo F. Sutton, director of religious education of the Sabbath School Board.

Junior and Intermediate Quarterlies, written respectively by Mrs. Theodore J. Van Horn and Rev. Edward M. Holston, have been published for the Sabbath School Board.

SABBATH REFORM LITERATURE

Magazines have been published or promoted in this association during the past seventy-five years, literature of utmost importance in directing public attention to the Sabbath truth. Outstanding among these periodicals was the *Sabbath Outlook*, begun in 1882, edited by Abram Herbert Lewis and Dr. Correll D. Potter. It was devoted to general reform, Christian culture, and questions of Sabbath observance and temperance; and announced itself to be undenominational. By its careful approaches along the line of religious thought, it sought to be of real Sabbath reform influence. About 50,000 copies of each issue were printed, and gratuitously sent out, as a missionary method for disseminating God's Sabbath truth. Our present-day efforts in the distribution of Sabbath literature seem rather pale in contrast. In 1884, the publication took the name of *The Outlook and Sabbath Quarterly*. In 1892, it was changed again in some important particulars and became a monthly instead of a quarterly. In 1893, it became more evangelistic in content and was known as *The Evangel and Sabbath Outlook*, with Rev. Frank E. Peterson employed by the Missionary Board editing the evangelistic department. Dr. Abram Herbert Lewis continued to edit the department of Sabbath Reform. In 1897, its publication was suspended and the work continued in the *Sabbath Recorder*—the Sabbath Reform department edited by Rev. Abram Herbert Lewis, and a page on Missions edited by Rev. Oscar U. Whitford.

Beginning with January, 1902, *The Sabbath of Christ* was published monthly, "pleading for the restoration of the Sabbath according to the standard set by Christ, Lord of the Sabbath." Trouble over postal regulations did not permit the publication of this paper for long. Dr. Abram Herbert Lewis, its editor, felt keenly the disappointment suffered in this regard, for he believed it to be one of the best steps ever taken by us to spread the truth of the Sabbath.

THE PECULIAR PEOPLE

The Peculiar People was a monthly magazine devoted to Jewish interests of political, social, literary, and religious nature, published at first in New York City, 1888, by H. Friedlaender, a Sabbath-keeping Christian Jew, assisted by Christian Theophilus Lucky. At the death of the founder, about a year later, the publication was assumed by the American Sabbath Tract Society, with William C. Daland as editor. Later Professor William Calvin Whitford and Rev. Sylvester S. Powell were added to the editorial staff. From 1899 until 1905, it was published at Alfred, and after that in Plainfield, until at the close of 1898 it was discontinued.

THE SEVENTH DAY BAPTIST PULPIT

At the General Conference in 1902, Dr. H. A. Place of Ceres, N. Y., a member of the then pastorless Portville Seventh Day Baptist Church, presented the matter and a plan of publishing a magazine of sermons by Seventh Day Baptist preachers. The *Seventh Day Baptist Pulpit* was the result (see *Sabbath Recorder* 1903, p. 615). It was published under the auspices of the Missionary Society by the Publishing House of the American Sabbath Tract Society at Plainfield, N. J. The first number, dated February, 1903, contained sermons by Rev. Arthur E. Main, Rev. Alexander McLearn, Rev. Oliver D. Sherman, and Rev. Joseph W. Morton. It was designed for use in pastorless churches and contained, besides the sermons, an order of worship including Scripture references pertinent to the theme. Usually there also appeared a picture of the minister contributing the sermon with data concerning his pastorate; occasionally pictures of the churches served were printed. The purpose also was to meet the needs of lone, or isolated, Sabbath-keepers. Not infrequently two or three such families holding a study together of Sabbath school lessons, made use of the *Pulpit*.

At the beginning it was managed by an editorial committee consisting of Rev. Oliver D. Sherman, chairman, Rev. Alexander McLearn, and Rev. Oscar U. Whitford. It was discontinued with the January number, 1911, for lack of support. After

a lapse of several years, the American Sabbath Tract Society resumed its publication under a shorter name, *The Pulpit*, with Rev. Clayton A. Burdick as editor. The first issue was of July, 1915, and was classed as Vol. 9, No. 1. Its publication was suspended with Vol. 12, No. 6, June, 1917. Its last editor was Rev. John T. Davis.

Upon its discontinuance a sermon appeared in the *Sabbath Recorder* regularly, for several years, under the heading, "Our Weekly Sermon." Later still, beginning October 2, 1928, sermons were published in the *Recorder* under the department head, "Our Pulpit." This department still continues. To the writer there seems yet a place and a need for a Pulpit magazine.

OTHER PUBLICATIONS

Many volumes on various subjects during the past one hundred years have been published within the association. Even to list them would be burdensome. The same is true, even to a more marked degree, of the pamphlets, papers, and tracts of the Sabbath and other religious subjects. Millions of pages have been printed and distributed. Calculation was made a few years ago, that if *Sabbath Recorder* matter alone were pasted column to column, there would be formed a ribbon of religious and spiritual interest and importance sufficient to reach one and a half times around the world.

Mention at least should be made that Dr. Abram Herbert Lewis was a prolific writer, much being done in this association, and of his books published there are many: *A Critical History of The Sabbath and Sunday in The Christian Church*, 1886; 2nd ed. 1903; *Swift Decadence of Sunday: What Next?*, 1899; *Letters to Young Preachers*, 1900; and *Spiritual Sabbathism*, 1910, being among the most prominent.

Early in the twentieth century, two large volumes of the *History of Seventh Day Baptists in Europe and America* were published. This work consists of "A Series of Historical Papers Written in Commemoration of the One Hundredth Anniversary of the Organization of the Seventh Day Baptist General Conference; Celebrated at Ashaway, R. I., August 20-25, 1902." It was printed for the General Conference in 1910, by the American Sabbath Tract Society. It was dedicated to "The Memory of the Past and the Hope of the Future." In spite of the disappointment experienced by authors, and the committee having the matter of publication in hand, and of some mistakes and inevitable overlapping, the product is a monumental work, and of untold value and importance to us as a people now, and as future generations shall come upon the scene.

A royal octavo volume of five hundred pages, *A History of Seventh Day Baptists in West Virginia*, 1905, by Corliss F. Randolph, was written within the Eastern Association, and published by the American Sabbath Tract Society. Various other volumes have come from this press: Main, *Bible Studies on the Sabbath Question*; Rood, *Letters from Uncle Oliver*; Bond, *Reconstruction Messages*; Bond, *Sabbath History*, Vol. I; Davis, *Country Life Leadership*, and others.

CONCLUSION

You and your fathers and theirs have done this publishing. For the most part it has been well done and the various publications lived their time and did well their work. What of today and tomorrow? Pamphlets and tracts still come from the press at Plainfield—but not in the quantities of the past.

The *Sabbath Recorder* started out as a four-page 16 by 22 five column sheet. Afterward, it was much enlarged—22 by 28, nine columns to the page. Later still, it was published in magazine form—10½ by 15½, sixteen pages, three columns to the page. In 1907, it was changed into a thirty-two-page magazine, 7½ in. by 10, printed in double column.

Owing to financial distress, in 1933, it was reduced to a twenty-four-page weekly, and still later, published bi-weekly. In March, 1935, eight pages were added

as a Sabbath Supplement, made possible by generous gifts. As a thirty-two-page paper it should be returned at the earliest possible date to a weekly issue.

From a business point of view, such a paper ought to be self-supporting. Rarely has the *Sabbath Recorder* been able to make its own way. Shut out by its limited circulation and nature from profitable advertising, it must depend upon receipts from subscriptions for support, augmented by gifts, denominational support, or income from bequests.

We should be glad and thankful we are still able to carry on. Since the writer has been in the editor's chair he has seen *The Baptist*—organ of the great Northern Baptist Convention—cease publication; *The Advance* (Presbyterian) merged into a new bi-weekly—*The Presbyterian Tribune*; and the *Reformed Messenger* unite with two other periodicals to become *The Messenger*. These are occupying fields similar to that of the *Sabbath Recorder*. Other religious journals have ceased entirely, or been taken over into others.

Let us thank God for the life that is now in us, and take courage to ask—"What of Tomorrow?" or "Where do we go from here?"

MISSIONS

GLAD NEWS

The Missions Department is happy to announce that the Missionary Society came to the close of the Conference year (June 30) without an overdraft. At the time of this writing (July 12) the treasurer, Mr. Karl G. Stillman, has not completed his report; but he informs the contributing editor of the Missions Department that sufficient funds have been received to pay all salaries and meet other current bills. Furthermore, he reports that there has been during the year a substantial reduction of the standing indebtedness.

For this happy closing of the fiscal year, all followers of the Master rejoice. While in sincere humility we regret we have not been able to undertake larger tasks, we unceasingly thank God for what has been wrought in answer to the prayers and through the endeavors of thousands of people. It is impossible to describe or even comprehend the good that has been accomplished. Only eternity can reveal that. It has extended around the world and changed the lives of many people.

This favorable conclusion of the year should enable us to enter the new year with courage and to attempt greater things in the name of our Redeemer.

STRENGTHEN THE CHURCHES

People are constantly saying that one of the foremost needs of the cause represented by Seventh Day Baptists is to increase the number of our churches and strengthen those that already exist. A little thought on the situation makes this too apparent to need argument.

All our mission work, as well as other lines of activity, is hanging on the strength of our churches.

This makes the question of how to strengthen the churches a vital one; and it becomes one of the great problems of a mission board. There are several things which will help in building up any church and in which all can have part if they will.

SUSTAIN PUBLIC WORSHIP

All except invalids can attend the public services of the church. No church will long exert much influence if her appointments are neglected. There is not space to mention the many excuses for not attending church, but the one which carries with it the greatest self-condemnation is, "I am not helped by the religious services of the church." From the nature of the case there is something wrong with a person who can attend a real religious service and not receive some help and satisfaction from it; he must be badly out of tune with God and man and loaded down with self-esteem. There is help and satisfaction to every right-minded person in public worship, though the service may be imperfect, as is everything human. Though one does not get some new thought at every service, there is, at least, the conscious satisfaction of helping to maintain a desirable institution. We should be wise enough to know that some things which do not give us help may bring a great uplift to others, and Christian enough to appreciate it because it does help others.

THE CHURCH NEEDS OUR SUBSTANCE

It takes money to maintain churches and carry the work to success. All can have part

in this way, and there is generally no lack when all do what they might in this matter. If the Church arises to the ever increasing demands of these changing days, she must have money and more money. The Church has made the wealth of the world possible; but too often she is treated more miserly than any other organization in the community, and this is because some who belong to the Church are shirking, robbing God in tithes and offerings. They do not consider themselves God's stewards. If it were not for those who do all they can and more than their share, the plight of the Church would be sad because of the slackers. Do you want to help the Church? Then do your share financially.

THE CHURCH NEEDS OUR TIME AND STRENGTH

Few can go forth as preachers and missionaries to some distant field; but all can give time and strength; this service is much needed in any church. Where one is called to be a preacher or missionary, multitudes are called to do valiant, sacrificial service at home by serving on committees and as officers, by helping to maintain the auxiliary organizations, visiting the sick, and doing numerous other things in connection with the work of the church. The work lags because so many are unwilling to give time and strength. How hard it is sometimes to find any one to serve as Sabbath school superintendent, or Junior superintendent, or to do numerous other things which must be done by some one if the work succeeds!

TRAINING NEW WORKERS

Looking at the picture from a different angle, we find that in many churches young men and young women are given no chance to bear the responsibilities. They should be elected to office and appointed on committees and they should be helped to fill these positions until they feel at home in the work. "We learn to do by doing." In many churches you know what is going to take place at the annual election of officers. The former officers are to be re-elected. This may be necessary in some congregations; but if a few young men and women could be worked in each year they would feel that they were part of the church, they would be in training, and the church would be greatly strengthened in every way.

In saying this we must not forget that some people will not try to be efficient, and that

not every one can fill successfully some positions; but the matter should be given careful attention and as many put to work as possible.

LOVE AND FORBEARANCE

The spirit of love and forbearance must be present in a church or she soon ceases to represent Christ on earth, ceases to be a real church. A small band united in the spirit of the Master can accomplish a great work; a small or large company will soon tear themselves to pieces if they do not exercise love and forbearance. Many a church has become useless because of divisions, factions, and contentions; others have gone out of existence for the same reason. "No decent man will, and no other can insult me," was the statement of an aged and useful Christian. He had the right spirit; no one could offend him, and no one ever did. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

PRAYING FOR CHURCH AND PASTOR

We can help build up the church by praying for the church and pastor. In accordance with Christian principles, we have no right to criticise another until we have prayed for him; and when we have really prayed for him, we are not in a frame of mind to do much criticising. Prayer is one of the indispensable things in the work of the church and the salvation of the world. There is evidence that many churches are nearly powerless because prayer is neglected on the part of her members; they have little time for prayer in the home life, little time for the prayer meeting, little time for private prayer.

There are many other ways by which we can help the church in our midst if we care to. These are suggestive of others. We cannot say it is more important that a mission church watch her way with care than that a large church should, because where much is given much is required; but a large church can survive where a small one will go out. The Savior of men is calling to all to do all they can while the day lasts.

FROM THE PRESS

WHO ARE EXCUSED FROM GIVING TO MISSIONS?

BY HORACE BUSHNELL, D. D.

Those who believe that the world is not lost and does not need a Savior.

Those who believe that Jesus Christ made a mistake when he said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe that the gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who with Cain, ask, "Am I my brother's keeper?"

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

—*Watchman Examiner.*

SEVEN WAYS OF GIVING

BY A. T. PIERSON, D. D.

First—The careless way: To give something to every cause that is presented, without inquiring into its merits.

Second—The impulsive way: To give from impulse—as much and as often as love and piety and sensibility prompt.

Third—the lazy way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

Fourth—The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

Fifth—The systematic way: To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, or one half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced (1 Corinthians 16: 2).

Sixth—The equal way: To give to God and the needy just as much as we spend on ourselves, balancing all our personal expenditures by our gifts.

Seventh—The heroic way: To limit our own expenditures to a certain sum and give all the rest of our income. This was John Wesley's way.—*Advance.*

FOREIGN MISSIONS GO ON WITH US OR WITHOUT US?

BY ROBERT E. SPEER, D. D.

Some time ago a professor in one of our colleges wrote a book on "Shall We Support

the Christian Church?" The question and answer were significant of the mind of the questioner, but not of the life and destiny of the Church. He who founded the Church and built it on rock, declared that the gates of hell should not prevail against it. When the gates of hell are ineffective and unavailing we need not fear patronizing books and interrogations, nor either the indifference or the hostility of men.

And the propagation of the gospel throughout the world is one of these inevitable and irresistible unfoldings of the purpose of God that cannot be stopped. It may be hindered or delayed but it cannot be destroyed. It is not a question whether the movement is to be continued. The only question is whether it is to continue with us and our help, or without us; whether, when the soldiers come home at last from all quarters of the great battle field, we are to be with them rejoicing in their victory, or whether they shall look sadly to us and say, "It was a glorious enterprise and you were not there."—*The Presbyterian Magazine.*

THE WAY OF LOVE LEADS TO A CROSS

BY WALTER H. JUDD, M. D.

That brings me to the next great conviction. The way of love works; yes, but the way of love is the way of a cross. It leads to a cross. It can't stop short of a cross. If it stops short of a cross, it isn't the way of love. . . .

I don't like it, but I am dead sure now there is no other way for the kingdom to come, except by the way of death. Does that mean just physical death? Oh, no. Don't be afraid of that. It will mean death for a little handful, but that is relatively easy. I can bear testimony. It means for more of you this: that those of you who might become rich will deliberately choose to remain poor for the sake of the kingdom; that those of you who could go out and write your names across the headlines will deliberately choose to remain obscure for the sake of the kingdom; that those of you who could surround yourselves with luxuries and comforts will deliberately choose to live without them for the sake of the kingdom; that those of you who could enjoy the thrills of wielding great power in industrial or institutional or political life will deliberately choose to remain in humble and unknown positions of the kingdom. It means that you and I, who have collected

pearls, a lot of pearls—maybe one is captain of the football team, maybe one is head of the debating society, maybe one is president of his fraternity, maybe one is becoming a great captain of finance—will sell all our pearls for a greater pearl. . . .

Why does God demand these things of us? Because he wants to give us abundant life; and we insist on keeping less than abundant life. He wants to give us gold; and we insist on keeping our brass. He wants us to see the angel vision over our heads; and we won't take our eyes off the muck heap.

Yes, you lose your life, but "he who loses his life for my sake and the gospel's, finds it." The way of love works. But the way of love is the way of the cross. It brings not necessarily personal safety; it more often brings danger. But it works in that it transforms the lives of those among whom it is practiced. —Condensed from *A Philosophy of Life That Works*.

TRACT BOARD MEETING

The Tract Board met on June 21, 1936.

Members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Mrs. Wm. M. Stillman, Wm. M. Stillman, Orra S. Rogers, Irving A. Hunting, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren.

Visitors: Clarence E. E. Lewis, Robert B. Hunting.

Secretary Van Horn reported:

Since the May meeting of this board the corresponding secretary has attended the One Hundred Twenty-fifth Anniversary of the Marlboro Seventh Day Baptist Church, preached the sermon on that occasion, and has met with the Alfred Seventh Day Baptist Church of Alfred, N. Y., on its own special request, presented the interests of the board in a symposium, and preached on Sabbath morning a Sabbath sermon. The next day a two session meeting was held at the Gothic building with the pastors and church representatives of all the churches of the Western Association. This group meeting was arranged by Dean Ahva J. C. Bond, and the subject of the conference was, The Sabbath, and Sabbath Keeping. This was felt by all to be a profitable meeting. On another day the secretary addressed informally, during two recitation periods, the theological students on our church and denominational work. During the week calls were made at Salamanca, the Hebrons, Shinglehouse, Little Genesee, Richburg, Nile, Andover, and Alfred Station. At Hebron Center the Ladies' Aid society was addressed on, *Our Pub-*

lishing Interests, and at First Hebron the secretary preached at an evening service.

The secretary attended the sessions of the Western Association at Independence, N. Y., preached three evangelistic sermons, one at the request of the Young People's Board, and presented the Tract Society interests in a symposium. On return trip, called at Willard, N. Y., and had a conversation with Rev. Alva L. Davis, chairman of the Religious Life Committee, at Verona.

Prepared and presented a historical paper on Publications in the Eastern Association, at the meeting of the Eastern Association at New Market, N. J. Arranged for a symposium following above paper in which Secretary William L. Burdick, Courtland V. Davis, and Abbie B. Van Horn gave inspiring addresses pertinent to our publishing interests.

The secretary arranged for a meeting of the pastors of the Eastern Association and officers of the Tract and Missionary Boards just prior to the opening of the Eastern Association, at the Seventh Day Baptist Building, with fourteen present. The Plainfield Ladies' Aid very graciously served supper at the church parlors.

Observations by the corresponding secretary were prepared for two SABBATH RECORDERS, two associations were reported, forty-four letters written, besides twenty-five mimeographed; literature sent to inquirers and twenty-one calls made.

Received on expenses, from

Marlboro	\$ 3.50
Alfred	18.27
Western Association	25.00

all of which has been handed to our treasurer.

Secretary Van Horn also discussed in some detail correspondence with various groups and including that of the Board's Agency for Contact with Unattached Sabbath Keepers.

President Randolph presented a letter from Dr. L. Richard Conradi concerning certain correspondents and his own work in Germany.

Treasurer Ethel T. Stillman reported that \$800 of the one thousand dollar anonymous gift had been forwarded to the Missionary Society and the remaining \$200 allotted for use by the SABBATH RECORDER, both items at the request of the donor.

Treasury balance as of June 21 were reported as follows:

General Fund	\$2,418.98	
Tract publications	47.50	
Tax - Denominational Building	11.00	
SABBATH RECORDER Supplement	531.00	
SABBATH RECORDER	200.00	\$3,208.48
Denominational building	\$ 1.67	
Waldo Furnishings Fund	172.89	174.56
Maintenance Fund		97.55
		<u>\$3,285.49</u>

The Advisory Committee reported informally its approval of the proposed plan of the corresponding secretary for work in Alabama.

The corresponding secretary presented for the Committee on Distribution of Literature the following report:

832 tracts mailed, 2 Year Books, 1 Helping Hand,
6 RECORDERS on request
24 RECORDERS discontinued in May
12 new subscriptions for RECORDER

The Supervisory Committee through Orra S. Rogers resubmitted without action the report referred back to it at the last meeting. It was voted that the report be adopted. The report is as follows:

WHEREAS, since its report to the Tract Board at its February meeting, the Supervisory Committee has found that business conditions do not warrant the increase of rent of the publishing house then reported, the committee has reconsidered that action and has adopted the following which it reports for ratification by the board; and

WHEREAS, in accord with the present set-up and bookkeeping method of the Tract Board all expenses of repairs and maintenance to the publishing house building are paid out of the Maintenance Fund, to which all rents paid by the publishing house are credited; therefore,

Resolved, That we recommend to the Tract Board that in addition to the rental it has been paying, at the rate of \$50 per month, the publishing house pay, beginning with February, 1936, installments at the rate of \$25 per month toward reimbursing the Maintenance Fund for that part of the amount expended for fitting up the business offices of the publishing house which is considered and determined to be maintenance and repairs. We recommend that one-half of the total expenditure be considered as capital expenditure and the remainder as maintenance and repairs.

William M. Stillman called attention to the fact that the roots of the Schenectady group of Sabbath keepers go back one hundred years to the work of John Maxson and Rev. William B. Maxson, his brother, and a small band of Sabbath keepers who started then the *Protestant Sentinel*, first Seventh Day Baptist periodical.

Secretary Van Horn discussed his plans for his work in Alabama this summer, including the use of Wayne Rood as singer and assistant.

In view of the fact that Mr. Van Horn expected to be absent from the July meeting, he submitted his annual report.

Asa F. Randolph reported the purchase of

minute books for both the New York and New Jersey societies at a total cost for the two of \$44. It was voted that the books be received and the treasurer instructed to pay the amount stated.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Assistant Secretary.

DENOMINATIONAL BUDGET
Statement of Treasurer, June, 1936

	Receipts	
	June	Total
Adams Center	\$ 97.00	
Ladies' Aid society	15.00	
Special	8.68	
	<u>\$ 120.68</u>	\$377.18
Albion	\$ 10.00	
Home Benefit society, special	33.00	
	<u>\$ 43.00</u>	187.00
Alfred, First	\$ 243.37	
Ladies' Aid society	100.00	
	<u>\$ 343.37</u>	1,399.54
Alfred, Second	79.57	397.29
Andover	14.60	32.60
Battle Creek	\$ 74.31	
Special	8.50	
	<u>\$ 82.81</u>	193.75
Berlin		143.20
Boulder	\$ 5.00	
Special offering	36.62	
Woman's Missionary society	6.00	
	<u>\$ 47.62</u>	131.22
Brookfield, First	23.10	129.64
Brookfield, Second	\$ 22.00	
Special offering	17.54	
Special	16.00	
	<u>\$ 55.54</u>	212.02
Carlton	\$ 6.00	
Sabbath school	3.00	
	<u>\$ 9.00</u>	9.00
Chicago	\$ 55.61	
Special	9.00	
	<u>\$ 64.61</u>	359.61
Daytona Beach	38.10	99.85
Denver	35.00	136.50
De Ruyter	74.00	259.50
Dodge Center		9.40
Edinburg	14.00	63.70
Farina	\$ 43.50	
Special offering	60.70	
	<u>\$ 104.20</u>	324.20
Fouke		36.57
Friendship	16.00	35.00
Genesee, First	160.11	624.93

THE SABBATH RECORDER

Hammond	\$ 21.20		Stonefort, special	8.76	13.76
Sabbath school	5.00		Syracuse, special	8.00	8.00
Ladies' Missionary Society	10.00		Verona	\$ 45.54	
	\$ 36.20	53.20	Special50	
Hartsville		110.00	Ladies' Benevolent Society, special	20.00	
Healdsburg-Ukiah	25.00	25.00			
Hebron, First	\$ 60.49		Waterford Sabbath school, special84	164.00
Sabbath school, special	2.03		Welton	20.00	87.90
	\$ 62.52	137.44	West Edmeston	25.00	50.00
Hebron, Second	22.05	41.36	White Cloud	\$ 78.71	
Hopkinton, First	\$ 118.00		Special	11.00	
Special	55.00			\$ 89.71	176.16
Christian Endeavor society, special	3.00		Individuals:		
Intermediate C. E. society, special	1.00		Mrs. M. M. Lanphear	\$ 10.00	
	\$ 177.00	530.00	Miss Reta I. Crouch	20.00	
Hopkinton, Second	\$ 3.50		Cash - New Jersey	43.68	
Special	1.61		A Friend	2.00	
	\$ 5.11	46.29	Mrs. Grace Barber, Portville	5.00	
Independence	14.00	173.25	L. S. K., West Virginia, special	1.00	
Irvington	25.00	175.00	Friend, special	2,300.00	
Little Prairie	4.00	17.00		\$2,381.68	4,551.18
Los Angeles	47.75	130.75	Eastern Association	40.22	40.22
Lost Creek	47.22	119.78	Central Association	72.00	165.59
Marlboro	45.00	179.94	Western Association	33.16	57.00
Middle Island		25.00	Northwestern Association		46.48
Milton	220.55	1,507.32	Southeastern Association		27.20
Milton Junction	\$ 62.05		Southwestern Association		7.75
Special	5.00		Conference offering		466.71
	\$ 67.05	381.98	Seventh Day Baptist C. E. Union of New England, special16	2.00
New Auburn		17.00	Woman's Board		32.00
New York City	96.08	522.95	Semi-Annual Meeting of Michigan and Ohio Churches		10.00
North Loup	\$ 14.00				\$22,964.56
Woman's Missionary Society	10.00				
	\$ 24.00	61.50			
Nortonville	35.00	50.00			
Pawcatuck	\$ 350.00		<i>Disbursements</i>		
C. E. society, special	3.00		Missionary Society	\$2,138.73	
	\$ 353.00	3,036.00	Special	1,064.65	\$ 3,203.38
Piscataway	83.50	479.09	Tract Society	\$ 525.36	
Plainfield	202.05	1,120.32	Special	200.00	725.36
Richburg	86.00	94.00	Sabbath School Board		353.65
Ritchie	5.00	25.00	Young People's Board		70.89
Riverside	\$ 69.25		Woman's Board	\$ 21.31	
Special	66.11		Special	53.00	74.31
	\$ 135.36	515.36	Ministerial Relief	\$ 127.45	
Rockville	\$ 16.20		Special	49.79	177.24
Loyal Workers	5.00		Education Society	\$ 302.43	
Junior C. E. society, special75		Special	5.00	307.43
Sabbath school, special	6.50		Historical Society	\$ 35.24	
	\$ 28.45	104.95	Special	1,200.00	1,235.24
Salem	142.88	1,066.43	General Conference		522.90
Shiloh	\$ 302.32				\$ 6,670.40
Ladies' Benevolent Society	108.50				
Sabbath school	39.00				
Special	3.00				
	\$ 452.82	943.50			

THE SABBATH RECORDER

Amount of Budget \$28,991.00
 Received on Budget, 58 63/100% 16,991.96

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
 Westerly, R. I.,
 July 1, 1936.

ALFRED'S CENTENNIAL COMMENCEMENT

BY DEAN AHVA J. G. BOND

Alfred's Centennial Commencement, which was planned to celebrate a hundred years of history, is now itself history. Through the printed page, through innumerable still pictures taken by many clicking kodaks, and through moving pictures both plain and colored, much of the pageantry of the entire commencement celebration will be preserved for future historians, and for succeeding Alfred audiences and Alfred friends everywhere, throughout the future years.

Those who were participants, even in a small way—and that includes a good many people—will cherish as long as memory lasts something that cannot be preserved in printer's ink nor caught by cameras. A description of commencement at Alfred this year calls for the use of a good many superlatives. Some of those one hears may reflect the enthusiasm of Alfred friends and supporters, but one is literally correct in stating, for instance, that the alumni banquet was the largest ever held, and that the graduating class was the largest in the history of the university. Those who have made some study of historical pageants written to celebrate community achievements, declare that Alfred's centennial pageant was the most distinctively local of any pageant they know anything about.

Doubtless it would be correct to say that the academic processions were the longest that have ever marched across the Alfred campus. These took place in full view of the audience, since the sessions were held under the pines in front of the Gothic.

Alfred was exceedingly fortunate in her speakers. Of course the chaplain preached the annual sermon before the Christian Associations, and the president preached the baccalaureate sermon. The latter service was held Sunday evening and gave the seniors their first opportunity to appear in cap and gown. President Norwood exhorted those graduating to cherish the ideals that have

characterized the school for a hundred years, to carry them out into our needy world and to make them operative in human affairs.

Honorable John A. Lapp and Dean M. Ellis Drake were speakers at the alumni public session, at which session also Dean Dora K. Degen presented an illustrated address on the history of Alfred.

The convocation speaker on Tuesday morning, President Dixon Ryan Fox of Union College, may have been chosen because of the early connection of Alfred with Union, in that many of Alfred's teachers came from the latter institution. But President Fox gave a good account of himself as a historian who knows how to interpret history in terms of its bearing upon our present life, and its meaning for the future.

The great audience on commencement day was much interested in the simple, straightforward commencement address, which was full of human interest and sympathy, and which challenged the best efforts of everyone in building a better society upon the recognition of the worth of the humblest citizen. All who had the pleasure of meeting the speaker, Frances Perkins, Secretary of Labor in the President's Cabinet, were impressed with her kindly and unassuming personality.

One cannot fail to mention the brief word of greeting from England, the land of King Alfred of a thousand years ago, for whom Alfred was named. Dr. W. H. Whitley, himself a Baptist, is familiar with British Baptist history in which Seventh Day Baptists have had a prominent part. He captivated the audience with his fitting remarks wittily expressed in perfect English and with an accent always pleasing to an American audience when spoken by a cultured Englishman.

No description of the pageant can be undertaken in this brief article. It was the event to which all had been looking forward with greatest anticipation, and to which all look back with feelings of deepest satisfaction. The author of the pageant, Miss Elsie Binns, deserves the highest praise for the faithfulness with which she sketched the earlier history of Alfred University, thus making possible, under the most capable, sympathetic, and skillful direction of Miss Mary Rogers, a series of episodes realistic and moving — moving because they were realistic portrayals of important scenes in the pioneer life of a deeply religious people, and of the achievements of

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We just got the RECORDER and as I looked at the Children's Page I saw only one letter, and that was from my little friend Anne Beebe. I felt so ashamed of myself for not writing for so long that I started writing a letter to you at once.

Daddy went to Parkersburg yesterday after groceries. I went with him and had a joyful time. It is fifty miles there.

The Ladies' Aid gave a play called "The Rummage Sale." They gave the proceeds to sponsor the Vacation Bible School, which begins the twenty-ninth of June.

I read your splendid answer to Anne Beebe's letter. I am so glad you had such a good time. I wish I could have been with you.

I aim to write once a month until school begins. I wish you could be here in Berea for our Bible school. The Council of Religious Education will be held Sabbath, June 27, at 9.30 a.m. The theme is: "Christ in the Life of the Home and the Church." It will be held in our church in Berea.

I have written rather a long letter, have I not? So I must close.

Your RECORDER girl,

DORTHA LEE BONNELL.

Berea, W. Va.,

June 23, 1936.

DEAR DORTHA LEE:

Just as I got your fine letter about copied last week I discovered that if I didn't get down to the post office in five minutes the RECORDER would be minus a Children's Page. So I had to leave your letter over until next time, I'm sorry to say. I wouldn't have had room to answer it until this week, however, so perhaps it's just as well.

I am so glad you are planning to write every month and will look forward to your letters with pleasure. You have surely been one of my faithful helpers for some time.

I would have enjoyed attending your Vacation Bible School very much. We have often had one at Independence but are not having it this summer for we have very few children there, now, though we have some fine young people who not so long ago were Vacation Bible School age. Are you having a good

attendance at your school this year and are you finding it helpful and enjoyable? Who are your teachers?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR REVA:

I was sorry not to answer your good letter last time, but you see I was rushed for time and crowded for space. This week I'm making sure of both time and space by writing to you in very good season.

I surely do know and love your grandmother, Mrs. Stearns, so of course I feel acquainted with you. I rather think I have seen you, have I not?

You have a splendid name for your Sabbath school class and I feel pretty sure you live up to the name. That's what I always expect of my RECORDER children. I am sure, too, that Mrs. Wing makes your class time interesting and helpful for you.

You are indeed fortunate to belong to two 4-H clubs. I know I should have enjoyed even one when I was a little girl on the farm, but of course we didn't have such things then.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to the RECORDER. I live on a farm in the sandhills, about thirty-eight miles from North Loup.

We do not get to church, it is so far. We hold Sabbath school with my grandpa. There are fourteen in our Sabbath school.

We have seen fifteen different kinds of wild flowers. Roses are the main flowers now.

Your RECORDER friend,

AUDREY BABCOCK.

Ericson, Neb., R. R. 2,

June 28, 1936.

DEAR AUDREY:

I am very glad indeed to add another new member to our RECORDER band. How my family does increase. Some day soon I'm going to count to see just how large it is; wouldn't you like to know?

I am wondering to what Babcock family you belong. I used to know a young man at Alfred named Audrey Babcock. Is he your father?

I am sorry you do not have the privilege of attending church, but it is fine that you can

have Sabbath school. Grandfathers are wonderful relatives and friends to have, aren't they?

You certainly have a great variety of wild flowers; we have a great many here, too. Just now, roses, buttercups, and daisies are to be seen by the roadside and in many a field and meadow. We have some beautiful wild daisies right in our flower garden. Our flower garden used to be behind the garage, but we decided to use it for a vegetable garden, so transplanted the flowers to a plot nearer the house. Pastor Greene thought he was transplanting one of my Shasta daisies, but when it began to blossom we discovered that it was a wild daisy, but being in cultivated ground the blossoms are unusually large and beautiful.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I went to the Central Association at Brookfield. (Mother says you used to live in Brookfield.) We went Sabbath day and Sunday. It was the one hundredth anniversary, so Sunday afternoon they had a pageant called "The March of Time." I thought it was very interesting. I wonder how many changes there will be by the time I grow up.

We aren't going to have Vacation Bible School this summer, so we are going to have some of that kind of work in Sabbath school. This year we are going to have a Sabbath school picnic. I think they are fun, don't you?

In my last letter I told you we were to have a contest to see which could get the most books of the Bible right. I missed only five and got first prize. I got a New Testament with the Lord's Prayer and the Ten Commandments in the front of the book and the Psalms in the back of the Bible. I think that's the best prize I could get, don't you?

I must not write any more.

Your friend,

MURIEL IRENE SHOLTZ.

Oneida, N. Y., R. D. 3,

July 7, 1936.

P. S.—I passed into fourth grade in school. My average was ninety-eight.

DEAR MRS. GREENE:

How are you this hot weather? I am fine. We have two little colts and we had seven little puppies.

their progressive descendants and successors. It is reported that one man not over-emotional "used up two handkerchiefs" while observing the pageant.

The second half consisted of a series of colorful symbolic pictures made of human beings in appropriate costumes and portraying the progress of Alfred's development under the guidance of President Boothe C. Davis. At the close of the pageant, President Davis and President Norwood appeared in person, the former handing to the latter the jewel of King Alfred. As President Emeritus Davis and President Norwood stood in front of the audience of some two thousand spectators, with the two-hundred-fifty actors in the pageant forming the background, the scene appeared a fitting tribute to the one who achieved so nobly in the past, and an expression of confidence in the other as he guides the affairs of the century-old institution into the first years of her second century.

Perhaps the following lines from Part II of the pageant will serve as a fitting close to this inadequate account of Alfred's Centennial Commencement. It reveals the high quality of the poetry, and refers to two former presidents of Alfred, but recently familiar figures on the campus and beloved by Seventh Day Baptists—Dean Arthur E. Main, President Davis' immediate predecessor and for many years dean of the Department of Theology and Religious Education; and Dr. Paul E. Titsworth whose brief but brilliant presidency separates, by a few months only, that of President Davis and President Norwood.

"And one a scholar, whose majestic mien
Lent dignity to all he said and did;
And one who for a moment meteor like,
Stayed and was not, for God translated him.
He lives for us as do those other men
After the power of an endless life."

PAIN

BY ALMA BOND

Thank you, God, for pain;
The richness and the fullness of your love that's
felt
Only when our hearts are bleeding
From a jagged wound,
And all in vain is any other solace found.

A growing ache—but it has taught us
That in prayer our problems must be brought,
And leave them there
For One who knows what is the best.
And God is closer to us than he was before.

Nortonville, Kan.

My mother is my Sabbath school teacher. My cousins Leora, Marilyn, Jean, and Duane are in my class.

FROM JOYCE SHOLTZ.

Oneida, N. Y., R. F. D. 3,
July 8, 1936.

DEAR MURIEL AND JOYCE:

I'll have to wait until next time to answer your good letters, when we will also have a nice story about a horse, written by our good friend, Lois R. Fay, which I know you will enjoy.

Sincerely yours,
MIZPAH S. GREENE.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

At ten o'clock of the morning of July 3, the corresponding secretary of the American Sabbath Tract Society with his helper, Wayne Rood of Riverside, Calif., Salem College senior, arrived at the Robert Lee Butler home in a slightly cove in the Cumberland Mountains, near Woodville, Ala. It is a beautiful location for any home, situated in a nearly perfect horse-shoe curve facing the south. About two hundred fifty acres of fertile land lie in the basin surrounded on three sides by the Keel Mountain. However, the plantation spreads out in front of this cove, and extends back over the mountain which faces Sand Mountain and other elevations of the Cumberlands across the fertile valley of the Paint Rock River. In this ideal spot of an ideal section of Alabama lives the Butler family of father, mother, and eight children—four boys and four girls. The eldest daughter is a sophomore in Salem College, and the eldest son is junior in the Alabama Polytechnic, at Auburn. Some of the younger ones are well along in high school. This family will be more easily identified by many of our readers when it is known that Mrs. Butler is the daughter of Rev. J. T. Bottoms of Athens, Ala., and sister to the two Bottoms preachers, accredited and consecrated pastors among Seventh Day Baptists.

WHY IN ALABAMA

Nearly four years ago, while on a trip through the South and West, the secretary visited this home and spoke at the Cedar Point Union Church, free for all denominations.

At that time cordial invitation was extended to remain for a series of revival meetings, an invitation that could not be accepted. For three years the secretary has had to decline the urgent call to return for such meetings. For local reasons such services need to be held in July or August, either and both months being almost impossible for the secretary to "make dates." This year, however, in spite of a heavy schedule for the summer, the call seemed to have to be considered as Macedonian. Annual reports were hurried up, other matters laid aside, and personal considerations placed on the table, that this call might be accepted—and here we are.

That "we" is not of "editorial" nature. By rare good fortune the services of Wayne Rood, who is preparing for the ministry, a young man gifted in song and speech, both by nature and training, were secured. Wayne is cheerfully, and with real consecration, contributing his time and "gifts" for this campaign. He will conduct the singing and work in personal ways to win people to accept Christ, having had considerable experience with young people. It is a pleasure not easily expressed to have him in fellowship in such a service. Not much can yet be said about the actual work on the field, as one service only has been held at this writing. Some sixty people at this time, however, were present and entered heartily and appreciatively into the service. With the Butlers we went over to Athens, the Bottoms' home, Sabbath, and held a service there. Mrs. Butler is the clerk of the Athens Church, an organization that had never yet disbanded, though Brother and Sister Bottoms are about the only ones left who are loyal to the Sabbath.

EN ROUTE

Because of the interest of some individual Tract Board members and other personal friends, funds were secured to bring Wayne Rood back to Salem from Milton, Wis. At Salem the secretary picked him up on his way to Alabama. The drive to West Virginia through Pennsylvania took the writer through quite an extensive district where crops seemed devastated by some terrible enemy of plant life. Wheat and other grains were being harvested, some with reapers and others with mowing machines, crops that seemed hardly worth saving. Grain was crumpled, or cut off as though it had been stripped by hail. It was reported by some one that the seventeen

year locusts have done the damage. This report could not be verified. On either side of this devastated area, crops were apparently undamaged and very good, some grain ready to harvest and some already in shock.

What a sad amount of damage some hidden canker or enemy of life can do, bringing loss and destruction! It is equally true in moral and spiritual realms. The innocent as well as the guilty are attacked and suffer, if not totally destroyed. There are the drunken drivers, for instance, smashed up or killed, and there are innocents involved, in grave or hospital, to say nothing of the friends and loved ones who must continue to suffer their bitter loss and bitter memories.

A night was spent with a son at Morgantown, W. Va., who is working for the state university this summer, after securing his Master's degree in science. Now I have never been interested in rats except to exterminate them. But this young man is looking after quite an interesting colony of white rodents, the project in part being to eliminate certain diseased conditions, and to check on certain vitamins and their effect upon the individuals of the colony. Naturally the writer was more interested in the young man, interested-in-the-colony, than in the rats and their ills.

Brief contacts were made in Salem and Lost Creek, and the first night on the road southward was spent at Roanoke, W. Va., where many pleasant nights in years gone by had been spent in the hospitable home of Lee and Nora Bond. For twenty years or more this home had boys and girls in Salem College. It is no mean task to encourage and help eight children to get what the college can give. This father and mother have given themselves to this task in keeping with their ideals. As a result one son is in Alfred, one is supervisor of high schools in his county, one is a successful doctor, while the youngest is a progressive farmer on the home place. Of the girls, all are happy wives and mothers of growing families except one—a long time worthy school teacher, and always a helper of all. This home is located in a slightly spot along U. S. Highway No. 19.

HAWK'S NEST

This highway leads through beautiful mountain farm lands of Lewis, Braxton, Nicholas, and Fayette counties. Some of the finest scenery of the state is found on or near

this route from Buffalo to Galveston. A few miles up the valley from where the Gauley and New Rivers by their confluence form the Great Kanawha, one turns aside for two miles and a half and comes to Hawk's Nest, a crag of the Gauley Mountain overlooking the river and five hundred feet above the river bed. From this point is to be found one of the grandest views to be had in the state, that of the New River gorge stretching for miles like a great gash in the wild, mountainous terrain. Immediately below the "Nest" lies the recently constructed dam across New River. It is reassuring to discover that the state has taken over much of the territory in this district for a public park. For several years private interests had shut the public out of the views to be had at such points except at entrance prices.

THE GREAT SMOKY MOUNTAINS

Passing southwestward across the eastern end of Tennessee, we directly found looming upon our left hand in the distance, high, dusky ranges of mountains which we at once identified as the Great Smoky Mountains. Turning east at Newport, Tenn., we were soon in the midst of them. We turned a little off our course, and with a few miles of mountain roads negotiated, road machinery and workmen gingerly passed, we found ourselves at the summit of the trail between Knoxville, Tenn., and Asheville, N. C. Here one must be a mile above sea level. On one hand is Mount Le Conte, with an altitude of 6,580 feet, and on the other, Mt. Mingus, 6,800. Climbing rapidly after striking the newly completed highway with its fine hewed-stone walls at dangerous points, the traveler is soon looking down upon the "Chimney Tops" so imposing from lower levels.

Practically all that is left of the great virgin forested wilderness which formerly covered the entire eastern half of the United States, now lies within the borders of the Great Smoky Mountains National Park, we learn from a folder of beautiful scenic views. Majestic mountain summits, deep valleys and gorges, saw-toothed ridges, tumbling streams and waterfalls, and a seemingly endless blanket of the virgin forest are the characteristics which have influenced the establishment of the national park in the Great Smoky range.

Lying on the border line of North Carolina and Tennessee, the National Park includes

only a little less than half a million acres of mountain land. In the valleys are to be found the trees, the flowers, and the wild life indigenous to northern Georgia. At the mountain summits the belt of virgin spruce marks a region in which flourish the flowers and fauna of southern Canada.

This park, by its nearness to large industrial centers and because of the immensity of its cloud-topped mountain peaks, is becoming more and more popular. Its popularity was attested by the many cars seen bearing license plates from many states, from Michigan to Oklahoma, and California to Massachusetts.

The drive back and in the direction of our destination, especially on the highway bordering Little River, more and more rewarded us for the bit of extra time required for the additional thirty-five miles of travel. Soon we were at Maryville, Tenn., and onward to Chattanooga.

SOUTHERN BATTLE FIELDS

At Chattanooga a call was made at Fort Oglethorpe with a hope of seeing our good friend and brother, Lieutenant Colonel J. B. Conyers, who has written for us some valuable Sabbath tracts, a hope, however, unrealized. The battle field of Chickamauga was hastily surveyed. One needs hours, at least, even to visit the points of interest here and around Missionary Ridge, over which North and South contended through weary, bloody days. Too hastily, too, was a drive taken up Lookout Mountain to the scene of the highest battle ground in America. Here "The battle above the clouds" was fought in 1863, under conditions and circumstances seemingly impossible for a major engagement. From the western viewpoint, over two thousand feet high, one can see points in seven different states—Tennessee, Georgia, Alabama, North and South Carolina, Kentucky and Virginia. Lights were already appearing in the city on the valley floor and over the river in the Moccasin Bend, and the south-bound men were compelled to tear away from the intriguing view and hasten westward some more. The next hour of travel was made in blinding, beating rain, but at the end a comfortable tourist camp cabin was waiting with its opportunity for rest and sleep. All through the night the storm, with violent wind at times, raged and beat upon the little town of Jasper. However, the rain was much needed and brought refreshment to drought parched

countryside. Rain continued to fall with more or less regularity for the following thirty-six hours. The rain, we understand, has come in time for the saving of the crops in this part of the country. Flood conditions, at the time this is being typed, have damaged much corn in the low-lying fields, adjacent to the river which has been in overflow too long upon these fields.

THE WORK BEGUN

It is too early to be able to report about the meetings. Three have been held and with good attendance. At the first attempt no one but our family was at the church on account of the rain and mud. But not much was left to be desired for the meetings following, so far as attendance and apparent interest are concerned. The messages are being well received and everyone takes Wayne at once to heart. His work is of high type, as all who know him would naturally expect. The Lord is good to us, and we are leaning upon him.

An opportunity was afforded on Sunday afternoon of enjoying a program of music and readings at the church before the preaching service. A local minister, who is the mail carrier on Route No. 1, out of Woodville, has organized the communities—four in number—which he serves as a servant of Uncle Sam, into groups, each one responsible for one program a month, with an annual reunion of all at some central point. As many as a thousand people, he told me, sometimes assemble at such a time. This work has been promoted during many years. There were several interesting and helpful parts taken, revealing real talent and some good training.

In our meetings gospel tracts are being used, and before the series closes many pages of Sabbath tracts, we hope, will be distributed and read.

A LATER REPORT

The corresponding secretary hardly knows how far his observations on the Alabama work have been made. At this writing, July 10, meetings have been running for a week. Remarks might be made upon the weather, but as we cannot do much about the weather this topic may as well be passed by. People down here seem to take the heat much as a matter of course. To the writer's remark concerning this being a hot day, one met on the road nonchalantly replied, "It shore are." At any rate, the heat is something we have plenty of

—not confined, however, to Alabama, if reports in the papers are to be relied upon.

The religious services have been growing in interest and the attendance keeps up well. From fifty to eighty people are usually counted in the house, and the numbers outside, around the door and sitting in other people's cars are not known. But they are considerable. For the most part this outside element is respectful, and is in need of the gospel message which probably seems to them less interesting than the friendly gossip which the opportunity affords. We are attempting to present the gospel in its simplest and most appealing terms. Some, to our personal knowledge, are under deep conviction. It seems difficult to impress these people that our effort is to win them to Christ rather than to some church. So there seems to be a reluctance to take a stand for Christ. We trust this prejudice or misconception may be overcome and many may find a peace in accepting the Savior. One night two of our own fine young people gave their hearts to the Lord, and another on the night following. These three, it may be said at this writing, will be ready for baptism before the meetings close. Our hearts are made glad by the experience of these young folks, the parents, especially, being made to rejoice. Prayers are being answered, and we look hopefully forward to remaining meetings of this series.

ATTALLA, ALA.

One day was spent in visiting Attalla, where once we had an active church. At present one Seventh Day Baptist family, only, lives there. We were told, however, that there are still eight families of Seventh Day Baptists within reach of possible Sabbath services together, if adequate transportation facilities were available. Several of these families live at Steele, or vicinity, some nine miles from Attalla. Brief calls were made at the homes of Rev. O. S. Mills, Rev. Scott Wilson, Arthur Wilson, and Rev. J. Franklin Brown. We found Brother Brown in very poor health, almost totally blind, but still trying to do for himself. Others, more or less hopefully, were carrying on amid rather distressing conditions. This part of Alabama had had no rains since March, and crops of necessity will be total failures. There are no gardens, no flowers, and even the scanty weeds were drooping or burnt and dead. A few miles to the north rains have been had and crop prospects seem

quite different; homes and prospects looked more prosperous. As unfavorable as the season in the vicinity of Brother Butler's place may have been, this part of the country is a paradise compared with the regions above mentioned.

FROM CALIFORNIA

"The "Air" brought to notice of the secretary a meeting held at Dinuba, Calif., July 10, 11, and 12. For some time we have known that plans were being made for such a meeting. A program with some announcements concerning the meeting came into our hands before the meeting actually occurred. Ever since the sessions of the Pacific Coast Association, which Elder B. B. Friesen attended last spring at Riverside, he has been anxious for a similar meeting to be held at or in the vicinity of Dinuba. His hope for such a gathering now has been satisfied. If arrangements went through, friends from Riverside, Los Angeles, Glendale, Fresno, Ukiah, and Healdsburg met in a two-days meeting "Near the Friesen cross roads, seven miles southwest of Dinuba, and three and a half miles east of Friendly Inn Station."

A program similar to the one given at Riverside was arranged with the following subjects discussed: "Do You Know That You Are Saved?" "The Return of the Lord," "The Certainty of Our Heirship," "What Is Man?" "The Incalculable Value of the Soul," and others of equal interest. The speakers were Rev. Loyal F. Hurley, Rev. John I. Easterly, Brother George P. Andreas, Elder B. B. Friesen, Rev. E. S. Ballenger. The young people's session, on the night after the Sabbath, is as follows: "Is Christ Sufficient for Our Amusements?" Don Phillips of Ukiah; "Is Christ Sufficient for Our Disappointments?" Miss Sarah Becker of Riverside; "Is Christ Sufficient for Young People Under Present Conditions?" Willard Wells of Los Angeles; "Is Christ Sufficient for Our Life Work?" a chalk-talk, Duane Hurley, Riverside. These addresses were followed by general discussion by other young people.

We shall await hopefully for a full and helpful report of the meetings, and trust that the best of the papers and addresses, if possible, be sent to us. We are deeply interested in this new meeting center. May the Lord richly bless the faithful people laboring so hopefully there.

OUR PULPIT

THE PIONEER

BY GEORGE A. CLARKE

Ye killed the Pioneer of life, whom God hath raised from the dead, whereof we are witnesses. Acts 3: 15.

At the Congress of Vienna the representatives of the nations of Europe had met to engage in Europe's favorite indoor sport, the remaking of the map of Europe. While these representatives were busy at work, a great curtain of the council chamber moved and a uniformed lad stepped through, approached the moderator of the conference and said, "He is back again." "Who is back again?" inquired the moderator of the conference. "Napoleon," answered the uniformed lad. They thought they had Napoleon safely tucked away on the island of Elba, but he was back again, and on the highways of France the armies were gathering once more to his support. It was utterly futile to attempt to remake the map of Europe with Napoleon back again; and the congress folded up their half revised maps and adjourned. Then followed those historic one hundred days before Waterloo.

With a far finer meaning, a far nobler purpose, and a far longer outreach, Peter announced the murdered Jesus, "He is back again." "Ye killed the Pioneer of life." This world usually manages to kill its noblest pioneers. "Ye killed the Pioneer of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know, yea, the faith which is by him hath given him this perfect soundness in the presence of you all." The Pioneer is back again, and "where cross the crowded ways of life"—he is there.

There are many names by which Jesus is known in the pages of the New Testament; however, here is a name that we have little used. Doctor Moffatt has done well in translating it "The Pioneer of life," for the figure described by Peter is not of a political or military prince, but a courageous adventuring pioneer leader, moving out into new areas and conquering new domains.

The Pioneer we look upon now is not the pioneer of geographic areas; that pioneer has a great place in the story of America, and to him

we do well to give honor. The Pioneer we look upon now is not the pioneer of philosophy, or science, or politics; all of those fields have had their pioneers, and we do well to give them honor. The Pioneer we look upon now is the Pioneer of life, the originator of a quality, a way and means of life, who could say, "I am come that you might have life and that you might have it more abundantly." If there is one thing that our afflicted humanity is calling for in this disillusioned age, it is the chance to live as people have the right to live.

If the old geographic frontiers have been conquered, it is only to discover that new human frontiers have appeared. There are the health frontier, the economic frontier, the interracial frontier, the educational frontier, and the world relations frontier. So far as I can see and hear and feel, in every one of these there are a few great demanding questions that will be put to any leader who will step out as the pioneer for the present age. What I want to do is to state those questions, as I have heard them asked in staccato notes, like the crack of a pistol. Here they are:

1. *What now, in these conditions, is the meaning of life?*

Here is one question that is being asked today. Recently I called at the home of an old lady over eighty-five years of age, for many years a church member. She has traveled far. She began her traveling with her own father in a sailing ship, and she has traveled in the high-powered vehicles of our day. She knows many people, and she knows many things. She stopped suddenly in our conversation, looked me in the eye, and asked almost fiercely, "Pastor, will you tell me what life is all about?" She said, "We grow up and get married, and see our children grow up and watch them leave us; we begin to slow down and wither and get ready to die; what is life all about, anyway?"

In one of A. S. M. Hutchinson's recent books, "The Uncertain Trumpet," he tells the story of Father Absolute, a priest of the Anglo-Catholic Church in England, who had taken over an old church in a downtown section of London, where he did not so much preach as he consulted with people who came with their troubles, their diseases, and their despair. So many came that he asked for helpers. One of his helpers was a bright young

woman named Rhoda, from a home of high social standing. At the end of one afternoon's work, he turned to Rhoda and said, "Rhoda, you are not so much living for this work as you are living by it. Tell me, from your window as you look out over life, what do you see?" And, in the utter frankness of youth, she responded, "All I can see is a great big question mark."

Will Durant recently used a whole book to discuss this question of the "meaning of life." I think he was asked to do it. His plan was to write letters to many people in various parts of the world. He wrote to such people as Will Rogers in California and Mahatma Gandhi in India, and the answers to those letters are recorded in Will Durant's book. At the close of the book, Mr. Durant tells what life means to him. He says, "It is to attach oneself to some whole, and then give oneself to it with all one's heart and mind and soul." For him, his "whole" is his home and his books. But right away I sense that the "whole" is not great enough. Suppose something happens to his home; things do happen to homes. Suppose something happens to his work, as it has happened to the work of millions of people today.

What I am saying is that, with staccato notes, people are asking now, "What is the meaning of life?" Sometimes the question is asked by an elderly lady; sometimes it is asked by a young Rhoda; sometimes it is asked by a Boy Scout. So I turn to the Pioneer of life for an answer. What has he to say?

One day Jesus was preaching, preaching in a passionate appeal to people. Apparently he stopped for a moment on that hot Palestinian day. Perhaps he stopped, as many another speaker has stopped, for a few seconds to take a drink of water—perhaps just that; and in that brief interval a man down in the congregation piped up with the demand, "Master, speak to my brother that he divide the inheritance with me." Do you remember Jesus' reply? He said, "Man." The word "man" can be used with stern rebuke. He said, "Man, who made me a divider among you? A man's life does not consist of the abundance of things that he possesses." Then, very significantly, Jesus told the story of the rich fool who thought that it did consist in that, and nothing else.

What does Jesus say is the "meaning of life"? He answers by his whole ministry;

and, as I look at life through his eyes, I see that the meaning of life is to discover man's nature and quality and status as a relative of God, God's kinsman; and to fare forth in the great spiritual adventure after truth and beauty and love and righteousness and justice in fellowship with man and God. And in that meaning for life, I find that which will call forth in action all the energies that God has given me for all the days.

The Pioneer is adequate as the revelation of the "meaning of life."

2. *Where now is the adequate center of loyalty?*

Here is another question which is up on all our human frontiers today. That question is being asked in staccato notes, like the rattle of a machine gun. That question is being asked murderously. I am not speaking poetically but realistically. Carveth Wells, a sort of happy vagabond, who tramps the earth to get stories for lectures and books, has written his story of Russia under the title "Kapot." He tells of visiting the anti-religious museum in Leningrad. It was once a great cathedral; now it is the home of anti-religious art, or at least pictures. One picture is that of a football game—a game between the communists and the church. Lenin is the captain of the communists' team and God is the goalkeeper of the church team. Lenin has just kicked the ball and sent it straight into the stomach of God, who is hurtled back against a fence. The title of the picture is, "Kicking God Out of Russia." Carveth Wells remarks that among the young Americans in his group several of them expressed themselves forcibly that it was about time similar demonstrations were given in American churches.

On Lafayette Avenue, in the city of Brooklyn, I recently walked with a brilliant young lawyer. We had been talking about this very thing, and he said, "If I had the power and the wisdom and the love that God is supposed to have, I could make a better job of this world than he is making of it." Of course I had an answer for that, which I need not state here. But what I hear is this fierce gun-crack of a question which asks, "Where now is the adequate center of loyalty?" What shall we demand of this adequate loyalty?

He must, as the educationalist put it, integrate life. That is, he must bring the elements of life together into a working unity. What-

ever integrating life means, I know what dis-integrating life means; I learned it lately. I had an old, unused watch in my study. My twelve-year-old boy got hold of that watch. He was curious to know how it was put together. He took off the crystal and he took off the hands; he took off the face; he picked it apart wheel by wheel; he lifted out the springs; and when I saw it the watch was spread over my desk. It was a disintegrated watch. I looked at the boy, and he looked at me. The question was, how to integrate it. And we quickly found a negative answer to that question of integration, as we gathered up the parts and put them in the waste-paper basket.

The fact that we speak of the need to integrate life assumes that the lives of people are in a disintegrated condition. What has our Pioneer to say concerning this question of integration? Look at him. Some people came one day to a house where Jesus was preaching, bringing with them a paralyzed man. They could not get into the house for the crowd, but they went up on the roof and lifted away some of the roofing and let him right down at the feet of Jesus. That wrecked that sermon, but it started another; and Jesus said to the young man, "Get up, I say to you, get up and carry your own bed." Something happened: mind and body were integrated. The man was a unity, and he walked off carrying his own bed. Do you know anybody that does that as Jesus does? How does he do it? The answer is, the whole gospel of the grace of God.

ENERGIZING LIFE

It is required of this adequate center of loyalty that he energize life. People need that. What is the response of our Pioneer? A woman came up behind Jesus one day and touched the hem of his garment—and everything was different. Jesus asked, "Who touched me?" Said Peter, "Master, the crowd throng thee, and sayest thou, who touched me?" But he said, "Power has gone out of me." Sometimes he ministers by the direct touch that gives energy. Sometimes it is the ministry of releasing energy locked up within ourselves.

For five years I lived in the city of Edmonton at a point five hundred miles north of the Montana border. Oftentimes I had occasion to go farther into the northwest. Here and there over the rich black soil of that far north-

west there were great sloughs, little stagnant lakes. The pioneer examined that situation, and it was found in many cases that beavers had come down from the foothills of the Rockies and dammed the water courses and flooded great areas, thus forming the sloughs. What the pioneer did was to find the actual water courses and the dams which the beavers had built. Then he put sticks of dynamite into those beaver dams and blasted them away and let the water run off in the natural courses. Thus great areas of deep black soil were released for farms.

Sometimes life gets into that condition; a dam is built right across the soul. Fear will build a dam across the soul. Selfishness will build a dam across the soul. Doubt will do it. A sense of guilt will build a dam across the soul. But, when our great Pioneer deals with the inner life of a man, he blasts away that dam and releases the life, just as surely as he released St. Augustine and John Bunyan. "Bring my soul out of prison," prayed the Psalmist. Who else can release a man as Jesus does? He said that he had come to preach release to the captive.

A SENSE OF DIRECTION

The adequate center of loyalty will be required to give a sense of direction. Grand old Dr. Charles E. Jefferson, who ministered so long and so gloriously at the Broadway Tabernacle in New York City, said to a group of us one day, "Although I have lived here for a long time, I can still get lost in New York City." He said, "When I come up from the subway, I very often have lost my bearings entirely. Then I look for the nearest policeman, and I say 'Where is north?' And when I know where north is, then I am all right."

One summer night I had occasion to make the boat trip from New York to Providence. It had been one of those very hot spells in New York City, when for sixteen days we were alternately baked and boiled. It was all so good to be out on the open sea that I remained on deck until very late. At eleven o'clock I was standing in the bow of the ship talking with the lookout man. At twelve o'clock I was there. At one o'clock Sunday morning, although I was to preach that morning, I was standing there talking with that lookout man. The moon was riding high, and we could see the lights of other ships passing by. Then suddenly we sailed into a

deep, thick fog, and I stopped talking to the lookout man. He had something else to do. From the bridge came the voice of the captain, who shouted, "Keep a sharp lookout, we ought to be picking up the buoy soon." I saw the lookout man with his hand over his eyes peering out into the fog. On either side of us we could hear the whistles of ships as they gave their location, and our ship answered. Then, after a time, he called, "A light on your port bow, sir." I saw him cup his ear and listen, and soon I heard him say, "A bell on your starboard bow, sir." Then in a few minutes we sailed right between those two marks, the light on one side and the bell on the other. We call that sailing by dead reckoning; that is, right in front of the captain are reliable instruments and he, a competent captain, reads those instruments accurately, and he knows just where he is and where he is sailing.

What I am saying is that the Pioneer of life today, the Leader, must give to the soul the sense of moral direction. What I am also saying is that Jesus Christ, our Pioneer, as does nobody else, gives that sense of direction. To have him with us is to know the way, for he is the way, because he is the truth and the life. Even certain cynics concede that of all the leaders of the world, Jesus alone is the reliable way up and on.

Yes, this age is asking, "Where now is the adequate center of loyalty?" And I respond: He is with us in Jesus, the Pioneer of life, whom men killed but God has aroused from the sleep of death, for he gives meaning to life, he energized life, and he directs life.

3. What are the prospects for tomorrow?

Here is another question this age is asking. In a book which is one of the great modern books of religious literature, *Grace and Personality*, Dr. John Oman draws the picture of the Nile in the season of flood. He observes that when the Nile sent its flood over its banks, it spread its black ooze and mud over the fields of the peasants, fields on which long and patient labor had been spent. Now it looked as though the flood had ruined them. However, the answer to that situation was given, not by the engineers who would go up the river and dam back the waters, but by the daring pioneering peasants, who, in an act of inspired faith, flung their precious rice into the ooze and the mud, and found that the ooze and mud were the givers of a great harvest. A flood has come upon us. The ooze

and the mud of that flood have gone over the banks of our human Nile, and over the fields of our human efforts and attainments. It is useless to try to go up the stream to our yesterdays and build dams. The future lies with those who can see that the very conditions of flooded fields, with all life in a fluid state, are the conditions of hope, for we have the seed for those fields. We have it.

E. Stanley Jones has recently given us one of his most important books, *Christ's Alternative to Communism*. That alternative is nothing short of following through with Jesus in his whole message and ministry of grace and truth, and to be sincerely and progressively and completely Christian. We have the seed and we have the alternative. Atheistic communism need not be our doom. Indeed, E. Stanley Jones sees Russia itself as the possible matrix of that truer Christianity. The kingdom of God can be our inheritance if we will simply dare to be Christian.

Let us not beat around Robin Hood's barn, but come straight to the issue. It all depends on the attitude that individuals and institutions take to the Pioneer. I well remember, just a little while after the armistice was signed following the World War, visiting Rheims Cathedral. It was pock-marked with the wounds of battle. I came to the great front door and statues were broken. I walked into the great cathedral; in the nave were tons upon tons of wreckage. I looked up and could see out to the open sky through tremendous shell holes in the ceiling and the roof. I climbed over little hills of wreckage until I reached the chancel; everything was a scene of ruin. In the south transept windows were smashed in and a great painting, torn to tatters, was half buried in wreckage. In the north transept the great organ was a twisted mass of ruins; but beside it stood a magnificent statue of Jesus, absolutely unharmed. I did not read any miracle in that then, and I do not read any miracle in that now. But I know that Rheims Cathedral has been restored; and I also know that it was because it was a cathedral of Jesus Christ, where he was believed to be central, that a Christian American thought it worth while to make a great gift to make that restoration possible. Which thing is a parable telling me that what happens tomorrow to our troubled world will turn on the attitude which individually and corporately we take to Jesus, the great Pioneer.

Our whole problem at last reduces itself to one simple question: Shall we or shall we not make him central? Our individual and corporate triumph will be the answer to our answer to him. The whole range of human life and relations is the domain of the Pioneer.

Dr. John Hutton has thought it worth while for the second time to print in his influential journal, the *British Weekly*, an interesting story of Hillaire Belloc in the Pyrenees.

Hillaire Belloc is not only a literary genius; he is also an accomplished mountain climber. One summer he started out to walk through the Pyrenees from France into Spain. He took along with him a novice, who had not been in the Pyrenees. When night came on, they were on a high ledge up in the mountains. They spread out their blankets, lay down, drew their blankets around them and went sound asleep; but toward morning a terrific storm came roaring through the hills, tearing great rocks from their ancient abiding places, and sending them cannonading into the ravines between the hills. The novice awoke and reached out his hand and took hold of Hillaire Belloc by the shoulder and shook him, saying, "Wake up, it is the end of the world." Hillaire Belloc awoke, rubbed his eyes, looked around, and said, "No, no; this is not the end of the world; it is merely daybreak in the Pyrenees."

We do not need to be told that a storm is blowing, and we know that rocks are falling and exploding like the boom of great field guns, but it is not the end of the world; it is dawn!

Jesus is the great Pioneer. They killed him, but God has raised him from the sleep of death. He is here. He is back again! We ask, "What does life mean now?" And Jesus says, "You are kinsmen of the most high God, and life is a great spiritual adventure with truth and life and righteousness, as sons and daughters of God." We ask, "Where is the adequate center of loyalty?" And he says, "Follow me, and I will make you." We ask, "What are the prospects for tomorrow?" And he says, "Behold I make all things new." "The kingdoms of this world shall become the kingdoms of our Lord and his Christ."

—*Christian Century Pulpit.*

"The cheer from the future is never to be kept to ourselves, but to be shared with those in sorrow."

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Rev. L. O. Greene brought a message Sabbath morning, from the text found in Psalms 139: 23, "Search me, O God, and know my heart; try me, and know my thoughts."

We have enjoyed the sermons given by Mr. Greene the past three weeks and have enjoyed having the family here. They have always been very helpful to the church and their fine spirit was shown when Mr. Greene turned the check which was tendered him for his three morning sermons back into the church treasury, choosing to make this contribution to the church.

Mr. and Mrs. Charles W. Barber celebrated their golden wedding anniversary July 7, at their home in the village.

The day was a long one of happy events and surprises, beginning at five-thirty in the morning when members of the Seventh Day Baptist choir assembled in the home and awoke Mr. and Mrs. Barber with the singing of the beautiful bridal chorus from the "Rose Maiden."

At noon a family dinner attended by all the Barber children and other guests was served in the basement of the Seventh Day Baptist church. . . .

Mr. and Mrs. Barber were at home to their friends during the afternoon and evening and many people from the community called during these hours to congratulate this worthy couple and to leave with them the best of good wishes for their happiness in the sunset years. . . .

Mr. and Mrs. Barber were presented with a number of gifts, one of especial interest, given them by relatives, being a golden wedding ring quilt. It was planned by Mrs. Ida Brown who pieced much of it, and was quilted by the ladies of the S. D. B. Missionary Society. Another gift much appreciated is a typewritten book prepared by Isabel Allen containing the genealogy of the Barber and Davis families. . . .

During the afternoon, ladies of the S. D. B. Missionary Society presented, "Hiawatha's Wooing," from Longfellow's famous poem, and Margaret Sayre sang, "I Love You Truly."

As a fitting close to the evening, Dell Barber sang, "The Perfect Day."

During the evening a rousing charivari was given the fifty year wedded couple by their grandchildren.

It was on July 7, 1886, at the home of her mother, Mrs. Floretta Davis, of Davis Creek, that Miss Louisa Davis became the bride of Charles W. Barber. Rev. G. J. Crandall performed the ceremony assisted by Elder Bennet Clark, a former pastor of Charles in Scott, N. Y.

The bride had come with her mother, brother Eddie, and sister Ida, from Minnesota, in a covered wagon when she was thirteen years of age. Her father had died when she was a small child and her brother Eddie was the man of the family at fifteen and drove the team from Minnesota.

Mr. Barber had come from his New York home to Nortonville, Kan., and then to North Loup about a year previous to his marriage.

—*Loyalist.*

NORTONVILLE, KAN.

The Seventh Day Baptist Senior and Intermediate Christian Endeavor societies held a union meeting last Sabbath afternoon with Miss Nannie Greeley as leader. The topic for discussion was "Worship." First it was decided just what worship is, and then suggestions were made for what a worship service should contain. The rest of the meeting time was spent in building a worship service around the thought, "God's Love for Us." Another similar meeting is planned for next week.

The Intermediate C. E. society feels a great loss at the departure of Miss Marie Hurley, one of our most active members. Marie left for Denver, Colo., Monday night. She has done especially outstanding work in the social field of Christian Endeavor.

The new Seventh Day Baptist Intermediate C. E. officers took charge for the first time last week.

There was a Christian Endeavor "Fourth of July" party in the Seventh Day Baptist church basement last Sabbath night. The young people spent the first part of the evening shooting fireworks, and after that several indoor games such as "Ringing the Liberty Bell" were played. At the end of the evening, refreshments of individual cakes and fruit punch were served.

During this year, the Nortonville C. E. societies are trying to place high in a publicity contest which concerns individual societies.

There are several groups in the county competing.

The judges of the contest held in the Intermediate C. E. society unanimously decided in favor of the girls' meeting, although they found many good points in both that and the boys' meeting.

—*News.*

MILTON, WIS.

Circle No. 3 of the Milton Seventh Day Baptist Church closed a successful year, with the Sunshine Sister party held June 24. The penny bags were opened and about \$70 realized, which will be used toward our pledge of \$1,000 of the church debt.

During the past year we have also paid \$100 to the Building and Loan besides our regular monthly payments for the same pledge; \$100 to the Onward Movement; \$100 to the local church. We have purchased a sink for the parsonage, pedestals and table cloths for the church; and given a scholarship to Milton College. We have held twelve birthday teas and ten work meetings, at which we have tied two quilts, pieced quilt blocks, and sewed carpet rags to be crocheted into rugs by one of the members. We have served seven suppers and banquets and held the annual Christmas sale.

Circle No. 3 has a membership of ninety-seven.

TACY INGLIS,
President,
JANETTE HEINIG,
Secretary.

MILTON JUNCTION, WIS.

The Milton Junction Seventh Day Baptist church and parsonage buildings are being painted by the men of the church. Another "bee" for this purpose will be held Sunday.

—*News.*

ALFRED, N. Y.

The state of New York is to retain fifteen of the collegiate centers for next year and Alfred will supervise four of them at Jamestown, Dunkirk, Medina and Lockport. If enough students enroll, there may also be a center at Bath.

An unusually high standard will be required of the faculty this year. Teachers will be looked for among only the Masters or Doctorate degree groups of educators.

In each collegiate center, the curriculum will match the program of the sponsoring in-

stitution and at the end of two years in a government-conducted college a student may enter his third year in any other college with similar programs of study. —Sun.

DE RUYTER, N. Y.

Memorial Day in this church was given over to a Children's Day Program, arranged by Miss Velma Lidell. The evident approval of the large congregation testified to its success.

During the month of June the regular services have continued in interest under direction of the committee. On one Sabbath we were greatly refreshed by an excellent sermon from our beloved former pastor, Rev. Theodore J. Van Horn, read by Mrs. Adelia Crumb.

At another time Rev. C. L. Montgomery of the local Methodist Church conducted the service and gave the message.

On June 20, installation services, as announced in a recent RECORDER issue, were held for the new pastor, Rev. Neal D. Mills. Deacon Lyman Coon was in charge and the laymen were represented by Mr. Raymond Burdick of Syracuse. The welcome was enthusiastic and the pastor is now located in the parsonage and vigorously attacking the new duties.

A large delegation from this church attended the sessions of the Central Association at Brookfield on June 27 and 28, and reported much interest.

The Ladies' Benevolent Society held its regular June all-day picnic at Tionghinoga Lake as guests of the president, Mrs. H. W. Phillips. It was an enjoyable occasion and the birthday offerings brought a goodly sum into the treasury. CORRESPONDENT.

BERLIN, N. Y.

The Berlin congregation has had quite a varied program of late.

While the pastor was attending the Eastern Association at New Market, our young people put on a very acceptable program which was much enjoyed by all. The pastor was in his accustomed place the following Sabbath, but attended the Central Association as a delegate June 26-28. The pulpit was occupied by Sister Lena Crofoot, who gave one of her interesting and instructive sermons. We all enjoy listening to her.

July 4, the pulpit was occupied by Pastor R. W. Wing of Coudersport, Pa., who also

spoke at the Schenectady service in the afternoon.

In spite of weather conditions the interest and attendance have been good, both in the young people's meetings and regular Sabbath services. CORRESPONDENT.

CENTRAL ASSOCIATION

CENTENNIAL AT BROOKFIELD, N. Y.

The Central Association convened with the Brookfield Church on June 26 to 28, 1936. The theme around which the program was built was "The Exalted Christ and the Unfinished Task," Isaiah 2: 2. The devotional periods preceding each session were in charge of Rev. E. A. Witter—a fifteen minute period of meditation.

While there were no representatives from the boards present, we were blessed and encouraged by the presence of several visitors, among whom were President J. Nelson Norwood and Dean A. J. C. Bond of Alfred; Dean and Mrs. Harley Bond of Salem; John Norwood; Mr. and Mrs. Kenneth Babcock of Milton, Wis.; Rev. and Mrs. James Skaggs and son, Victor; and Rev. and Mrs. L. A. Wing of Berlin. We were glad to welcome Rev. Neal D. Mills into the association as pastor of the DeRuyter Church. Much regret was expressed that former pastors in this association were unable to be present.

A centennial hymn written by Mrs. H. L. Polan, and several numbers of special music added much to the program. This music and the strong addresses given by Rev. Neal Mills in the keynote address on Friday morning, Rev. A. L. Davis on Friday night, President J. Nelson Norwood on Sabbath morning, and Rev. L. A. Wing on Sunday morning were uplifting and inspiring. It was a joy to lift our eyes unto the hills surrounding this little church in the valley, and find strength.

Friday afternoon was given over to group meetings after Pastor Mills led in a discussion on the work and aims of the Tract Society. There were four discussion groups as follows: the men's group, led by Rev. Paul Burdick; the women's group, led by Mrs. Eva Bates; the young people's group, led by Rev. Orville Babcock; the early adolescents, led by Muriel Polan; and the children's group, led by Mrs. H. L. Polan.

Sabbath afternoon was divided into four periods: Rev. R. R. Thorngate gave a talk

on "Missions"; Rev. Grace Smith of Hamilton, N. Y., spoke on "The Curse of Drink"; Mr. John Baumann of Rome gave an address on "The Price of Peace," and Dean Harley Bond of Salem spoke on "Religious Education"—(one phase) "Parental Responsibility."

The young people's program on Sabbath night will be written up by one of their number.

At the close of morning and afternoon sessions, "findings" were given, recalling to our minds the high lights of the session.

At the close of the Sunday morning service a brief memorial service was held for Mrs. Adelaide Clarke Brown, who was secretary of this association for nearly twenty years.

The challenge of the "Unfinished Task" calls every Seventh Day Baptist to a loyal support of the interests that are dear to us as a people and it calls the churches to present a solid front to the enemy in the fight against child labor, intemperance, unclean movies, and the terrible curse of war. If these evils are to be banished from the world, the churches must lead in the crusade.

The centennial program on Sunday afternoon was arranged as a "March of Time." Representatives, and in many cases lineal descendants of the early church members, paused or passed slowly across the platform while a narrator read the history of that church. The churches were summoned in the order of their organization by "Father Time" and his herald. Mrs. Eva Bates as "Chief Narrator," at the beginning of this program gave the following lines:

Oh, there are voices of the past
Links of a broken chain,
Wings that bear me back to times
Which shall never come again.
Yet, God forbid that I should lose
The echoes that remain.

As interesting episodes in the development of our churches were depicted on the platform and mention was made of several once active churches, now extinct, we were made to realize that while there is much of interest in the past, it is valuable to us only as it enables us to meet the present and face the future, for as President Norwood said, "Today is the fruit of yesterday and the seed of tomorrow."

We are sending Rev. A. L. Davis to the Southeastern Association as delegate from the

Eastern and Central associations; and Rev. H. L. Polan as delegate and Rev. Neal Mills as alternate to the Southwestern Association, as delegate from the Eastern, Central, and Western associations.

The fall meeting, on Sabbath Day only, will be held with the church at Leonardsville, and the annual meeting next year will be with the Adams Center Church.

CORRESPONDENT.

"SHOOT ME FIRST"

When we read the bloody story of the militarist uprising in Japan, one incident caught our eyes and started a very vivid recollection of one of the victims of this gruesome affair. As two of the assassins broke into the bedroom of Viscount Saito and lifted their machine guns for short shrift with this high government official, his wife the viscountess, leaped in front of him, cried, "Shoot me first!" at the instant clapping her open hand across the muzzle of one of the guns. The viscount fell, and his wife stood with dripping hands above the body of her dying lord.

For the moment, as we read, we could hardly think of what this might mean for the present moment in Japan. We recalled the circumstances in which we had first heard of this great Japanese statesman. It was in the early fall of 1919. We were traveling in the party of Bishop Lambuth through the Mission Conferences of the Orient. We traveled from Fusan to Seoul in one of the most remarkable journeys in much traveling we had ever taken. For one thing, for several hours we found it necessary to negotiate a storm which was said to be the worst that had come to Korea in fifty years. At the end of a greatly delayed journey we saw at midnight, but barely recognized, standing across the turnstile in the station to welcome us, our dear old friend, T. H. Yun. Through the patriarchal beard he had worn since his trying experience with the government, we recognized the familiar, noble, and still youthful face with which we had been familiar in our school days. In the air, beginning to spread that night, becoming more intense in the morning, was the excitement caused by the explosion of a bomb intended by some revolutionist to frighten and maybe to destroy the representative of a hated government just now arriving. The new official come to be the governor general of the country was Makoto Saito.

We arrived in Korea when the Japanese persecution was at its worst. Christian churches had been torn down, some of them burned, Christian leaders were imprisoned, enduring the most trying persecution. Fewer, but many, had been slain, and as we talked with individual victims, consulted with leaders, we at once sensed a disturbance, a regime of terror, that was constantly felt.

Now in the midst of this troubled situation there came to Bishop Lambuth from the governor general a messenger, just a few days after the governor had arrived in Seoul, asking the privilege of giving for him as a distinguished American guest a reception at the residence of the governor. Bishop Lambuth and his party, except the ladies, a few of our missionary leaders, one or two other well-known foreigners in the city, attended the dinner, a remarkable occasion. Vividly do we recall what one of the missionaries, long resident in Seoul and familiar with the customs of the Japanese and Koreans, whispered as the luncheon progressed. No official wore a sword here, a thing, said the missionary, he had never heard of before, for any public occasion at which officials were present. No alcoholic liquors were served, in deference, we were told, to the presence of representatives from a prohibition (at that time) nation. A Christian bishop was called upon to say grace, and responded in a prayer of remarkable earnestness and appropriateness. And while no ladies were present, when we were leaving, the viscountess came to meet us and give to us a hearty welcome. She had attended as a girl a Northern Methodist school and was an earnest Christian.

When we were bidding our distinguished host goodbye, Bishop Lambuth took his hand, graciously holding it for a moment, and said very softly: "Your Excellency, you hold a responsible position in a very difficult time. I want to pledge to you, Sir, that I shall constantly pray to the good Father of us all that he may give to you wisdom and guidance."

The governor seemed deeply touched, bowed low, as a Japanese would do, and replied, "I thank you, Bishop, and I hope you will."

The missionaries had predicted that the administration of Governor General Saito would be characterized by wisdom and good will. That prophecy was fulfilled with ever increasing benefit to the Korean people. And when in 1932 the then premier of Japan was taken

away by an assassin, so wise and able had Governor Saito shown himself in a most troubled situation in Korea that he was recalled to become the premier of Japan, serving from 1932 to 1934, in that year being made Lord Keeper of the Privy Seal, and it was this high position in the government he was holding when the hand of the assassin laid him low in the presence of his faithful and beloved wife. Recently a missionary from Japan declared earnestly, "The old premier was a good man, his wife a member of the church and a faithful Christian, and at heart I believe he was a Christian."

—From the World Outlook.

QUARTERLY MEETING

The quarterly meeting of the Seventh Day Baptist Churches of Southern Wisconsin and Chicago will be held with the Walworth Church Sabbath Day, July 25, 1936.

CARROLL L. HILL,
Secretary, pro tem.

EXCURSION RATES FROM NEW YORK TO DENVER

Some people who are planning to attend Conference may wish to take advantage of the *forty-five day excursion rates* to Denver. The trip ticket from New York City to Denver and return is \$78.75 (not including cost of Pullman berth), via the "B. and O." railroad to Chicago or St. Louis; then a choice of railroads from either of these points. Berth to Chicago \$6; St. Louis \$7.25. Berths will also be extra from these points on. These excursion rates are good until October 31.

L. L.

JUST A MINUTE

WITH IRVIN S. COBB

Beverly Hills, Calif.—Following the example set some years ago by a certain famous personage, a cocksure infidel made a speech lately, defying God to smite him dead on the spot. It seemed, first off, a very sound idea, but nothing happened, so the gentleman took this for proof there was no God and went on his way rejoicing.

Some look on this as blasphemy, but, granted that every man is entitled to speak his opinion on religion, I'd call it pure gall. Think of inviting the Almighty to suspend the entire cosmic scheme while forcing a

thunderbolt to abolish one solitary copycat of an amateur ajax. Would you call out the standing army of the United States to kill a cockroach?

Let's not start any controversy, but, since we're on the subject, will somebody kindly tell the rest of us how many orphan asylums the avowed infidels ever founded, how many old people's homes they've established, how many hospitals endowed, and how many free clinics set up?

PASS ALONG YOUR RECORDERS

More copies of the SABBATH RECORDER (clean and not mutilated) are wanted for distribution from house to house. Send them postpaid to Mr. Frank Jeffers, 1223 Franklin St., Racine, Wis.

MARRIAGES

DAVIS-SMITH.—At the home of the bride's parents, Mr. and Mrs. T. Stuart Smith, in Verona, N. Y., June 23, 1936, Mr. George T. Davis of Verona, and Miss Anna Evelyn Smith, pastor A. L. Davis, father of the groom, officiating. The new home will be in Hamilton, N. Y.

DAVIS-UPTON.—At the Adamston Methodist Episcopal church, Clarksburg, W. Va., June 17, 1936, Miss Dorothy Belle Upton and Mr. J. Bond Davis were united in holy wedlock. Dean Ahva J. C. Bond of Alfred, N. Y., uncle of the bridegroom, was the officiating clergyman and was assisted by the bride's pastor, Rev. J. D. Engle. The new home will be in Salem, W. Va.

GREENE-PERRY.—On June 24, 1936, at the home of the bride's parents, Mr. and Mrs. O. H. Perry, in Oneida, N. Y., Mr. Donald Deforest Greene of West Winfield, N. Y., and Miss Ada Eudora Perry were united in marriage by the bride's pastor, Rev. A. L. Davis. The new home will be in West Winfield, N. Y.

PALMER-LANGWORTHY. — At the home of the bride's uncle and aunt, Mr. and Mrs. D. J. Frair, Herman Joel Palmer and Frances Genevieve Langworthy, both of Brookfield, N. Y., June 12, 1936, by Pastor H. L. Polan.

PRIESTLEY-AYARS.—At the home of the bride at Shiloh, N. J., on Sabbath afternoon, June 6, 1936, William W. Priestley of Hopatcong, N. J., and Celia M. Ayars were united in marriage, the bride's pastor, Rev. Leon M. Maltby, officiating.

PUDDER-MAXWELL.—Forest Brannon Pudder and Elsie Claudine Maxwell, both of Smithburg, W. Va., were united in marriage at the

Seventh Day Baptist parsonage, Salem, W. Va., July 9, 1936, by the bride's pastor, Rev. Geo. B. Shaw.

RICKETTS-GEORGE.—Miss Leona George and Dan Ricketts, Jr., both of Gentry, Ark., were united in marriage at the Seventh Day Baptist parsonage on May 30, 1936, Pastor E. R. Lewis officiating.

OBITUARY

BABCOCK.—Mary A., daughter of Jonathan P. and Phebe Carr Stillman, was born May 1, 1841, in Lisbon, Conn., and died at Phenix, R. I., June 2, 1936.

For some years with her parents she lived in Westerly, R. I. On her marriage to Daniel Babcock she moved with him to Phenix, R. I., where the rest of her long and useful life was lived. For forty-four years she was president of the Phenix Branch of the W.C.T.U. At the age of nine she united with the Pawcatuck (Westerly) Seventh Day Baptist Church, where she retained life membership.

Funeral services were held at her late home and interment was made at River Bend Cemetery, Westerly. M. A. B.

BARBOUR.—Adeline Wells Barbour, daughter of Peter C. Wells and Eliza Stillman Wells, was born February 15, 1847, at the Wells homestead near Ashaway, and died at the home of her niece, Mrs. Robert Coon, on Chase Hill, April 26, 1936.

She joined the First Seventh Day Baptist Church of Hopkinton when she was about fourteen years of age and continued her membership until her death, in her ninetieth year.

Mrs. Barbour lived for a number of years in Wakefield, R. I., where her late husband, Dr. J. C. Barbour, was a dentist. At his death, in 1926, she returned to live with her twin sister, Miss Emelyn Wells. They were the oldest living twins in the state. Together they have lived in the home of Deacon Robert Coon for twenty years.

Funeral services were conducted by her pastor, Rev. E. T. Harris; interment in Oak Grove Cemetery, Ashaway. E. T. H.

BROWN.—Adelaide, youngest daughter of M. Willet and Elizabeth Lewis Clark, born near Brookfield, N. Y., August 20, 1871, died June 6, 1936.

Her childhood and youth were spent in several homes in and about Brookfield, and for twenty years the family lived at Green's Mills. She taught school for fourteen years and gave piano lessons for a period of years. She united with the Brookfield Seventh Day Baptist Church May 15, 1886, and has been a faithful and efficient worker.

Her husband, Jay S. Brown, survives; also an adopted daughter, Jessica; a sister, Mrs. Eleanor Burdick; nieces, nephews, and other relatives. Farewell services were held at her late home and

at the church she so much loved, on June 8, 1936, conducted by Pastor Herbert L. Polan. Burial in the Brookfield cemetery.
H. L. P.

Fogg.—Anna M., daughter of John and Susan Fox Lange, born at Finley Station, June 12, 1858, died suddenly at her home in Shiloh, N. J., on her seventy-eighth birthday.

At an early age she became a member of the Friendship M. P. Church. On March 16, 1881, she was united in marriage with Charles D. Fogg, who has been dead nineteen years. Of the six children born to them, three survive: Clarence, Percy, and Edward. Since August, 1894, Mrs. Fogg has been a member of the Shiloh Seventh Day Baptist Church, where she has been greatly respected for her faithful, consistent Christian life. Of her immediate family besides her sons Mrs. Fogg is survived by a sister, Mrs. Elizabeth Curry; eight grandchildren and four great-grandchildren.

The pastor was assisted at the farewell services by Pastor Cottrell. Interment was made in the Shiloh cemetery.
L. M. M.

KNIGHT.—Edmund Cone Knight, son of Edwin and Pleasant E. Knight, was born at Jackson Center, Ohio, September 28, 1862, and died June 5, 1936, at his home in Topeka, Kan.

On November 20, 1884, he was married to Minnie A. Ward, also of Jackson Center, who survives him with their five children: Raymond A., Roy W., Robert R., Mrs. Olive F. Anderson, and Mrs. Velora M. Wood. There were six grandchildren, three of whom survive. When a young man he united with the Jackson Center Seventh Day Baptist Church, transferring his membership to Garwin, Ia., and later to Nortonville, Kan., where he was a member at the time of his death.

Funeral services were conducted at the Nortonville church on June 7, with Pastor Osborn officiating. Burial was in the village cemetery.
L. G. O.

MATTESON.—Roseltha, daughter of Joseph and Mary M. Clare, born November 3, 1859, at Scio, N. Y., died at the Coudersport Hospital June 18, 1936.

On May 25, 1881, she married James Matteson, who survives her together with their three children: Elwood, Mart, and Mrs. George White. There are also twelve grandchildren and one great-grandchild; two brothers, Edgar and Timothy Clare; and one sister, Mrs. Hattie Scott.

At the age of fourteen she was baptized and joined the Second Hebron Seventh Day Baptist Church of which she has been an honored member these many years. Funeral service was held in the Hebron Center church June 21, conducted by the pastor, Rev. R. W. Wing, and a burial service in Woodlawn Cemetery at Five Corners.
R. W. W.

PARKER.—Clyde Parker was born in Wisconsin, February 10, 1871, and entered into his eternal rest at Gentry, Ark., May 13, 1936.

He was converted and united with the Gentry Seventh Day Baptist Church, having been baptized by Elder R. J. Severance, and remained a faithful member. He has surviving him one brother, Clarence, at Savannah, Ill., with whom we join in sincere sympathetic sorrow.

Farewell services were in charge of his pastor. Interment in Gentry Cemetery.
E. R. L.

RAND. — Theodor, son of Michael and Anna Walter Rand, was born at Arensburg, Esthonia, Russia, December 5, 1875, and died at his home near Killingworth, Conn., April 8, 1936.

He was married in 1891, to Miss Cacilie Truu at Arensburg. He came with his wife to the United States in 1905, and lived in New York City until 1932, when he moved to his late home.

He became a member of the Second Avenue Baptist Church, New York City; and in 1929, having become an observer of the Sabbath, he brought his membership to the First Seventh Day Baptist Church, New York City. He was a man of earnest and beautiful Christian faith and devoted to the study of his Bible.

He is survived by Mrs. Rand and a daughter Lucy, and son-in-law, Jacob Hieble, and two grandchildren.

The funeral was conducted by Rev. Mr. Liebe, Congregational minister at Killingworth, assisted by Rev. John Felsburg, his pastor while a member of Second Avenue Baptist Church. The body was laid to rest in the local cemetery.
J. L. S.

Final statistics show that 36,100 persons were killed by automobiles during 1935. This is an increase of nearly one per cent over 1934. The total number of accidents was 826,690, and 895,280 people were injured. Thirty-six per cent of the accidents involved pedestrians. Worst of all, 45,850 children were struck down in the streets, of whom 1,600 died. No wonder the *Christian Century* remarks: "Part of the price which modern man must pay for the 'blessings of progress' is the necessity of teaching his children how to live constantly in the presence of death."—Selected.

FARMER WANTED

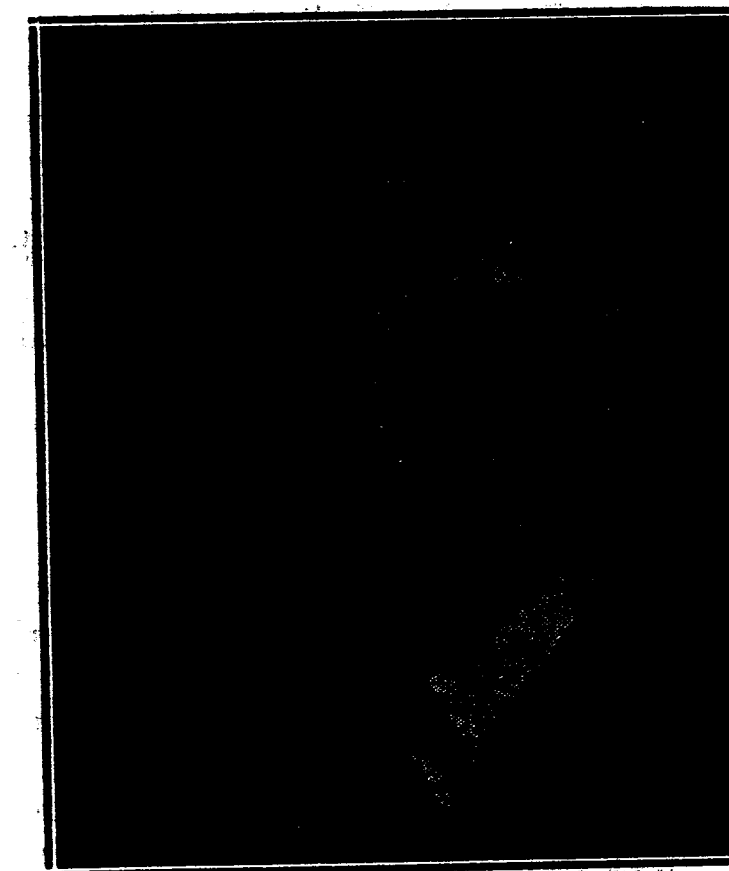
Sabbath-keeper with family, interested in ideal location Florida permanent home, capable of developing and operating 75 acre fruit and vegetable farm, in Putnam County (5 acres of rich muck). Salary, with profit-sharing arrangement. An opportunity for the right party. Early consummation of deal desired. Geo. A. Main, 110 Marion Street, Daytona Beach, Florida. 3t

The Sabbath Recorder

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No. 3



REV. JOHN I. EASTERLY
Pastor of Seventh Day Baptist Church
at Healdsburg, Calif.

The General Conference at Boulder, Colo., August 18-23, 1936, will be the first Seventh Day Baptist Conference Mr. Easterly has ever attended. Other new leaders from the Pacific coast plan to be present.

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