

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

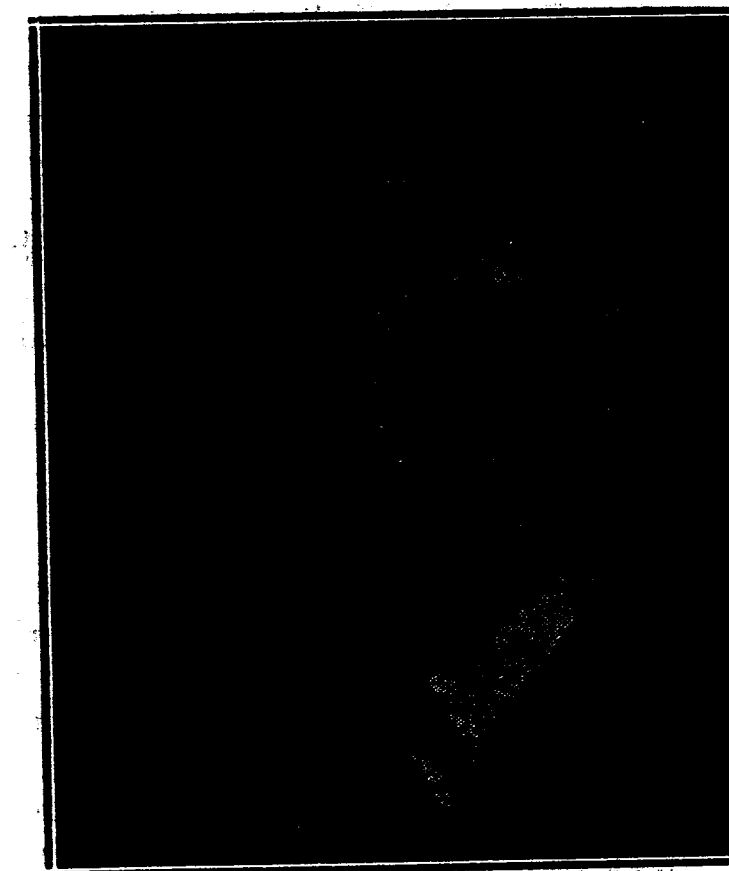
Sabbath-keeper with family, interested in ideal location Florida permanent home, capable of developing and operating 75 acre fruit and vegetable farm, in Putnam County (5 acres of rich muck). Salary, with profit-sharing arrangement. An opportunity for the right party. Early consummation of deal desired.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

The Sabbath Recorder

VOL. 121

AUGUST 3, 1936

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.

Contents

Editorial.—Are You Praying for Conference?—Responsibility. — A Daily	66-68
Meditation.—Tennessee Valley Authority	68
President's Message.—Christian Education in the Home	70
Missions in the Eastern Association	77-79
Missions.—Learning to Work With Others.—How We View Our Possessions.	77-79
—Report of Grace Hospital	80
Tract Board Meeting.—Tract Society Treasurer's Report	82
Woman's Work.—Worship Program for August.—Woman's Board Meeting	83
Milton College	84
Children's Page.—Our Letter Exchange	86
Southeastern Association	90
Interests on the Pacific Coast.—Citation of Elder Conradi	91
Our Pulpit.—Let Us Merit Our Heritage	92
Denominational "Hook-up"	92
Marriages.—Obituary	96

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. 3

WHOLE NO. 4,690

THEODORE L. GARDINER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Orville B. Bond

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers for foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Are You Praying For Conference? The time now is short before Conference meets at Boulder. This will be an especially important meeting. East and West will be there. Churches from the Atlantic to the Pacific will be represented—the newest and the oldest. New faces will be seen in the assembly. It will be interesting and it will be questioning. How will old-line Seventh Day Baptists look upon and receive our recently-come-to-us brethren? And how will they look upon us?

If the General Conference is to bring blessing to this new fellowship and to all our churches; if there is to come spiritual uplift to our people; if unity of spirit and oneness of purpose are to be increased and become effective; and if we are to be more fully dedicated and loyal to the trust put upon us by a loving heavenly Father, we shall all need to pray much for divine guidance and for the power from above promised to the disciples of old. Pentecostal showers would insure this, but Pentecosts come only through prayer. Had not the faithful disciples "continued with one accord in prayer and supplication"

before the day of Pentecost, it is not likely they would have been filled with the Holy Spirit "when the day of Pentecost was fully come." Nor is it likely that the outpouring would have occurred had the disciples not been of "one accord" when they came together in "one place."

The coming together at Conference will do little good unless the people of the churches draw near to God in earnest, heartfelt supplication for his Spirit to abide with the delegates they send to Boulder.

Truly much depends upon those who attend Conference. But do the churches realize how much depends upon the interest they take in this matter? Do they appreciate how important are the attitude and interest of those who remain at home?

Is prayer now being made by God's people that his blessing and power and Spirit shall be upon all? The help of Spirit-filled Christians is much needed to make our churches and the General Conference mighty in the Master's work.

Responsibility The Boulder Conference is offering an outstanding opportunity for many in the Midwest who are not privileged often to be in such gatherings. Special privilege of visitors from the eastern section will be afforded for the first time to see the great Rocky Mountains. When Conference was held at Boulder in 1908, it is said a quorum for business meetings was hard to get because of sight-seeing trips.

Let all, this year, remember for what purpose Conference meets and first of all attend to "first" things. All who go with these matters upon their hearts and in the spirit of prayer will share in the responsibility of the purpose and time and place. There are heights to be attained in this Conference in spiritual things rather than in physical altitudes. Pentecost, not perpendiculars, must be sought. There is no reason why the great blessing should not come to us as a people at Boulder and all over the world if we will comply with the conditions: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

A Daily Meditation Reading: Matthew 7: 15-27.

Am I really Christian? Does the fruit of my life prove it? Am I a doer of the Word?

Am I a part of the world's sin or its cure? If Jesus sent the twelve and seventy, does He not also send me? Obedience is the key to blessing. Have I obeyed? Are there more Christians in the world today because I am a Christian?

Do I say, "My experience is too sacred to share," or do I feel that it is too good to keep? Are there barriers in my life that block God in his attempt to get through me to my friends? Am I growing or marking time? Do I let down when I see the Cross? When have I done something that really cost me a price in money? In friendship? In popularity? Is love of praise, fear of blame, or is God's will back of my actions?

Do I see that the power of my witness is in terms of my purity of motive and heart? Has something great happened to me? Do I feel that "I cannot help but speak of the things I have seen and heard"? How much has Christ had of me this week? Would the record of my time, my expenditures of money, my use of my talents, my friendships, prove me to be a Christian or a pagan?

Prayer—Father, forgive us that we have been so tame in our Christian lives that the world has not noticed us. Forgive us that we so often make religion dope instead of dynamite. Forgive us that we have been so easy-going that men have ignored us when we should have turned our world upside down. Forgive us now, and lead us into action for thee. Amen.—*The Christian Advocate.*

Tennessee Valley Authority The casual observer passing over the highways of Tennessee and Alabama can scarcely fail to notice the vast damage caused by erosion, or be impressed by damage done growing crops by inundation. Soon, also, he becomes aware of the activity of the Tennessee Valley Authority, and of the far-reaching effects of its vast project. This will become increasingly apparent as the work advances and time is given for the rebuilding of the devastated areas.

A visit to any of the dams involved is a real education and produces varying emotions. The famous Wilson Dam—at Muscle Shoals—is the oldest and best known, though not the greatest. It was completed in 1925. Muscle Shoals is the name given to a stretch of the Tennessee River, about thirty-seven

miles in length, which has a vertical fall of 134 feet in the thirty-seven miles.

The Wilson Dam is 4,860 feet long including the driveway. Its height is 117 feet. It is equipped with tandem locks for navigation purposes and possess almost unlimited potential water power. The vast power house already operating is 1,180 feet long, 79 feet wide, and 139 feet high, and has emplacements for 18 powerful dynamos capable of generating 624,000 horse power. Eight of these giants are already installed—four Westinghouse with 30,000 H.P. capacity each, and four General Electric with an individual capacity of 35,000 horse power. Installation of the other ten awaits the need and demand. The total cost of this dam was \$51,000,000. Two great nitrate plants are in operation turning out fertilizer for use in the basin and elsewhere.

Other dams of the system, completed or nearly so, are the Norris Dam, Guntersville, Wheeler, Pickwick Landing, Chickamauga, and Fowler Bend. Several of these surpass the Wilson Dam for length, height, and for length of shore line which their impounded waters will wash. The combined lengths of these shore lines, exclusive of that of the Wilson Lake, total 3,372 miles, and would reach from Boston to San Francisco via St. Paul, Minn., and Los Angeles.

In the total vast project, reforestation, fertilization, water storage, land utilization, erosion control, stream regulation, and navigation of a great interior are all involved. The Tennessee watershed and basin cover 40,600 square miles of territory in seven states. A few facts concerning the original history of the development may be briefly stated. During the World War—in emergency conditions—the Federal government acquired properties at Muscle Shoals, Ala., for the production of nitrates essential to the explosives industry. These properties consisted of the Wilson Dam, power house, two nitrate plants, a quarry, a railroad, transmission lines, two steam power plants, and various other accessories.

For a number of years following the war this giant enterprise stood idle, while Congress debated over what should be done with it. Efforts were made for huge private interests to secure control, but finally President Roosevelt asked Congress to pass legislation which would "enlist this project in the service

of the people." Congress responded to this appeal by creating the Tennessee Valley Authority in May of 1933.

(Information taken from Government bulletins.)

This great social experiment, variously estimated—praised or condemned—seems to have brought considerable prosperity and development in this beautiful section of the country. Of its wisdom and justification, it will take time to tell.

UPPER ROOM

Pray for the General Conference at Boulder, August 18-23.

For the outpouring of God's blessing of the Holy Spirit upon the leaders, all who attend, the local church, the churches and people who cannot attend.

That we may all "go forward."

PRESIDENT'S MESSAGE

GOING OUT TO THE CONFERENCE AT BOULDER?

That's the question that is being asked; and what better trip could you take this summer, and what greater inspiration could one get than to meet the members of the great Seventh Day Baptist family in its annual homecoming or reunion out in the shadows of the Rockies? The Conference needs your counsel, and you, yourself, may receive help by listening to the music, taking part in the discussions, and being uplifted by the messages that will be given from the rostrum.

To those who will travel by train, the Union Pacific line offers a very efficient service in its new streamline train, the City of Denver, which leaves Chicago at 6.20 in the afternoon and arrives in Denver the next morning at 9.20—just sixteen hours. Those buying tickets and using them on August 8 or 9 can get the round trip tickets, Chicago to Denver to Chicago, for \$27.50, in coach. The regular fare for the same train is \$34.20 and one may obtain a berth for \$7.50 extra. The special rates apply only on the dates named—that is at this date—the time may be extended—but it is not sure.

Restaurant service on the Union Pacific is cheap, and good food too. A breakfast may be had for twenty-five cents, luncheon thirty cents, and dinner thirty-five cents. Traveling

in the air-conditioned trains is quite comfortable. Why not pack the bag and meet us in Boulder?

D. NELSON INGLIS,
President.

CHRISTIAN EDUCATION IN THE HOME

(A paper read at the Education Hour, the Southeastern Association)

BY MRS. A. G. T. BRISSEY

The Bible is recognized as the great source-book of character. The parent is often, however, perplexed in the attempt to apply its precepts and its lessons to the life of the child. If the habit of daily reading of the Bible is established, the problem is much simplified; then the selection may be chosen to fit some crisis or emergency, or to inculcate some desired lesson without intention. It is far more effective also to build up character to meet temptations and difficulties than to wait until they come and then attempt to apply a remedy. It is better to put on the whole armor of God at once than to take the child to the hospital to repair some moral injury after it has been overtaken in a fault.

How are we going about this?

In one way or another a large proportion of the children in the United States are being reared without any religious training worthy of the name. The old-fashioned Sunday school has been widely discounted, the family altar has been generally discontinued.

Any one who knows the state of the wide areas of American youth in their ignorance of even the most primary matters concerned with religion and the almost total darkness that obscures their minds so far as the Bible is concerned—will agree that they are "little pagans."

When, however, the pendulum swings far one way, it is time to expect it to swing the other. Things are not going well in America on the basis of irreligious family life and irreligious education. Many parents who are not particularly worried about themselves—although probably ought to be—are deeply worried about their children.

Even with the best intentions, a child's religious training under modern conditions of thought and life presents a difficult problem. In the home the Bible should be used more often than it usually is for moral and religious teaching. If a question of morals arises

it ought to be the most natural thing to ask, "What does the Bible say about it?" For example, if it is a question of deceit, the story of Achan in Joshua tells how the people, even at that early time, regarded theft and its concealment. If it is a question of standing by a promise, Psalm 15: 4 shows that God approves of the man "who sweareth to his own hurt, and changeth not." Parents may well make the habit of referring to the Bible familiar and natural. To be sure, that implies some knowledge on the part of the parents as to where to find appropriate sections.

No matter what parents may consciously intend, the religious training of a child not only begins in the home the day the child is born, but years before in the training of the parents.

A child reared in fear under parents who rely on fright to achieve good behavior will be disposed to be afraid of any God in whom he may believe. Another child reared in an atmosphere of trust, surrounded by folk in whose good will he has confidence, will find the love of God a congenial idea.

The general quality of our religion has much to do with the way we were treated long before our parents had thoughts of religious training at all.

When parents say that they are not teaching religion to their children, they are deceiving themselves. They cannot help teaching religion.

Religion is at least the sum total of a life's reaction to the universe, and every home turns out children inclined to view life as a whole, either confidently or suspiciously, trustfully or fearfully, loyally or selfishly, sacrificially or despairingly.

A further truth becomes evident as the growing child passes out of infancy into youth; religion is imitated rather than learned.

I shot an arrow into the air,
It fell to earth, I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward in an oak
I found the arrow still unbroke;
And the song from beginning to end
I found again in the heart of a friend.

—Selected.

Parents must realize it is futile to try to teach religion unless they live it. What a child gets with reference to the worth of personality in all sorts of people, he gets primarily from the way his parents act.

This same truth holds about the more intimate matter of teaching children to pray. Of course the real way is not to teach them to pray at all, but whether privately or in a family group to pray with them.

Family prayers should be considered as an ideal in every Christian household. An old man told his grandson how, when a young man, he built with his own hands the home to which he planned to bring his bride. "One day," he said, "I knelt down on the unfinished floor and promised God that as long as we lived in that house there should be family prayers every day; and there were." It is not surprising that every child in that family was an active Christian.

Cultivate a taste for the Bible as literature. Every child in a Christian home ought to be at least familiar with the fact that the Bible contains literature of the highest order. If one asks how the taste for it may be cultivated, the answer must be another question, "How do you cultivate the taste for any other literature?" By exposing the child to that literature. Every child has a natural curiosity about the things around him. How natural, when a child has been stung by a bee, for the mother to divert his attention from pain by telling him what the Bible has to say about bees. If he has noticed the brightness of the stars, why not tell him about the star Arcturus mentioned in the Bible. The present day custom is to send the child to a book of science. Why not send him to the Bible also?

Do not say that young people today cannot appreciate the literature of the Bible. They can, and often do. Young people occasionally discover it for themselves.

One boy of seventeen read the Gospel of John through with eagerness because as he said, "It was such a fascinatingly written book."

Teach the children to love the Bible. Win them to know it. Help them to appreciate the best things in it. Then we may safely leave it to make its own appeal to their spiritual natures.

MISSIONS IN THE EASTERN ASSOCIATION

BY REV. WILLARD D. BURDICK, D. D.

We can better understand the nature of the missionary work carried on in the Eastern Association during the one hundred years of its existence if we first have in mind the work accomplished by Seventh Day Baptists within the present bounds of the Association during the century and a half before its organization.

In the middle of the seventeenth century there were eight or ten Seventh Day Baptist churches in England. Naturally they were interested in the religious stand taken by Roger Williams and his associates in the Rhode Island Colony, and it seemed to them a promising field in which to interest others in Sabbath truth. This interest caused the London Seventh Day Baptists to send Stephen Mumford to Newport, Rhode Island, in 1664, or 1665.

Mr. Mumford united with the Newport Baptist Church, remaining a member for several years. While a member of the church he interested others in Sabbath truth, and several accepted the Sabbath, remaining in the Baptist Church till 1671, when they withdrew, and on January 3, 1672, organized the Newport Seventh Day Baptist Church, with seven members.

Rev. Oscar U. Whitford, in an article prepared for our history, *Seventh Day Baptists in Europe and America*, says, "In 1675, the Rev. William Gibson came from our English brethren as a missionary into the new country."

The efforts of these men at first seem largely to have been to bring people to see and accept Sabbath truth. Our historians regard such as missionary work. Dr. Arthur E. Main, when corresponding secretary of the Missionary Society, wrote, "One of the things that has greatly interested us while studying the history of our earlier missionary operations, has been the importance given to Sabbath truth, and the vital connection that was believed to exist between the spread of this truth and the missionary spirit and effort."

Eighty-four years ago there appeared in the *Seventh Day Baptist Memorial* (p. 41) this question concerning Mr. Mumford, "Who could better claim the honour of a missionary than he?" and this statement, "When the London Seventh Day Baptists, in 1664, sent Stephen Mumford to America, and in 1675 sent Elder William Gibson, they did as much, in proportion to their ability, as had been done by any society for propagating the gospel in foreign parts" (p. 43).

At the organization of the Newport Church, William Hiscox was chosen pastor, and he and Samuel Hubbard, the second person in Newport to accept the Sabbath, soon began missionary work outside of Newport.

At the time of the organization of the church there were three or four other persons in south-western Rhode Island who were keeping the Sabbath, and they soon united with the Newport Church. Thus was opened an important missionary field. The interest soon spread to New London, Conn. In May, 1675, Mr. Hiscox and Mr. Hubbard visited New London; and in September of that same year, four persons from New London went to Newport seeking help, and Mr. Hiscox and Mr. Hubbard went back with them. While there they baptized three persons who united with the Newport Church.

Among the early settlers in south-western Rhode Island was John Crandall, an elder in the Newport Baptist Church. Not long after the organization of the Seventh Day Baptist Church in Newport, Mr. Crandall accepted the Sabbath and did much valuable missionary work in the section where he lived, and at New London.

Soon after the organization of the Newport Church the Sabbath-keepers in south-western Rhode Island began holding meetings on the Sabbath, and in 1708 they organized the Westerly Church, known in later years as the First Hopkinton Church.

The rapid growth of this group is evidence of their missionary spirit. The membership of the church at its organization was 72. When it was one hundred years old the membership was 764, and eight years later, 947.

In those days the "churches sent out the minister and sometimes with him a layman" to do missionary work. It is interesting to know that Henry Collins, a wealthy merchant of Newport, "found time to go on missionary journeys."

Doubtless the church chose its officers with the purpose of doing missionary work. The records of the First Hopkinton Church show that at times they had leading elders, evangelists, and deacons, and that for more than one hundred years after 1712, there was no time when they did not have at least two elders, and at times they had four or five. At one time when Elder Matthew Stillman was the leading elder, there were four other elders. During the greater part of his service of about twenty-five years, meetings were regularly held on the Sabbath in three places, the work being divided among the elders.

Elder Henry Clarke, in his *History of Seventh Day Baptists*, states that in 1732, "Joseph Maxson was chosen to the office of an evangelist or traveling preacher," and that "Thomas Hiscox was also ordained at Newport, by the joint vote of both churches, as a traveling preacher, at the same time Elder Joseph Maxson was." "The elders were paid when sent on any special mission for the church, one vote being that they have three shillings per day."

In 1770, the pastor of the Hopkinton Church, Elder Joshua Clarke, was sent to visit the Sabbath-keepers at Farmington, Conn., and "at the Oblong in the Dutches County."

THE SECOND MISSIONARY CENTRE IN THIS ASSOCIATION

The Piscataway Church was the second centre from which missionary work started, more than a century and a quarter before the Eastern Association was organized. But the origin of the movement was not the result of missionary efforts put forth by Sabbath-keepers, but because Edmund Dunham's attention was called to the Sabbath question. After a careful study of the Bible, he accepted the Sabbath and became the active agent through whom others came to the Sabbath. In 1705, they united in organizing the Piscataway Church. The members were widely scattered, and it was not long before meetings were started in Trenton and Hopewell.

Members of the church moved to other places and helped in organizing other churches, some of which were Shiloh, Woodbridgetown (Pa.), Oyster Pond (L. I.), and Plainfield.

In 1823, the Shiloh Church sent its pastor and Deacon John Bright on a missionary tour of three and a half months into Pennsylvania, West Virginia, Ohio, and Indiana. Its interest in missions during the existence of the Association is seen in that three of its pastors went into foreign mission work; namely, Solomon Carpenter, William M. Jones, and David H. Davis.

Notwithstanding the fact that the Plainfield, Piscataway, and New York City churches have long been the leaders in our Sabbath Tract Society work, their interest in missions has remained strong and helpful.

Missions in the Eastern Association have been greatly encouraged and helped by three organizations that I wish briefly to mention.

MISSIONARY WORK ADVANCED BY THE YEARLY MEETINGS

With the growth of the Newport Church there was soon felt a need of gathering the scattered members together in an annual meeting. The first of these meetings was held in Newport in 1684, and after that at Newport or with the Westerly congregation.

I quote from the pamphlet, *Seventh Day Baptist History. General Conference, 1800-1806*. p. 4: "From the Mutual General or Yearly Meeting beginning in 1696 (corrected date, 1684) between Newport and Westerly, when the latter was only a colony branch of the former, there sprang up a 'Union and Communion' among the churches, which, without written constitution or formal organization, continued for a hundred and five years." (corrected, a hundred and seventeen years.)

Yearly Meetings were later held in Connecticut and New Jersey. These Yearly Meetings were missionary in spirit and tended to unify efforts in carrying on missionary work. At the Yearly Meeting at Hopkinton in 1795, it was voted to send Elder Henry Clarke to labour in central New York.

One writer has stated that this was the "beginning of commissioned evangelistic work in the denomination, the germ from which have sprung the Conference and all our missionary enterprises."

MISSIONARY WORK EXTENDED THROUGH THE ORGANIZATION OF THE GENERAL CONFERENCE

Before Elder Henry Clarke removed to Brookfield, N. Y., in 1795, he had become greatly interested in the Yearly Meetings and their missionary tendency. In 1798, he asked the Hopkinton Church to change the time of the Yearly Meeting so that interested persons living in churches at a distance might be able to attend the meetings. This was granted. In 1801, he introduced the following important measure:

"Elder Henry Clarke brought forward a proposition for the several churches of our union to unite in an institution for propagating our religion in the different parts of the United States, by sending out, from the different churches in said union, missionaries on the expense of the different churches which may fall in with the proposition. After hearing the voice of the elders and brethren and members of this church, it was voted that the proposition be and is agreed to on the part of this church; and also that the same resolution be inserted in our letter to the different churches, requesting their approbation."

The other churches responded favourably at the next Yearly Meeting, and a committee of five was appointed to devise a plan for carrying out the proposition. Rev. James Bailey, in his *History of the General Conference*, says: "The plan of this committee was the basis on which the General Conference was first established. . . . The Conference was the child, and not the father, of the missionary enterprise, and was designed as a means to the end proposed. . . . By this act, Elder Clarke became the originator of missionary operations in the denomination." According to the same author, this change was regarded, at the time, "as a new era in the history of our fraternity, entered upon with hope of better developments."

Elder Bailey says, "It is worthy of note here, that the missionary enterprise gave life and shape to the General Conference, and was not an outgrowth thereof."

But there was little constructive and unified work accomplished till 1818, but individuals and churches continued their interest in missions. Albert L. Chester, when retiring as treasurer of the Missionary Society in 1895, said:

"From the best information that I have been able to obtain, I find that the Seventh Day Baptists commenced missionary work in regular organized form, in the year 1818, under the name of The Board of Trustees and Directors of Missions of the Seventh Day Baptist order in the United States of America."

In 1842, our present Seventh Day Baptist Missionary Society was organized, according to Chester, and in 1859, the headquarters of the Board was located in Westerly, R. I.

The transition of the supervision of our missionary work from the local church to our present Missionary Society is a long but interesting story. But although the Board of Managers of the Society has been, and now is, largely made up of persons living in the Eastern Association, the general scope of the work is denomination wide, and so should not be considered in this paper, except as it relates to work in the Association.

MISSIONARY WORK PROMOTED BY THE EASTERN ASSOCIATION

At the time the Eastern Association was organized, two of the four churches reporting favourably to the plan of organization reported that they had missionary societies; namely, Piscataway and Shiloh. Among the resolutions adopted was the following:

"Resolved, That the cause of Domestic Missions claims the prayerful and liberal patronage of all the members of our churches, believing that those who sow liberally shall reap bountifully."

For several years missionary work was carried on under the direction of the Association, several men being employed at different times to work at places in the Association, and even outside the Association. "Almost every annual session passed resolutions calling upon the people to support our denominational missions, till the committee on resolutions was abolished in 1892."

In 1846, the Seventh Day Baptist Missionary Society recommended that each association appoint a Missionary Committee to act as an auxiliary to the Board of Directors to direct local missionary work. The following year the Associational constitution was changed to give the Association power to carry on "Missionary and Tract work."

Apparently this plan did not work out satisfactorily, for in 1850, the Board expressed regrets that each association was carrying on missionary labour within its own bounds, thus hindering combined and concerted effort. In 1856, the Association gave up independent missionary work, but in 1859 resumed it. In 1865, the Association passed a resolution favouring the placing of missionary work in the hands of the Missionary Society.

CHURCHES IN THE EASTERN ASSOCIATION THAT HAVE BEEN HELPED BY THE MISSIONARY SOCIETY SINCE ITS ORGANIZATION

At times some of the churches in the Association have received help from the Missionary Society in sustaining their services. Among these were the First Westerly (Dunn's Corners), Second Westerly (Niantic or Bradford), Woodville (Richmond), Green Hill (South Kingston), and Newport, in Rhode Island; the Marlboro, in New Jersey; and the Cumberland Church in North Carolina.

At times the Board of Domestic Missions of the Association has arranged that pastors and other ministers in the New England churches supply the pastorless churches. In 1925, the Rev. William L. Burdick, corresponding secretary of the Missionary Society, reported that no church in the Association had received aid from the Missionary Society for several years. Since then all churches have been self-supporting.

During the existence of the Association several of the churches, perhaps all, have carried on meetings in school houses, chapels, homes, and churches. Among these places were Quonoctaug, Avondale, Canonchet Chapel, and Providence, in Rhode Island; Schenectady, New York; various places in New Jersey; and in the vicinity of the Cumberland Church, in North Carolina.

SPECIAL MISSIONARY PROJECTS

During the century several missionary projects have been carried on by the Association or by groups of individuals in the Association, with a considerable assistance from other people in the denomination.

In 1859, the Association employed Vincent A. Horjesky, a converted Roman Catholic, to do missionary work in New York City and vicinity. This continued only six months, because of lack of financial support. The report of the Special Committee of the Association on this mission, of which William B. Maxson was chairman, reported to the Executive Board of the Association that in their opinion "he has been doing good service among those with whom he has been labouring, and that he has been instrumental in bringing ten or twelve to the observance of the Sabbath, to baptism, and to the church, and there are yet more whose circumstances are encouraging. . . . Our confidence in him, as a well-meaning and honest Christian man has not been impaired by our acquaintance with him, and we think his labours would still be successful, could he be sustained for a season longer."

THE SABBATH RECORDER

THE MIZPAH MISSION IN NEW YORK CITY

In the fall of 1887, the Rev. Judson G. Burdick began a service of ten years, first as supply, and then as pastor of the New York Church. After his death his pastor wrote:

"It was during this pastorate that he and Mrs. Burdick founded the Mizpah Mission for seamen. Here they gathered the sailors who were in from their voyages, and ministered to their wants, physical, social, and religious. In this work he gave his evenings for five years, and his genial ways and musical talents eminently fitted him for such a work. It was a walk by faith, as the support of the mission depended upon the contributions of friends. He gave largely from his own salary and trusted the Master to put it into the hearts of others to supply the balance, and he was not disappointed."

For some time before the Mizpah Mission was started, Mrs. Burdick had been distributing literature and doing missionary work among the seamen, and this developed into the larger work of the mission. A room was secured for the work, and on May 16, 1892, there was a formal opening. Later a house was rented that had sufficient rooms for the needs of the mission. For a while, a sailor's convalescent ward was maintained in the mission.

On July 8, 1896, Brother Burdick reported an attendance of 6,302 seamen during the year, an average of over 17 each night. Fifty of them had taken the Woman's Christian Temperance Union temperance pledge, and thirty the Young People's Society of Christian Endeavor pledge. Members of the New York Church and individuals in other places rendered valuable assistance. Flowers, fruit, vegetables, literature, miscellaneous articles, and money were contributed by interested friends in many places. The work was discontinued when the founders of the mission left for other work.

THE SABBATH EVANGELIZING AND INDUSTRIAL MISSION

In 1898 Mr. Joseph Booth, an industrial missionary from Nyasaland, British Central Africa, came among us. While in Africa his attention had been called to the Sabbath question, and when in Plainfield, N. J., he carefully considered the subject with Dr. Abram Herbert Lewis and Dr. Arthur E. Main and accepted the Sabbath and united with the Plainfield Church. It was not long before he visited several of our churches and interested many of our people in industrial mission work, and an organization was formed with headquarters at Plainfield and shares of stock were taken by many in the denomination. After a few months a plantation under cultivation was purchased in British Central Africa and the work was carried on for a short time. Many complications arose that caused the mission to be given up.

A historical sketch of the mission, prepared by William C. Hubbard, is found in the first volume of *Seventh Day Baptists in Europe and America*. Let me cite the concluding paragraph of the article:

"Such, in brief, is the history of the Sabbath Evangelizing and Industrial Association for three and one-half years of its existence. Viewed from the human standpoint, it seems written over with the word 'Failure,' since it has fallen short of the ideal we had set. It cannot be, however, that the cheerful giving by so large a number of our people, and the prayers to God for the success of the work shall be without result in time to come. For 'every man shall receive his own reward according to his own labour. We are labourers together with God,' and it is 'God that giveth the increase.'"

More than thirty years have passed by since the work was given up, but letters continue to come to us from some of the natives in which they claim to be Seventh Day Baptists, and plead for literature and missionaries. The cry of one of those black men, in a letter to me in March, 1927, continues to trouble me: "For that word

THE SABBATH RECORDER

which you said no one shall come here to Nyasaland making us to cry to our God, Oh, God. Nobody help us. The venom of sin make us sick. Timothy (Inteka) is my deacon.

"Alexander Makwinja,
"P. O., Liube Station,
"Nyasaland."

THE ITALIAN MISSION

In February, 1909, the Rev. Antonio Savarese, an Italian living in New York City, learning of our people, came to us for employment in evangelistic and Sabbath Reform work. Secretary Edward B. Saunders, of the Missionary Board, accompanied by the pastor of the New York City Church, the Rev. Edgar D. Van Horn, visited the homes of several families who had accepted the Sabbath under Elder Savarese's ministry. As the result of the investigations, the Italian Mission was started under the joint management of the Missionary and the Sabbath Tract Societies. The following year, Pastor Van Horn baptized several persons, and with the assistance of members of his church and of the Sabbath Tract Society, organized a church of twenty-one members. Meetings were held in homes and on the streets in New York City and at Williamsbridge, in the northern part of New York City.

In 1912, the work was extended to New Era, not far from New Market, N. J. The following year the head-quarters were changed from New York City to New Era, and the New York City Church asked to be relieved of the management of the mission. It was then directed by Jesse G. Burdick of New Market, assisted by Miss Edna Burdick and others from the Piscataway and Plainfield Churches.

For some time Elder Savarese spent Sabbath forenoons among the Italians in New York City; and in the afternoon preached, in Italian, at the New Era chapel. This was followed by the Sabbath school, conducted by Brother Jesse Burdick and his helpers. Elder Savarese printed and distributed much literature and did personal work among his people.

On several occasions the Catholics worked against the mission, and eventually discouraged its continuance.

The last that I find about the Italian Mission in the reports of the Missionary Society is in the *Year Book* for 1922, the last part of which I quote:

"Early in the history of these two enterprises among foreigners (the Italian and the Hungarian Missions) it was seen that there was little hope of securing any permanent results that could be called Seventh Day Baptist, and the work has been continued as an effort to help in inculcating higher and better ideals of manhood and womanhood among those who were strangers in the land seeking new homes and new citizenship. How successful these efforts have been no one can know. Whatever of good in moral and religious character has been accomplished, and whatever of Sabbath conviction may have been planted has been so scattered by the constantly moving groups of people, it is impossible to determine any data. At present there seems to be a question as to the wisdom of continuing financial appropriations for this kind of work; and the question turns upon the matter of withdrawing support from a Seventh Day Baptist minister who is not able to serve the denomination, except as a worker among his own people, the Italians."

Not long after this Brother Burdick, who had long and faithfully, and without charge, managed the work at New Era, closed the Sabbath school.

WORK AMONG COLORED PEOPLE IN NEW JERSEY

In the spring of 1923, the pastors of the Plainfield and Piscataway churches called on a colored family of Sabbath-keepers living south of Bound Brook, N. J., and not only became acquainted with the family, but also became more interested in a movement for Seventh Day Baptists to work among colored people in the United States. This interest spread, and at the Associational meeting at Marlboro in 1923, an independent movement was started to begin such work. A committee was chosen

by some who were especially interested, to have charge of the work, and voluntary offerings were made for the work. The place selected by the committee to begin the work was Asbury Park, N. J. The work was carried on for several months, but finally the committee decided to discontinue it.

One result of this movement is that members of the family of the missionary employed have been, and are, giving valuable service in our colored church in Washington, and one of the sons is a student in our seminary in Alfred, and serves as the editor of the "Young People's Department" in the *Sabbath Recorder*.

The sympathetic interest in work among the colored people in this country and other parts of the world is seen in many places in the Association. A good illustration of this interest is that the New England Christian Endeavor Union has for several years been contributing, through the Missionary Society, towards the employment of native workers in Jamaica.

During the past century the management of our missionary work has so changed that the major missionary interests at home and abroad are now entrusted to the Seventh Day Baptist Missionary Society. The members of the Board of Managers of this Society are, with one exception, living in the Eastern Association. They are men and women who are greatly interested in our missionary enterprises. Their knowledge of the fields, and their knowledge of the work that is being done on them, tend to increase in the churches of the Association the moral and financial support of the work supervised by the Missionary Board.

But with this superior organization for missionary work, churches and individuals must not delegate to the Missionary Society all missionary activities. There are possibilities for such work for every individual and every church. The following are examples of what is now being done:

A Christian woman invites children of the neighbourhood to her home on Sabbath days and teaches them the Sabbath school lessons.

There are Women's Societies that study Missions, and financially help in local and denominational missionary work.

The New York City Church gives the services of its pastor for a month of missionary work under the direction of the Missionary Society.

The pastor of the Berlin Church has for many months been going on Sabbath afternoons to meet with a group of Sabbath keepers in Schenectady, N. Y., with rich blessings to the Berlin Church and the group in the neighbouring city.

Such work is entirely in line with the denominational policy of entrusting our home and foreign missionary work to the Missionary Society.

In its second century the Eastern Association should realize greater results from missionary work than it did in its first one hundred years. The denomination is now properly organized to direct missionary work at home and abroad. Our foreign mission fields are calling loudly for foreign and native workers, and the work that is being done is bringing in encouraging results. Some of our home fields are pleading for assistance so that work may not be given up for lack of workers.

In the neighborhood of all of our churches there are people who need the gospel. Today we need more of that missionary spirit which was manifested by individuals and churches when new churches were being established in the states of this Association.

There is no occasion why we should yield to the spirit of "defeatism," for the Lord has said, "Lo, I am with you alway, even unto the end of the world."

Note: The following sources have been drawn upon freely for the foregoing: *Seventh Day Baptists in Europe and America*, 1909; *A History of the Sabbatarians or Seventh Day Baptists in America*. By Henry Clarke. 1811; *The Seventh Day Baptist Memorial*. 1852-1854; *Seventh Day Baptist History: General Conference*. 1800-1806; *The Seventh Day Baptist Quarterly*, 1884; *Jubilee Papers*, 1892; *Seventh Day Baptist Year Books*. Various Years; *Minutes of the Eastern Association*. Various Years; and numerous articles which have appeared in the *Sabbath Recorder* during the last 75 years.

MISSIONS

LEARNING TO WORK WITH OTHERS

Learning how to work with others is vital and it is nowhere more important than in church and mission work.

This is seen when we recall the strife in churches and among Christian people. The ruin wrought on account of this is great. Why cannot people live and work together in peace? Why will they prefer themselves in honor to others? Why will they let differences of opinion regarding non-essential beliefs, politics, preachers, and ways of doing the work separate them, alienate them from God, destroy the work of the church—even the church itself—cause heaven to weep, the powers of darkness to rejoice?

Learning to work with others is largely a matter of discipline, and most of all of self-discipline. It is a discipline in the common courtesies of life, forbearance, and above all in love. Paul said, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love." When Christians do all things with love, there will be very little strife in the church, for then the chief passion will be to help others.

It is not always easy to work with others and there may be some with whom no one can work; but if all, submerging self, will get hearts aflame to help others, to build up the church, and to be Christlike, there will be no trouble in working with others. Working together will then become a joy, strife will disappear, men will be led to the Christian life, and the church will flourish. Christians must learn to work together or they cease to be Christians.

HOW WE VIEW OUR POSSESSIONS

There is danger that we forget many things which we should not. One of the things which we should always bear in mind is the source of what we have and what it cost. Because of our forgetfulness regarding these things, both we and Christ's kingdom suffer loss. In our blindness we are tempted to feel that our highly favorable circumstances are the result of our own efforts. But they are not. The author of "The Meaning of Faith" states this fact in the following striking words:

"Indeed, this same truth holds in every relationship. Nothing is more impossible than a 'self-made man.' In no realm can that

common phrase be intelligently applied to anyone. If in business one has risen from poverty to wealth, he has used railroads that he did not invent and telephones that he does not even understand; he has built his business on a credit system for which he did not labor and whose moral basis has been laid in the ethical struggles of unnumbered generations. For the clothes he wears, the food he eats, the education he receives, he is debtor to a social life that taps the end of the earth and that has cost blood not his and money which he never can repay. If granting this, a man still says, 'My power and the might of my hand hath gotten me this wealth' (Deuteronomy 8: 17), he may well consider whence his power has come. His distant ancestor stalked through primeval forests; their brows sloped back, their hairy hides barren of clothes, and in their hands stone hatchets, by the aid of which they sought their food. What has this twentieth century boaster done to change the habits of the Stone Age to the civilization on which his wealth is based or to elevate man's intellect to the grasp and foresight of the modern business world? All the power by which he wins his way is clearly a social gift, and any contribution which he may add is infinitesimal compared with his receipts."

The same warning is given by Moses in the sixth and eighth chapters of Deuteronomy, where he reminds the children of Israel that, when they have reached the Promised Land, enjoying "homes full of all good things," they would be tempted to forget that others through the providences of God had produced these things for them. "And thou say in thine heart, 'My power and the might of mine hand hath gotten me this wealth.'"

Paul admonishes the Corinthians not to look upon what they have as their own and not to use it selfishly when he says, "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

For men to look upon the things they enjoy as earned by them and as their possession, leads them to be proud, selfish, unhappy, and useless to their fellow men, God, and themselves. Furthermore, the blessings men have received lay responsibilities upon them which they cannot escape. All men having received the favors of our civilization are obligated to dedicate themselves and their all to Christ, the giver. Christ told the Jews in his day that it

would be more tolerable for Sodom and Gomorrah in the day of judgment than for them. Why? Because they had received more. "Freely ye have received, freely give."

REPORT OF GRACE HOSPITAL

JUNE 1, 1935 - JUNE 1, 1936

BY DR. GRACE I. CRANDALL

The work during the year has not differed greatly from that of past years. The in-patients show quite an increase over last year, both in total numbers and in days per patient and in daily average. The out-patient department shows considerable decrease in numbers, especially in return visits. This decrease is probably largely due to the work of the new hospital which was opened near here last year. Their out-clinic is almost free, while we charge a medicine fee.

Our new branch clinic which we opened for several months last year at Sing-daung-z was not remarkably successful in the amount of medical work done. The town has always been rather old-fashioned and we did not stay long enough to make much impression. In October when there was so much fear of fresh trouble with Japan, we recalled the clinic and this year have started in a different place. The reason for the change is that a new motor road is being built from here to Tha-tsaung, our county seat, and will soon be available for use. This other town, Lok-doo-zau, can be reached from this road and so, by using the car, we can save much time and strength. It will also enable us to take groups of singers with us for evening evangelistic services. The work is starting out quite well. There were twenty-five cases in Friday's clinic.

Our financial account shows that we have been able to build up a small reserve in spite of our loss through the bank failure. The bank paid back seven per cent of our deposit during the year, and since the first of June we have received an additional ten per cent. That is probably all that will be paid.

The item of repairs includes the building of a two-story porch the whole length of the semi-Chinese building where I formerly lived. That improves the upper wards very much and will make it possible for the patients to enjoy the outdoors without the trouble of going downstairs. In equipment we have replenished much bedding which was giving out

and have bought a new autoclave dressing sterilizer which was greatly needed.

Our technician, Mr. Nathan Tsha, a former patient, who had had no training except what his predecessor gave him, has been sent to a technician training school in connection with Hankow Union Hospital for six months' intensive training. Our hospital paid him the equivalent of seven months' salary and board here and he used it for his expenses. We have a three years' contract with him for work here. He has returned with many new ideas and is enthusiastically adding to our laboratory equipment and preparing for more and better work.

We have continued to employ four of our last year's graduates, the four who had six months' extra training in the Ningpo Hospital. They have helped much to improve the quality of our nursing and teaching. One of them organized a diet kitchen which is filling a very real need and adding much to the comfort of the patients, as well as to the teaching facilities for the nurses' school. Two of these girls are now at Lok-doo-jau and we hope when the road is open to organize another branch clinic near Tha-tsaung with two other graduates in charge.

This spring three other nurses were graduated, but as they have not yet finished their time, they are still with us. Three new pupils were taken in the first of May. With this new class we have started charging an entrance fee of thirty dollars to cover the cost of the more expensive text books, which they will be allowed to keep, and to pay their board for the three months' probation period.

The Nurses' Association of China has been taken over by the Education Bureau of the government and they rule that we cannot call our school a nurses' school. We lack many things. The teaching could be managed, but we have no instructors whose sole job it is to teach in the school and we have no proper classroom hung with charts and full of demonstration material to show the inspectors when they call. So we have had to register under the name of a Nurses' Class, which can have only six months' training, while our pupils have three years with very near the required curriculum. And they are still looking for our classroom!

In our tuberculosis department our most urgent need just now is a good fluoroscope, for in giving artificial pneumothorax one is greatly needed. There have been sixty-five

pneumothorax treatments given in the hospital this year.

Our next addition to departments must be a children's ward. We have had twenty-nine children to treat this year and many of them without attendants. This is a feature which shows increasing confidence among our clientele.

This year the government has been emphasizing smallpox in their health work. They donated to us some tens of thousands of quinine pills, from some which the government of Holland had sent to China. This is for free distribution. We have done 845 smallpox vaccinations this year, some in schools in Liuho and some in the schools in neighboring towns where we sent some of the nurses to do this work. We are also doing much in our clinics. Cholera has not shown itself in several years but typhoid, scarlet fever, and diphtheria are still prevalent.

The statistical report of the hospital is as follows: In-patients—men 213, women 115, children 29, new babies 22, total 379; out-patients department—total first visits 3,404, total treatments 6,284, smallpox vaccinations 845, total separate cases 7,129; diseases treated—tuberculosis 175, malaria 40, obstetrical 23, injuries 11, hookworm 13, opium addicts 5.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

LAST DAYS IN ALABAMA

Interest continued in the Cedar Point meeting to the last day. There were one hundred fifteen counted at the closing session. In spite of the intense heat people walked for miles and sat in the hot room and seemed to enjoy all parts of the services. It was a matter of much concern and disappointment that more did not seek and find the Lord, four only having this experience. But there were those who reconsecrated themselves to Christ and his service, and many others were led to consider seriously what it means to lead a Christian life.

On Sunday afternoon, July 12, about fifty people gathered on a shady bank of the Paint Rock River and joined in singing "Just As I Am," as four fine young folks were buried with Christ in baptism, "that like as Christ was raised up from the dead by the glory of

the Father, even so . . . to walk in newness of life" (Romans 6: 4).

It was an impressive service—as the Scripture lesson was read, a brief exposition given, and prayer offered. The afternoon before, the Baptists had ordained two deacons. One of these was present at our baptism service and gladly rendered assistance in helping candidates into and out of the water.

A deep impression was made as the candidates made public the profession of faith in Christ and love for him, and declared their wish to be baptized and join the Seventh Day Baptist Church. As the clerk and two others of the Athens Church were present, these four young people were accepted into its membership by formal vote, and the hand of fellowship was extended in behalf of the church by Secretary Van Horn, acting as pastor for the church. Many were deeply affected and it would not have been surprising if several others had come forward as the invitation was given from the water. Three of the new members were of the Robert Lee Butler family. The mother, Almira Butler, is a sister of Rev. Ary T. and Rev. Emmett H. Bottoms—pastors at Berea and Nile. The fourth is a young lady, Stella Martin, of a first day family, who accepted Christ, and from her reading of the Bible, our literature, and the Sabbath sermon, accepted the Sabbath truth.

Following the river-side service, fellowship was had at the Butler home when the Lord's Supper was served—and the presence of the Lord seemed gracious indeed.

On the last night of the service the songs were doubly sweet and precious to all. Seldom have we heard "O happy day that fixed my choice," sung with greater fervor and apparent appreciation. It was not easy to close the meeting, with the expressed wish of so many that it be continued two weeks more. A local leader asked us to sing "Nearer My God to Thee," and led it feelingly and tenderly while good-bys were expressed in hand clasps, and "God bless you" was being spoken. So closed a ten-day meeting with urgent invitation to come again, and soon.

Early next morning, good-bys were said in the hospitable Butler home and the "fossil" and "embryo" preachers swung out of the yard and headed for West Virginia. The "fossil" and "embryo" stuff has special significance to a couple of us in our foolish chatter.

TRACT BOARD MEETING

The Tract Board met on Sunday, July 12, 1936. Members present: Corliss F. Randolph, Neal D. Mills, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Irving A. Hunting, Fredrik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren and Business Manager L. Harrison North.

Report of Corresponding Secretary Herbert C. Van Horn:

This report is being prepared from the Robert Lee Butler home, near Woodville, Ala., July 7, 1936.

Meetings were begun here in the Cedar Point Union church, July 4, and are progressing hopefully thus far. Attendance is good, the largest eighty, and interest sustained. Four services have been held. The secretary is being assisted by Wayne Rood, Salem College senior, who is preparing for the ministry. His work as a song leader and soloist is of high character and is being appreciated by the people. He is a real help in every way. His time and services are being cheerfully contributed, his expenses being largely cared for by private help.

One Sabbath has been spent at Athens, where the faithful remnant of the little church of that name still lives. Sabbath school services were held, the secretary leading with an exposition of the lesson.

Within the brief time since the last meeting of the board the secretary's efforts largely have been spent in preparing for the work in Alabama, and in preparing to be away from the office at such a time. Sixteen letters and some tracts and other literature have been sent out.

On Sabbath, June 27, the secretary preached at New Market, presenting the interests as represented in the United Budget, and a gospel message.

Annual reports of the Director of Sabbath Promotion Ahva J. C. Bond, and the publishing house, and both the quarterly and annual reports of Treasurer Ethel T. Stillman were presented and adopted.

In the absence of other members of the Committee on Young People's Conferences and Summer Camps, Neal D. Mills outlined some of the problems facing the committee.

The Budget Committee presented the following proposed budget for the fiscal year 1936-37. It was voted that it be adopted as the board's budget for the year beginning July 1, 1936.

Proposed Expenses

Holland - "De Boodschapper"	\$ 100.00
Leader in Sabbath Promotion:	
Salary	90.00
Expenses	100.00
Young people's work	150.00

"Sabbath Recorder"	6,500.00
"Helping Hand"	1,500.00
Share in "Year Book"	100.00
Printing annual report	100.00
Printing, postage, and distribution literature	1,000.00
Corresponding Secretary:	
Salary	1,426.00
Expenses	300.00
Recording secretary	30.00
Treasurer:	
Surety bond	25.00
Stationery	25.00
Clerical expenses	208.00
Auditing	30.00
Expenses of representatives to Conference, etc.	300.00
Life Annuity payments	627.50
Special Annuity	526.50
Interest on loans	200.00
Indebtedness - amount on account	1,775.00
Incidentals	1,250.00
	<u>\$16,363.00</u>

Anticipated Income

From Permanent Fund of Tract Society	\$ 5,000.00
From Permanent Fund in hands of Memorial Board	2,700.00
"Sabbath Recorder" (subscriptions) ..	2,600.00
"Helping Hand" (subscriptions)	1,500.00
Sale of books, tracts, etc.	100.00
From Denominational Budget	4,463.00
	<u>\$16,363.00</u>

Chairman Irving A. Hunting reported that the Auditing Committee had audited, through J. W. Hiebeler, the treasurer's books for the year just closed.

It was voted that the board hold its next regular session on the first instead of the second Sunday in August.

Rev. Neal D. Mills spoke briefly of his work in his new field. A unanimous vote of thanks was extended to Mr. Mills for his services as secretary and member of this board.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Assistant Recording Secretary.

TRACT SOCIETY TREASURER'S REPORT

For the quarter ending June 30, 1936

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society.

Dr.	
To balance on hand April 1, 1936:	
General Fund	\$ 363.52
Reserved for "Recorder" Supplement ..	651.00

Reserved for tax on Denominational Building	11.00
Reserved for tract publications	47.50
Denominational Building Fund	33.67
Reserved for furnishings, Historical Society rooms	250.89
	<u>\$1,357.58</u>
Less overdraft, Maintenance Fund	87.49
	<u>\$ 1,270.09</u>

To cash received since as follows:

GENERAL FUND	
Contributions - individuals	\$ 6.12
Denominational Budget	806.58
Income from invested funds -	
Tract Society	2,441.82
S. D. B. Memorial Fund	1,489.04
Receipts from "Sabbath Recorder"	719.85
Receipts from "Helping Hand"	382.72
General printing and distribution of literature	35.59
Special contributions:	
Account corresponding secretary expenses	66.32
Toward "Recorder" Supplement - individuals	200.00
Toward "Recorder" Supplement - Denominational Budget	200.00
S. D. B. Missionary Society - one-half 1936 taxes on Minneapolis lot	22.28
Anonymous contribution toward Missionary Society salaries	800.00
Transfer from savings account, Pearce Trust Fund	30.00
Transfer from savings account, Egbert Trust Fund	30.00
	<u>7,230.32</u>

DENOMINATIONAL BUILDING FUND

Income - Interest, Silas G. Burdick estate	\$ 21.00
Contribution	6.25
	<u>27.25</u>

MAINTENANCE FUND

Rent from publishing house, including additional to apply account remodeling printing shop offices	\$ 275.00
Income, Denominational Building Endowment	56.18
	<u>331.18</u>

PERMANENT FUND

Transferred from savings account for investment	\$2,900.00
Catherine A. Trippe - principal old mortgage	3,100.00
First National Bank, Bound Brook, in full for Dean mortgage	4,500.00
	<u>10,500.00</u>
	<u>\$19,358.84</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work	\$ 47.50
"Sabbath Recorder"	\$1,479.02
"Sabbath Recorder" Supplement	180.00
"Helping Hand"	760.91
	<u>2,419.93</u>
General printing and distribution of literature	281.20
Corresponding secretary - salary	\$ 356.50
Expenses	146.07
Expenses, Agency to contact L. S. K.'s	25.00
Recording secretary - two minute books	44.00
Treasurer's expenses	82.18
Payments on notes, General Fund ..	400.00
Interest on notes, General Fund	23.57
Collection charges, coupons12
Interest on notes (taxes)	78.88
Interest on loan from Permanent Fund	66.00

1936 taxes on Minneapolis lot	44.56
Real Estate expenses:	
Acquiring deeds to 1382 Bellevue Avenue and 209-11 Prescott Place in lieu of foreclosure Commission on rental, 1382 Bellevue Avenue	451.33
Cleaning out rubbish, 209-11 Prescott Place	18.75
Karl G. Stillman, treasurer, anonymous contribution toward Missionary Society salaries	25.00
	<u>800.00</u>
Withdrawal from Egbert Trust Fund	30.00
Withdrawal from Pearce Trust Fund	30.00
	<u>\$ 5,370.59</u>

DENOMINATIONAL BUILDING FUND

Interest on loan from Permanent Fund \$	57.00
Furnishings, Historical Society rooms ..	78.00
	<u>135.00</u>

MAINTENANCE FUND

Janitor	\$ 33.00
Coal	69.00
Repairs, etc.	4.56
J. H. Coon, treasurer - income from Denominational Building Endowment ..	56.18
	<u>162.74</u>

PERMANENT FUND

Transfer to savings account (Dean mortgage)	\$4,500.00
Loan on bond and mortgage to Thos. and Mary Vesey, property 319 Manson Place	2,000.00
New loan on bond and mortgage to Catherine A. Trippe and husband, 1108 Helene Avenue	4,000.00
	<u>10,500.00</u>
	<u>\$16,168.33</u>

By balance on hand:

General Fund	\$2,003.25
Reserved for "Recorder" Supplement ..	871.00
Reserved for Denominational Building tax	11.00
Reserved for tract publications	47.50
Denominational Building Fund	3.92
Reserved for furnishings, Historical Society rooms	172.89
Maintenance Fund	80.95
	<u>3,190.51</u>
	<u>\$19,358.84</u>

Total indebtedness - General Fund E. & O. E. \$3,550.00

ETHEL T. STILLMAN,
Treasurer.

Plainfield, N. J.,
July 1, 1936.

Examined, compared with books and vouchers and found correct.

J. W. HIEBELER,
Auditor.

Plainfield, N. J.,
July 11, 1936.

YOUNG PEOPLE'S CAMP

There will be held at Assembly Park, Shinglehouse, Pa., from August 16 to 23, a Seventh Day Baptist young people's camp for boys and girls from 12 to 18 years of age. Anyone interested may obtain full information from Rev. Clifford A. Beebe, Coudersport, Pa.

WOMAN'S WORK

"And let us not be weary in well doing; for in due season we shall reap, if we faint not."

WORSHIP PROGRAM FOR AUGUST

Song—"More Like the Master."

Read Acts 4: 13-20.

In a Sabbath school class the teacher asked the little girls to write down the name of the person who most reminded them of Jesus. All of them, except two newcomers, wrote the name of the same man, a saintly and modest neighbor. How surprised he would be to know of this incident!

So to move among one's fellows, in the everyday relationships of life, that they will be reminded of Jesus is a triumph of Christian living which is impossible to self-consciousness. This friend is as humble as he is holy.

He has no knowledge of how greatly successful he has been, in highest ways. But one day he will know, when he hears the "Well done."

Prayer—We pray today for such self-forgetting purpose to walk with Jesus that others may praise, not us, but him. Amen.

Song—"Let the Beauty of Jesus" or "More About Jesus."

WOMAN'S BOARD MEETING

The Woman's Board met Sunday, July 26, 1936, at 2 p. m., at the home of Mrs. Geo. B. Shaw, Salem, W. Va., the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Miss Lotta Bond, Mrs. O. B. Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Kenneth V. Hulin, Mrs. C. H. Siedhoff, Mrs. Edward Davis and Mrs. Oris O. Stutler.

Mrs. Loofboro read the ninety-eighth Psalm. Prayers were offered by members. The minutes of the June meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer
In account with the

Woman's Executive Board

Receipts

Balance June 14, 1936\$106.25
Returned by Mrs. P. B. Hurley..... 5.00
Nile Ladies' Aid 10.00

Woman's Evangelical Society, Alfred,
N. Y. 8.00
Harold R. Crandall:
Denominational Budget \$ 21.31
Albion Home Benefit Society . 33.00
Verona Ladies' Benevolent
Society 20.00
74.31

\$203.56

Disbursements

There were no disbursements
Balance \$203.56

Salem, W. Va.,
July 26, 1936.

The committee to judge the contest essays made the following report which was accepted.

To the Woman's Executive Board of the Seventh Day Baptist General Conference.

Your committee appointed to read the contest papers would make the following report: From the Dorcas Society of the Riverside Church, Ernestine Henry was the winner.

Central Association, two papers, the winning paper written by Harriet L. Franklin, Verona, N. Y.

Southwestern Association, five papers, two of which were poems. Winning paper written by Miss Lura Mae Fitz Randolph of Fouke, Ark.

Northwestern Association, five papers, one of which was a story and another a poem. The winning paper was written by Myra Thorngate Barber, of the Nellie Shaw Society, North Loup, Neb.

Eastern Association, two papers, one of which was a poem. The winning paper was written by Mrs. Thurman Davis, Shiloh, N. J. Under the rules of the contest published in the Recorder of November 25, 1935, the committee felt obliged to eliminate poems and stories, although they were very commendable. The efforts put forth in the contest were very gratifying to the committee.

VENIE BOND,
MARY HULIN,
FRANCES DAVIS.

Salem, W. Va.,
July 26, 1936.

The corresponding secretary reported briefly on her annual report.

Correspondence was read from Mrs. Frank J. Hubbard, Plainfield, N. J.; Mrs. Tacy Inglis, Milton, Wis.; Miss May Dixon, Shiloh, N. J.; Federal Council of Churches; and Mrs. John Wheeler, Boulder, Colo.

Voted that the librarian order mission study books to be sent to the General Conference for inspection by the women for study groups.

Voted that Mr. M. Wardner Davis be asked to audit the treasurer's book.

Voted that the treasurer write a check for \$85 to Mrs. Loofboro for expenses to the General Conference.

Voted that the treasurer be instructed to send checks of \$5 each for the essay contest to the associational correspondents to be sent to the winning societies.

Voted that the corresponding secretary's annual report and the treasurer's annual report make up the Woman's Board Annual Report to the General Conference.

Voted that the secretary have the annual report printed ready for distribution at Conference.

Adjourned to meet with Mrs. G. H. Trainer the second Sunday in August.

MRS. E. F. LOOFBORO,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

MILTON COLLEGE

PRESIDENT'S ANNUAL STATEMENT

If improvements in our material equipment are to be mentioned first in this statement, the changes in the gymnasium come first of all. In fact, there keeps recurring to my mind the inscription commemorative of Sir Christopher Wren in St. Paul's cathedral in London,—the best known work of that famous architect. The inscription reads "Si monumentum requiras, circumspice." It may be translated, "If you wish to see my monument, look around you."

Of course, I do not mean that the renovated gymnasium-auditorium is anybody's monument. I do mean that to those who were familiar with the building up to one year ago, especially the parts under the stage, the locker and shower rooms—a look around is well worth while.

As is usual in renovating old buildings, the cost was greater than expected. When it became evident that the \$12,000 appropriated from our capital by the trustees would not be sufficient to complete the work, a special subscription for painting the inside walls and ceiling was asked for and thirteen of our friends contributed the \$250 necessary for that. One of our alumni, Stuart Shadel, gave us a special price on that work.

When it appeared that it would be impossible to do anything to the front of the building without further funds one of our trustees, Mr. Wm. M. Davis of Chicago and Williams Bay, came forward with a gift of a thousand dollars which enabled us to remodel the entrance and the office of the Professor of Physical Education. As there was still a deficit, Mrs. Alfred S. Burdick of Ravinia also generously gave us another thousand dollars. The hearty thanks of the college are due to all who helped in this project, especially the two whose names have been mentioned. Later the trustees voted to purchase 250 new chairs at a cost of about \$550. So the total cost of the changes amounts to about \$14,800. Another notable change was made in the re-decorating of the chapel—the work being done by students under the capable supervision of Mr. Lanphere.

Among the urgent needs now confronting us are: thermostatic control and a mechanical stoker for our heating plant; new entrances to our Main Hall; a renewed veranda at the Music Studio; and more chairs for this room.

A larger amount of employment has been given to students than ever before. Besides the decoration of buildings it has included work for Doctor Hulett on a sweet corn project last summer (Doctor Hulett contributing the pay for the work to the college); and more student janitor work than usual, as well as several projects under the National Youth Administration which has given employment to an average of fourteen students during the year (an equivalent of eleven employees at \$15 per mensem).

Our enrollment for the year has been 136 as compared with 105 for last year—an increase of thirty per cent. A similar increase for next year will give us 175, and our publicity agent assures us we shall have at least that many.

Certain changes in the staff have been made and others are impending. Professor B. L. Watson died December 27, and the biology department has been in charge of Professor Howard M. Field since the winter vacation. Dr. W. E. Johnson, who has been dean of education for the past six years, is to go on leave of absence. It is hoped that an announcement of who will take up this work can be made soon. But it is not expected that anyone of the background and ability of Doctor Johnson can be secured. Four mem-

bers of the faculty will be at summer school this year, receiving some aid from the college to make it possible. Beginning May 1, Mr. Charles W. Hyne took up the work of publicity director. His enthusiasm and optimism promise much for the future of the college.

Two changes in the board of trustees should also be noted. Mr. William B. Maxson died in April and Mr. George R. Boss resigned from the board in the same month. Both these men have been regular attendants at weekly meetings of a committee of the board during the five years that I have been connected with the college. I learn that Mr. Boss has been a member of the board for a full generation, thirty-three years, and for a long time has acted as purchasing agent also. It is much to be regretted that the state of his health renders his retirement from this service necessary. Mr. Maxson served on the board twenty-five years, from 1911 till his death, and he is also much missed from the committee meetings. We shall do well if we are able to replace these two faithful public servants with younger men who will be equally devoted to the college.

During the year the final payment of the estate of Hannah Crandall, late of Westerly, R. I., has been made, bringing the total received by the college from that source up to nearly \$20,000. Miss Anna Home of Milwaukee, and Miss Mary Bowler of Little Genesee, N. Y., have each left the college \$1,000 by will during the year. Their example should be followed by other friends of the college and we confidently hope it will. We have again drawn on our capital and we need more, not less.

I should like to close on the note of hope—I believe that there has been an improvement in the quality of our student body as well as in our numbers. I again desire to appeal to you all for your loyal backing of our college in sending students, in financial help, and in moral support.—*The Milton (Wis.) News.*

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.

"Eagerness for novelty and hunger for truth are by no means the same."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MURIEL IRENE:

Since I had to wait until this week to answer your letter, I'll answer it the very first of all, and Joyce's next.

I was disappointed that Pastor Greene and I could not attend association at Brookfield, too. We did plan to go but for various reasons had to give it up. The pageant especially must have been very interesting. I was sorry to miss that, and sorry, too, that I could not see and chat with you and Joyce.

Yes, indeed, I think picnics are fun and I expect to attend several this summer; one is the Greene reunion which we have at Watkins Glen just a week from today.

I congratulate you on your Bible prize and also on your splendid average in your third grade work. I am expecting you will do exactly as well in fourth grade next year.

Your true friend,
MIZPAH S. GREENE.

DEAR JOYCE:

You asked me how I was during the hot weather. I was all right, but didn't exactly enjoy it, especially when I had to work. Our present cool weather is more comfortable, isn't it? Thursday night we had a fine shower.

I think little puppies and colts are very cunning pets. Our only pet is our kitty, Skeezics, and of course kitties are cunning, too. I saw the picture of a tiny black kitten yesterday. It was being fed from a bottle, as its mother had died. It looked very tiny in comparison with the hand of the person who was holding the bottle.

You print very nicely; have you begun to write, too?

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We enjoy all the letters in the RECORDER. I am at my Grandmother Coon's today and have been playing with the kittens. It is a large farm and my sister Connie and I have picked blue berries and raspberries.

I am seven years old.
We are going to Vacation Bible School.
We would like to see you.

PHILIP COON.
Bradford, R. I.

DEAR PHILIP:

I can imagine just how fine a time you are having at your grandmother's for I always liked to be at my grandmother's, and that was on a big farm near Walworth, Wis. And talk about kittens; we always had a goodly number of them. We didn't have many blue berries to pick but we did have raspberries, mostly black caps.

When did your Vacation Bible School start, and how long does it last? I am sure you will enjoy it, for our Independence children have always liked it very much.

Here's hoping you will write often.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

My mother reads the Children's Page to me.

We are planning to have a Sabbath school picnic Sunday.

I am nine years old. I have a brother Philip seven years old, and a sister thirteen months old.

Sincerely yours,
CONSTANCE COON.

Bradford, R. I.,
July 16, 1936.

DEAR CONSTANCE:

I hope the sun shone brightly, that it was neither too warm nor too cold, and that you had the finest kind of a time at your Sabbath school picnic.

I was very much pleased to hear about your nice little family and hope you and Philip will write often for our Children's Page. Your baby sister is just the cute age and how you must enjoy her. Is she beginning to talk and walk yet?

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am visiting at my grandma's. I live in Delmar, Iowa, one hundred twenty miles from Garwin. Pastor Trevah Sutton is staying here.

I am going to be baptized. I went up in front to show that I wanted to be baptized. My mother belongs to the Garwin Church.

I have one brother; he is fifteen and I am ten. He works in the dairy and gets ten dollars a month. He bought a little calf for five

dollars from the man he works for. He calls it Pete. When the other calves and Pete get done drinking milk they lick each other's mouths. When one of my uncle's calves pushes the other one out, the one that is pushed out sucks the other calf's ear. I get the cows in for Uncle Herbert.

I like to water the flower garden for grandma. I think the flowers are very pretty and I like to pick bouquets. I just got through staying at my aunt's.

I took the picture of Lonnie the little boy next door, with my camera I got for selling seeds. It is as big as the outline I have drawn for you.

I've told you about as much as I can.

With love,
RUTH SAUNDERS.

Garwin, Iowa,
July 11, 1936.

DEAR RUTH:

I have enjoyed reading your good letter. You see I lived on a farm when I was your age, and it used to be my job to feed the calves, so I know just how they act. They would drip milk all over me if I didn't watch out. I think a farm is a wonderful place for boys and girls, don't you?

I am so glad to hear that you have been baptized. It is one of the very happiest times in our whole lives when we begin our service for Christ, so I know how happy you must be. Will you join the Garwin Church? I am so glad you are learning to know Pastor Trevah Sutton for he is a very good friend of ours, and I am sure you are finding him your good friend, too.

It was nice that you could earn such a nice camera and I know you are having a happy time taking pictures with it. It was nice of you to send me the outline, and I wish it were possible to get it into the RECORDER.

Sincerely your friend,
MIZPAH S. GREENE.

I am leaving a splendid letter from Jean Stone of Canastota, N. Y., until next time, for I would not have room to answer it this week.

M. S. G.

"Our work for our fellows is never done until we have lifted them on their feet. The medium of divine power is often felt in the touch of the outstretched hand."

SOUTHEASTERN ASSOCIATION

REPORTED BY EDITOR VAN HORN

"Oh, the West Virginia Hills!
How majestic, and how grand,
With their summits bathed in glory
Like our Prince Immanuel's land.
Is it any wonder then,
That my heart with rapture thrills,
As I stand once more with loved ones
On those West Virginia Hills?"

A beautiful, cool evening welcomed arriving guests at Lost Creek for the opening meeting of the sixty-first session of the Southeastern Association. A lawn supper awaited incoming delegates and friends under the shade of the beautiful maples, planted some thirty years or more ago. It was a happy social occasion, for Lost Creek is a place where West Virginians, and others who were ever there, love to come.

As early comers were eating, the interurban car stopped at the crossing to let Pastor and Mrs. Shaw alight from Salem; another car "dropped" Moderator A. G. T. Brissey, who is doing summer work at West Virginia University at Morgantown. Two loads of people—including the Meathrells, Pastor Bottoms and wife and Miss Ada Keith from Berea, arrived in time for the lunch. A New York Pontiac drove in and the smiling faces of Dr. Alva L. Davis and wife—delegates from the Central Association—brought welcoming beams from members of the entertaining church.

If anyone felt a lack of welcome it was more than made up by the cheerful songs of the opening session led by Ernest Florin Bond, with his mother at the piano.

Pastor Shaw's devotional service of Scripture, heartfelt prayers, and three minute emphasis upon the text—Isaiah 45: 22—was an inspiring beginning for inspiring meetings throughout the association.

O. B. Bond, supervisor of Harrison County High Schools, welcomed in an informally formal manner the visitors and delegates. The cobwebs had been swept away, papering of rooms done, and yards mowed in preparation of our coming, he said, and we were welcomed to freshly cleaned homes and surroundings. But most of all was welcome extended to us to help build for the future. He spoke briefly of former houses of worship at Lost Creek—but the old log and frame buildings are gone. "The Brick" still stands and offers oppor-

tunity and encouragement for the future. His words were greatly appreciated and the host of young people everywhere in evidence and the little children with interested parents spoke eloquently of the opportunity and promise of tomorrow.

Miss Conza Meathrell of Berea responded, as so many with her strain of Randolph blood in their veins are always able to do. She spoke in place of Pastor Ary T. Bottoms, who at the last moment "pinch hit" for Rev. James L. Skaggs, whose name was on the program for the introductory sermon. Miss Meathrell urged that as visitors and representatives of other groups we must be ready to make our contributions if future building is to be successful.

The sermon by Pastor Bottoms was a practical address on the Value and Need of Religious Education. The discourse was earnest and sincerely reflected the concern and vision of one who has given much study and thought to our modern religious problems. From experiences, personal surveys, and questionnaires and reading he showed the need right in West Virginia of right religious training in the home, Sabbath school, Vacation Bible School, and one hour a day of the public school. He said that in Ritchie County in five public schools there was no child receiving any religious training from any source whatsoever. "Who is responsible?" he asked. Earnestly did he lay responsibility upon the home. The reporter cannot give his figures, but hopes the address may be secured for the RECORDER in full.

The moderator's address was helpful and will find a place in the RECORDER.

FRIDAY

From "Love Divine, All Love Excelling," the opening song of Friday morning, till the closing word of the evening conference and testimony meeting, a high spirit of devotion and consecration prevailed. Secretaries of the Missionary and Tract societies and representatives of the Eastern and Central associations were presented by the moderator. Rev. Leon M. Maltby represented the former, and Rev. Alva L. Davis the latter. Wayne Rood from Riverside was welcomed from the Pacific Coast Association. Greetings and words of helpful fellowship were brought. Forty-one people were present soon after the morning session opened, and the day closed with more than one hundred present.

The morning sermon was preached by Secretary Wm. L. Burdick, a pastor at Lost Creek over forty years ago, from the text, "The Son of man is come to seek and to save that which was lost," Luke 19: 10.

To be lost, he said, means to be going in the wrong direction; to be where bearings are lost, and nothing is seen in right perspective; to be unusable. God intends we should be of highest possible service. Jesus came to save from life of sin, from its consequences. "To seek" is one of the most impressive and gracious acts of divine mercy. God's mercy is never withdrawn. If men are lost it is because they grow into a fixed state of unrepented sin. Men either become completely sanctified, or completely conformed with that which is evil. With fine illustration and example he impressed the truths of the text, and in answer to his question, "What are you for?" replied, "We must be placed here as individual Christians, churches, and denominations for the same purpose as that for which Christ came, which is to seek and to save that which was lost." Shall we be faithful?

The interests of the Tract Society were presented in the afternoon, the program arranged by Secretary Herbert C. Van Horn. Our problems were discussed by Rev. Wm. L. Burdick and included such as Properly Conducting the Affairs of the Society—the printing of gospel and Sabbath literature and in getting it read and used; Promotion of the Sabbath, with especial emphasis upon the return of the SABBATH RECORDER to a weekly basis.

Rev. Alva L. Davis spoke on The Value and Importance of Printed Material and its uses. He urged the need of a well authenticated, brief history of our work and people. From one who makes much use of printed matter, this address was especially helpful.

Secretary Van Horn spoke of the Encouragements—giving figures that show financial gains, spiritual development, field activities, and many hopeful promises for building for the future. He closed with the appeal to go forward—loyal as individuals, churches, and people—to God and the truth entrusted to us.

As the evening hour came we were led in a beautiful vesper service by Ernest Florin Bond, local choir leader.

"If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful way,
Dear Lord, forgive!"

was rendered as a solo. The songs, the readings, and prayers successfully led to a quiet devotional attitude and prepared the way for the sermon following.

The splendid poise, ability, sincerity, and consecration of this young leader cause many to covet him for the gospel ministry. We shall never cease to need ministers of the highest possible type, and we are hopeful concerning this young man.

The association theme, "Building for the Future," was the topic of the sermon preached by Rev. Leon M. Maltby of the Eastern Association. He used the words of Jesus concerning foundations recorded by Matthew 7: 24-27; Luke 6: 47-49. "Whosoever heareth these sayings of mine and doeth them. . . ." He spoke of the Function and Futility of "deeds," and of Foundations. This sermon was an inspiring preparation for the testimony meeting which followed, led by Rev. Herbert C. Van Horn, twice a former pastor of the Lost Creek Church. More than ninety per cent of the congregation spoke of their love and desire to serve the Master. They were called out by the leader in groups—deacons, ministers, Sabbath school superintendents, officers and teachers, Woman's Board, and members of Ladies' Aids, Christian endeavorers, and other Christians. Old and young took part, and it was a real old-fashioned, spiritual feast. Wayne Rood of Riverside sang a beautiful solo and led in interspersed gospel songs as the meeting progressed.

THE SABBATH

After a delightfully cool night, the Sabbath was especially enjoyed by the many who gathered from the various churches of the association. Cars from Salemville, Middle Island, Berea, Salem, and Roanoke arrived early enough to fill the auditorium. The worship service, conducted by Pastor Eli F. Loofboro, was helpful and left little to be desired in preparing mind and heart for the challenging message of Rev. Alva L. Davis from the words of Paul in his defense before Agrippa—"Wherefore, I was not disobedient unto the heavenly vision."

The great art of living, he said, is to bridge the gap between resolution and fulfillment, vision and service, ideals and achievements. To realize both is necessary, and either without the other is failure.

He stressed the need of great objectives and of lives inspired by great men. The results

are bound to vary between a Burbank or a Jack Dempsey; an Ellen Keys or a Babe Ruth; Thomas North Osborne or a Charlie Chaplin.

The aftermath of vision must be reckoned with no less than vision itself. From thirty or more years of experience Doctor Davis spoke out of a full mind and heart a most challenging message. One feels sure that many went out thrilled with the facts and illustrations skillfully woven into this discourse. As the poet said,

"Great it is to believe the dream
When we stand in youth by the starry stream.
But a greater thing is to fight life through
And say at the end, 'The dream is come true.' "

MUSIC

The singing of the association was spiritual and uplifting. That of the congregation was vigorous and soulful. The special music was appropriate. The work of the choir showed good leadership and ability to execute. A junior choir of twenty-five boys and girls, led by Miss Helen Kennedy, sang Sabbath afternoon. Great promise is given by this splendid group of children. That church must have much hope and a real future that has within its group such a number of bright, cheerful children.

Miss Sarah Ruth Davis, instructor of vocal music in Salem College, rendered a beautiful solo. A lyric solo—"Jesus Knocking at the Door"—by Wayne Rood, was appreciated. This young man is a senior in Salem College, preparing for the ministry. His sacred solos, his enthusiasm and ability in leading congregational singing were greatly enjoyed, and his contagious smile and good cheer captivated his audiences.

MISSIONARY INTERESTS

A rousing address was given by Secretary William L. Burdick on the interests of missions. Mr. Burdick characterized Seventh Day Baptists as honest, charitable, and friendly with others and missionary in spirit as illustrated by the organization of some of our associations. Many encouragements were mentioned among which were the balanced budget of the Missionary Board, and all current expenses and salaries paid. The secret of the year closed without deficit is in part explained by some generous special gifts, and by much contemplated work left undone. The Preaching Mission being promoted by the Federal Council was explained. It includes a preach-

ing mission in every denomination. It was urged that this work be done by the pastors themselves. When our efforts are concentrated, Mr. Burdick said, power is released.

Work on four continents is being done by Seventh Day Baptists. The church building in South America has been disposed of, because our work at Georgetown has been discontinued. Twenty-six churches have been organized in Germany, with a membership of six hundred. Brother Conradi is laboring to train adequate leadership. We were told Doctor Thorngate is ready to return to China, and Miss Anna West will come home on furlough this fall.

The needs of the home field demand our interest and support. Opportunity challenges us on every hand. We—and the world—face crises on every hand. The only hope of the world lies in the gospel of Jesus Christ. For this we must be willing to make any sacrifice. If we are concerned let us dedicate ourselves, our youth, and our means to God and his service.

Three men spoke in a brief discussion period, on "What I Am Thinking About." Pastor E. F. Loofboro challenged all to connect up our religion to giving. Pastor Bottoms was thinking about the new Seventh Day Baptist Church at Rock Island, Ill., and the opportunity of the work there. Pastor Shaw's thought was the need of developing and using new laymen.

In closing this service, Doctor Burdick assured us of the ultimate triumph of Christian missions—for the power of God is back of it. We may fail, but missions will not fail.

A wonderfully stirring message followed the discussion by Dr. W. E. Hancock, who spoke on the Possibilities of Colporteur Work Among Seventh Day Baptists. Out of many years of experience, the speaker presented rich possibilities of evangelistic effort through carrying the printed page, tracts and other literature, directly to people. "How beautiful are the feet of him that publisheth good tidings." The gospel message is not something to be enjoyed merely, but to share. Others have succeeded wonderfully in their service through consecrated giving, and by publishing and distributing through colporteurs. Many new fields thus have been opened and developed.

Our own printing plant should be taxed to capacity in our own publishing interests. It should be made not only to be self-supporting,

but to turn goodly profits for missions. If literature is provided, evangelizing colporteurs can be trained; abundant, paying work can thus be furnished our young folks in college and elsewhere.

The world needs the message with which Seventh Day Baptists have been entrusted. We must arise to the occasion and go forth with the gospel message. "When the love of God constrains us, God will show us the way."

The woman's hour was conducted by Miss Conza Meathrell, associational secretary of the Woman's Board.

Its main feature was a well carried out religious drama entitled "The Challenge of the Cross," conducted by Mrs. Okey W. Davis, assisted by ladies of the Salem Church.

Mission Work—Its Opportunities and Results in South America—was the burden of a splendid address by Dr. Walter E. Hancock, professor of modern languages of Salem College. Doctor Hancock was at the head of the Seventh Day Adventist mission work in Chili, South America, for more than six years. He was also missionary for years in Spain and Africa.

SUNDAY

At 5.30 a.m. about seventy young people—a few older ones intermingling—met on a beautiful hilltop for a program and breakfast. A fellowship circle was formed and a brief informal program of worship was conducted. Representatives of societies spoke briefly of work being done and of interest shown. Other speakers brought messages concerning Building for the Future, and emphasized ways of doing this thing.

All showed a deep interest in these exercises and some interest in the breakfast that followed. This meal consisted of bananas, bread, bacon and eggs, and coffee. Games were played and "Hills of West Virginia" was sung.

The hilltop early morning experiences are valuable in leading us closer to God and to a larger appreciation of life and of each other.

EDUCATION HOUR

A splendid series of addresses was given as the program of the education hour, arranged and conducted by Professor Harley D. Bond, dean of Salem College. Christian Education was the theme. L. Milton Van Horn in summer employment of the State University of West Virginia, which recently granted him

a Master's degree in science, gave a well developed scholarly paper on The Need for Christian Education. Mrs. A. G. T. Brissey, wife of our genial moderator, gave a practical, searching paper on Christian Education at Home. Alfred Davis, son of Rev. Alva L. Davis of Verona, senior of Salem College, gave a thoughtful and well prepared paper on What I Expect of Christian Education in College. All three of these excellent papers will be published in the SABBATH RECORDER.

Another address—not written—was given by Edwin Bond, teacher of science in Salem High School. He urged that it is a grave and serious mistake that so little religious education is given in the public schools. The results are early seen. We are sorry not to have notes or manuscript of this excellent address, so evidently spoken out of the heart and from experience and observation.

"Findings"—or a summing up of the vital points of these addresses—were given by Dr. Alva L. Davis in a skillful and appraising manner.

Miss Velma Davis led the young people's hour, Sunday afternoon, the main feature of which was a splendid address on the theme of the association, by Bruce Burns, a young pastor of a nearby Methodist Protestant Church.

The closing meeting of the sixty-first session of the Southeastern Association was conducted by Orville B. Bond in the absence of the moderator, who had to return to his work following the afternoon adjournment.

Pastor Loofboro read the Scripture lesson and offered the prayer. The choir rendered a worshipful anthem and the congregation was led in its singing by Wayne Rood. Mr. Bond made a few remarks in appreciation of the meetings, and feelingly presented the writer, to preach the closing sermon.

"Except I shall see in his hands the print of the nails," was the text taken by Mr. Van Horn, who urged that if our skeptical, godless world is to be convinced of the reality of Christian religion, Christians must be willing to show the marks of sacrifice and consecration. We must present a Christ, bear the cross, possess a conviction, and manifest a concern. There is all too little of these shown in the ordinary Christian life. We must not be afraid of seeming "queer."

Though many of the visiting delegates were constrained to return home following the after-

noon service, the house was well filled for the evening meeting and an inspiring audience greeted the speaker. So closed the sixty-first session of this fine group of churches. The next meeting will be held at Salem on call of the moderator, Mr. Carrol Bond of Lost Creek. Miss Greta Bond of New Milton is recording secretary and Miss Lotta Bond, Lost Creek, continues corresponding secretary. The delegate to the Eastern and Central associations in 1937 is Orville B. Bond, Lost Creek, with Miss Conza Meathrell, Berea, alternate.

INTERESTS ON THE PACIFIC COAST

In the report of the Pacific Coast Association held in April, reference was made to several German Sabbath keepers in attendance. They were so favorably impressed that they wanted a meeting similar in character in their own community. Elder B. B. Friesen invited the Seventh Day Baptist churches of the state to send all the delegates who could go to Dinuba for a meeting July 10-12. And folks were there from many places. Besides those from the vicinity of Dinuba there were eleven from Healdsburg and Ukiah, eight from Los Angeles, eight from Riverside, four from Glendale, one from Shafter, seven from Madera, and nine from Fresno. These people came distances varying from forty to over three hundred miles. The meetings were held in a little community tabernacle which Mr. Friesen helped to build.

It was a heavy program. Two messages in the forenoon, two more in the afternoon, and one at night gave about all that ordinary people could endure. Yet the continuous attendance was wonderful. Those who came were spiritually hungry and looked up to be fed, and from the looks and words of many, one learned that they were not disappointed.

The music was unusually good. Solos, duets, and quartets came in profusion, with fine congregational singing interspersed. Slide songs added to the interest, with a violin and a guitar for added attraction. All together there were five different musicians who have either sung or played over the radio. All this, with pictures, poems, a chalk talk, and an illustrated children's message that none will likely forget, made a wonderful program.

And everyone was fed physically, too. Brother Friesen had a long table under the trees near his house at which everyone was

welcome. In fact, fifty-five were fed at this one home Sabbath noon, and there was plenty left. And the friendship was as genuine and substantial as the food. If God will, other meetings will be held in the same place in the autumn.

LOYAL F. HURLEY,
Corresponding Secretary.

CITATION OF ELDER CONRADI

BY DEAN AHVA J. C. BOND

MR. PRESIDENT:

I wish to nominate a distinguished gentleman for an honorary degree in Salem College. The gentleman whose name I present cannot be present because of distance, but he is in every way worthy of any honor this institution can give.

He is a native of Germany and at the age of fifteen years left his unjust employer, made his way down the Rhine to Rotterdam, and by way of England to America.

In this free land he, for the first time, became acquainted with the Bible, of which he has throughout his subsequent life been a diligent student and an able interpreter. As a preacher of the Word his ministries have been literally world-wide, and have been attended by a success attained by few. He has traveled all the seas as a missionary of the gospel of Christ, founding the first mission in East Africa, establishing missions in India, South America, and in other lands, building up churches throughout Europe, suffering persecution in many lands,—being imprisoned in Russia for his faith.

He has found time amid his busy labors for extensive study, especially in the great libraries of America and Europe. Being always active in research and accurate in interpretation, he is both a profound scholar and an inspiring and trustworthy prophet — an able and effective preacher of the Everlasting Gospel.

Now advanced in years, nevertheless, he has in less than three years organized in his native Germany sixteen churches of the same faith as that of the founders of this institution.

I count it a high honor, Mr. President, to nominate for the degree of Doctor of Divinity the Reverend L. Richard Conradi of Ham-burg, Germany.

OUR PULPIT

LET US MERIT OUR HERITAGE

BY REV. EVERETT T. HARRIS
ASHAWAY, R. I.

(A sermon preached June 6, 1936, in keeping with a proclamation of the Governor of Rhode Island, and reported in Westerly "Sun," June 9.)

Text—Isaiah 54: 2.

It is well to keep in mind the history of the Church Universal as it has come down through the ages to us, as well as the history of the local church in the community. Let us know something of the way over which our fathers in the faith have come.

Turning our eyes to the past, what of the history of our church and the churches in Rhode Island? Both have a long and honorable history that goes back to the earliest days in this state. As Seventh Day Baptists we should have an especial interest in the Tercentenary celebration.

Seventh Day Baptists in Europe and America states that the acceptance of the Sabbath (or the actual beginning of this church) by those living in the vicinity was in 1666, or only a few months after it was first observed in Newport, R. I. This is only thirty years after the founding of the state and it can readily be seen that the earliest settlers in this section were Seventh Day Baptists. The first five settlers, all Seventh Day Baptists, were Robert Burdick, Tobias Saunders, Joshua Clarke, Elder John Crandall, and John Maxson.

Sabbath worship was maintained for a time in the homes and not until 1680 was a house of worship erected. This old building stood at Meeting House Bridge on the spot where now stands the ministers' monument. For a generation not another church was organized within ten miles.

A hundred years ago last August it was replaced by this present building in which we are now worshipping today. Thus we have a sense of continuity with the past.

The earliest records of this church show that the Bible was their only rule of faith and practice. They had no written creed. Emphasis was placed upon a personal acceptance of Christ as Savior and the keeping of the Ten Commandments.

Members from this church have been leaders in education throughout the state and further. The first president of Alfred University

came out from this church, President Kenyon. It has had one or more of its members in state assembly almost every year since the colony became a state up to the present time.

The governor of Rhode Island Colony, at the time of the famous Stamp Act which precipitated the Revolutionary War, was a member of this church, Governor Samuel Ward. Thus we see that this church has played an important part in shaping the lives and destiny of this state throughout the years. This Tercentenary means as much and more to us than any other church in the state.

Of all religious denominations ours has been persecuted and driven from place to place—so that we may indeed render heartfelt thanksgiving at this time for our heritage of religious freedom.

As we turn our attention to the church today we may think at first that we are making a poor showing as compared to our past. One of our ministers makes this criticism of all Christian churches today, "They pump and pump and after all they just pump." He would say that the churches are ineffective and without power—just going but not going anywhere.

Just what do we expect? What is the basis for any judgment? Unless we have in mind something definite which the church is not accomplishing or that it ought to accomplish we ought not say it is just pumping. Perhaps it would aid in passing a judgment to note the aims and purposes of our present church program. They are according to my thought: (1) To learn more of God and his will for us. (2) To bring about definite commitment to Jesus through conversion or through acceptance of him as Savior. (3) To instill higher ideals and practice of conduct after the example of Jesus and by keeping the Ten Commandments. (4) To bring about social contacts so as to promote understanding and friendship among members and friends. (5) To make our contribution to bettering social conditions in the community, state, and world. (6) To carry out the command of our Master, "Go ye into all the world and preach the gospel," through our denominational program.

There is no doubt but that we fall short of our aims and our ideals; but the aim governs the end. It is good at times to have criticism to make us take stock. We ought to ask ourselves at times, "How are the various organizations and activities of the church contribu-

ting to the accomplishment of these purposes in the lives of each individual it reaches?"

Just at present the critics call attention to the fifth aim. The church has failed to meet the emergency demand caused by the depression. She might well take a more active part in solving the problems growing out of unemployment and dire need. But she cannot afford to lose her balance and forget a full program—Christ centered. Kagawa says he never saw anything talk so much and do so little as the American churches.

Instead of resenting it, ought we not look at ourselves and see if it is not true? The Salvation Army feeds a man first then talks to him. Jesus healed bodies and fed multitudes as well as preached to them.

A man takes time to do that which he considers most important. So does a church. If the church decides that the present distress in our country—with crime rampant, slaughter by cars increasing, thousands unemployed and on relief losing self respect and decency—is of first importance, she will find time, means, and a way to help the situation. Is the church "just going or going somewhere"?

If we try to aim at too many things we hit nothing; also I believe the church is open to criticism on either count — she has at times aimed at nothing and she has had too many aims.

Paul's aim was declared in no uncertain terms, "The Jews require a sign and the Greeks seek after wisdom but we preach Christ crucified." Not wisdom and knowledge nor miracles of healing and feeding, but the salvation of a man's soul through the crucified Christ.

One way to judge the church is by the kind of people it is producing; perhaps some are world wise but there are a host of consecrated, Christlike men and women in our churches. We are still producing fine young people with high ideals and courage. They are as a leavening influence among other young people. From our churches go the men and women who are carrying on the work of the world. It is in the churches that they gain the inspiration and courage to keep going; here they keep fresh the ideals of their youth and pass on the heritage of faith.

Summing up—the criticism of the church is a good sign, for it is only when people do not care enough to criticize that there is no hope.

Perhaps we are accomplishing the same ends through different ways than one hundred or two hundred years ago. The town and state have taken over the care of the poor—just as it took over the education of children from the churches. This does not mean the church is indifferent to the poor or the cause of education. There are many factors entering in that the critics of our churches today need to keep in mind. Let criticism be done in the spirit of love and the church will benefit by it and rise to meet the occasion. She always has.

The text today, "Spare not, lengthen thy cords, and strengthen thy stakes," Isaiah 54: 2, is looking to the future at a time when the elect of God were in dire distress. Instead of giving way to discouragement the prophet said in effect: get ready for a great inflowing—a great revival. Expect great things of God for his day is coming. Increase your efforts and extend your program.

As we look to the past and present we may well take heed to the prophet's words concerning the future. Let us expect great things from God and he will not fail us.

The world needs the Church and its message of the Christ and his sacrificial love today as never before. Like Queen Esther of old, perhaps we are come to the kingdom for such a time as this. Let us rise to the issue mindful of our heritage, from the thousands of Christians who have labored for Christ through this church, through the centuries, and carry on their good work in the future.

DENOMINATIONAL "HOOK-UP"

MILL YARD, LONDON

The Emperor of Ethiopia who recently arrived in London held a reception on Tuesday, June 9, 1936, to which were invited the leaders of all organizations which had shown practical sympathy with Abyssinia in the conflict with Italy. As a result of sending a donation from the Young Lads' Bible Class to the Ethiopian Red Cross the pastor of "Mill Yard" Church was also invited to the garden party held at 5 Princes Gate, S.W. 7.

Two marquees were pitched in the lawn behind the house. One was for the emperor and his retinue, and the other was for refreshments. The emperor, the princess his daughter, and the young princes with Ras Kassa, one of the generals, came from the

house and stood in the pavilion, while the guests were presented to his majesty and his daughter, one by one.

Refreshments were then served, after which addresses were read by the secretaries of various societies including the League of Prayer for Ethiopia, and the Sudan Interior Mission, expressing their sympathy with his majesty in his present circumstances, thanking him for the encouragement he has given to all missionary societies working in his country, and assuring him of their prayerful support in this crisis.

The guests were from all classes of society, including many clergymen and some Salvationists. Rev. James McGeachy made use of the opportunity to give away a few of our tracts on "Abyssinia and the Bible" to those of the guests with whom he spoke. One was a priest of the Syrian Church who is conducting mission work among the Jews of East London, who also accepted a copy of "Christ, British Israel and the Sabbath" at the end of an interesting conversation.

—Sabbath Observer.

ASHAWAY, R. I.

A musicale was held in the church Sunday evening July 12, and was attended by a large audience. Each one taking part on the program did so in a very creditable manner. The free-will offering taken was given to the organ fund.

A committee has been appointed and plans are being made to hold a Vacation Bible School for three weeks.

CORRESPONDENT.

PLAINFIELD, N. J.

The community interests committee, Mrs. Harriet Martland chairman, held a forum in the afternoon of May 23, at which several of our people spoke and also Mr. Frank Terhune, boys' work secretary of the Y.M.C.A. This meeting was both interesting and informative. Each family brought its own supper and a pleasant social time was enjoyed while eating together.

A garden party was held July 1 at the home of Mr. and Mrs. Wm. M. Stillman in honor of Pastor and Mrs. Warren—it being their tenth wedding anniversary. Nearly all of our people attended and a very pleasant time was enjoyed.

The Woman's Society closed its year's work with a picnic at the summer cottage of

Dr. and Mrs. Stanton H. Davis, at Lavallette, June 16.

We had no church service on June 13, as our people were attending the Eastern Association meetings at New Market. Children's Day was observed June 20.

As several of our young people are home for the summer vacation, the young folks got together July 19, for an auto ride and picnic.

Mr. and Mrs. Wm. Martland are leaving us for Westerly, R. I., where Mr. Martland has a position in the office of C. B. Cottrell Sons. They will be missed in the services and the social life of the church, and we greatly regret their going.

Secretary H. C. Van Horn has returned from three weeks' work on the field, in Alabama. He also attended the Southeastern Association.

Vacation time means small attendance at church. So the church has voted to discontinue the morning services during August. The Friday night meeting will continue as usual. Several of our people are planning to attend Conference. CORRESPONDENT.

VERONA, N. Y.

The Youth Council of the town of Verona met at our church Monday evening, July 13. The members from the Presbyterian Church in Verona had charge of the worship service. A program of musical numbers and readings was given.

Pastor and Mrs. A. L. Davis and son Alfred who have been in attendance at the Southeastern Association in Lost Creek, W. Va., have returned. Rev. J. A. Graham of the Verona Presbyterian Church delivered the Sabbath morning sermon in Pastor Davis' absence.

The Young People's Club was entertained by Miss Harriet Franklin at her home on the evening of July 11. Following the program officers were elected for the next six months.

The church night supper and program were held in the church parlors on the evening of July 25. A severe wind and rain storm caused the limbs of a tree to lodge on the wires. The electric lights were off the early part of the evening but came on later after the limbs were removed.

Pastor Davis acted as toastmaster. A program of chorus singing, duet, solo, papers, and a play was given.

Kenneth Babcock of Milton, Wis., guest

speaker, read a fine paper on "Church Loyalty."

The Ladies' Benevolent Society met at the home of Mrs. Craig Sholtz for their monthly work meeting Sunday afternoon, July 26. A cafeteria supper was served.

The Sabbath school held their picnic at Panther Lake July 28.

CORRESPONDENT.

NORTONVILLE, KAN.

As a prelude to the Summer Bible Conference, Alton Wheeler, a student at Salem College, who has been working with other students in holding services in towns near Salem, will preach next Sabbath morning. His theme, "Christ's Claim on Us," will be a fitting introduction to the Conference, the thought of which is to be "His in Daily Living."

The endeavorers enjoyed a party at the church basement Sabbath night after the band concert. Out-of-town guests were Lawrence Gibson, county publicity chairman, and Ralph Burman, field worker of the State C. E. Union.

A month's vacation has been granted Rev. Mr. Osborn as the doctor advised a cooler climate for Paul, who gained some after remaining in bed several months. They will visit her sister and husband, Rev. Ralph Coon and family at Boulder, Colo., where the Seventh Day Baptist General Conference will be held August 18-23.

It is pitiful to drive out in the country and see the havoc wrought by the grasshoppers. The leaves of the corn will soon be eaten up and the stalks are being devoured, leaving the fields next to the small grain bare. They are eating the hedges now and the leaves of trees and starting on the bark. An orchard on the Clark farm north of Cummings looks as bare as in winter, with only a few apples clinging to the trees.

Grasshoppers feed only once a day—early in the morning, so poison has to be put out at 3 a. m. They eat each other, so no dead hoppers appear afterward.

—Nortonville News.

MILTON JUNCTION, WIS.

This quarter's "News Letter" brings us from six inches of snow on April first, to a heat wave of 100 degrees to 109 degrees and grave danger of drought in early July. The

only real rains we have had since snow, were on May 17 and May 23.

The quarterly meeting met with us April 17-18. The various speakers were: Rev. C. L. Hill of Farina, Ill.; Pastor Chas. Thorngate of Albion; Pastor Donald Gray of Waltham; Mr. Stanley Kemp; and Professor L. C. Shaw.

A church night program was enjoyed, May 3, by seventy or more people. The supper was planned by Mr. and Mrs. U. M. Baker, Mr. and Mrs. Carl Gray, and Pastor and Mrs. Randolph. The program was arranged by Mrs. Lottie Baker, Mrs. Hugh Whitford, Mrs. Edna Shelton, and Mrs. Corinne Dolan.

A Junior C. E. society of eleven members has been organized this summer with Mrs. J. F. Randolph as superintendent, assisted by Mrs. Hugh Whitford, and Mrs. C. C. Burdick.

The annual Sabbath school picnic was held at Riverside Park at Janesville, on June 7. The weather was cool for picnicking, but fifty-three people ate dinner and a ball game in the afternoon helped to warm up those who played.

The Vacation Religious Day School was conducted this year, June 15-July 3. The school was supervised by Pastor Randolph assisted by nine part-time or whole-time teachers. There were sixty-five pupils enrolled, seventeen visitors, eighty-two in all. Including two speakers who came in, Rev. E. E. Sutton and Dr. Edwin Shaw, as well as the ten teachers, ninety-four different people had some contact with the school. Sufficient funds were received from tuition and contributions to pay expenses and to pay teachers at the rate of \$1.60 per week. A demonstration program was given on the evening of July 2, and a picnic was enjoyed at Galligher's on Clear Lake on the closing day.

A box social in the church basement on May 17, and an ice cream social on the church lawn on June 21, were sponsored by the young people's classes of the Sabbath school for the benefit of the organ fund. The young people are doing their part to help pay up the organ debt before the close of this year.

New paint is being put on the church and parsonage. The parsonage has received one coat and the church is receiving its first coat. All labor has been donated so far.

Dr. and Mrs. G. E. Coon, Deacon and Mrs. H. M. Burdick, and Miss Margaret Burdick are back with us since the first of May, after a winter trip in Florida and southern California.

—July News Letter.

MORALES, TEX.

Morales brings greetings to all the dear readers of the SABBATH RECORDER. We are glad to report ourselves among the living, though we have withstood two heavy floods which destroyed much for us, including two good work horses, two milch cows, a heifer and a yearling. Others lost much more. With the help of our pension we are hoping to get by. We are sending \$6 to our church at Gentry and \$2 to Brother Van Horn for tract work. We wish we were able to attend the Southwestern Association at Hammond, and the General Conference at Boulder. We are trying to uphold the truth here by distributing tracts and papers. We trust that Brother Van Horn, or Lewis, may come by and see us, and preach more to us. There is an old man here who wants to be baptized.

I devote much of my time to writing. I am hoping soon to print my booklet, "Coming Glories," which will be sold at fifty cents per copy.

ELDER AND MRS. ANDREW J. WILLIAMS.

DODGE CENTER, MINN.

The people of the Dodge Center Seventh Day Baptist Church have been enjoying the two weeks' visit of Pastor and Mrs. Charles W. Thorngate and granddaughter of Albion, Wis. They left for their home in Albion, June 24. Their daughter and family, the Clyde Clappers of Pine Ridge, S. D., were with us at the same time and were much enjoyed. Professor Clapper is engaged in the Indian Schools of South Dakota.

CORRESPONDENT.

[These items were late in arriving at the RECORDER office.—ED.]

AUTOMOBILE ROADS TO CONFERENCE

From St. Louis take U. S. 40 to Denver or U. S. 40 to Okley, Kan.; turn north at Okley on U. S. 83; turn west at Halford on U. S. 24; take U. S. 40 at Limon, Colo. In Denver turn north (right) on Federal soon after crossing the viaduct, continue on the concrete to where the cannon stands in the triangle, turn west for Boulder.

From Chicago take U. S. 30 to Big Springs, Neb.; take U. S. 138 to Julesburg, continue to Greeley; from Greeley take oiled road west to Loveland; from Loveland go south on concrete through Longmont to the cannon, turn west for Boulder. You will enter Boulder on Arapahoe Ave. at 24th Street; continue on Arapahoe to 9th and the church, or continue on Arapahoe to 12th Street, turn north (right) on 12th Street, go five blocks, turn east one block for North Junior High School.

For more information and maps write Conoco Travel Bureau, Denver, Colo. They will send you a complete set of maps and much valuable information for your trip. This service is free. You should do this at once. There are no mountains east of Boulder. Twenty-five dollars should pay for gas and oil for light car from Chicago or St. Louis and return. If you need more information write Roy P. Rogers, Route 2, Boulder, Colo.

CLERGYMEN REPLY TO THE PRESIDENT

Quite a number of the peppery clergymen of the country replied to President Roosevelt's letter addressed to them for "counsel and advice" on how "better" to run the government.

One of the noted divines of the country gave a very apt reply, which we think is to the point: "It is the President's business to know how to run the nation, and not the clergy's."

Another clergyman gave a reply that was not so apt: "I suggest that you cease having political powwows on the Sabbath day, such as you have had recently; that you cease making the Sabbath a holiday for boating and fishing, and that you attend church regularly."

The *Standard Dictionary* in defining the Sabbath day says: "The seventh day of the week is set apart by the fourth commandment of the decalogue."

Webster's Dictionary defines the Sabbath day as follows: "The seventh day of the week in the Jewish calendar, now called Saturday, the observance of which as a day of rest and worship was enjoined in the decalogue."

The old Family Bible in its Table of Time calls "the first day of the week, Sunday," and "the seventh day of the week, or Sabbath, Saturday."

The four commandment of the decalogue says: "Six days shalt thou labor; and do all thy

work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work."

Did this clergyman, who himself observes the first day of the week, mean that he wants the President of the United States to observe Saturday? We guess not. But does not the Jewish rabbi or other seventh-day observer have just as much right to demand that the President observe the seventh day of the week as holy time as a first-day clergyman has that he observe the first day of the week?

As a matter of propriety, neither has a right to demand that the President of the United States observe any day of the week as a "holy day" instead of a "holiday." That is purely a religious obligation, the same as is the observance of the Lord's supper and the Lord's baptism. If the President were a member of this clergyman's congregation, such spiritual advice would be pertinent, but since he is not, it is the President's own business how he observes the day, whether it is Saturday or Sunday, and whether he "attend church regularly" or not. The President may be delinquent in many things, but his failure to be religious according to the prescribed creed of a certain sect is no ground for taking the President to task for nonfeasance of his official duties.

Too much zeal along this line leads to civil penalties for nonconformity to religious customs.
—C. S. L., from "Liberty."

A CALENDAR FOR ALL THY LIFE

Not what we have—but what we use!
Not what we see—but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things nearby, not things afar,
Not what we seem, but what we are,
These are the things that make or break,
That gives the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but the good we do!
These are the things that shine like gems,
Like stars, in heaven's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace
Both now and after time shall cease!

—Selected.

"A holier-than-thou Pharisee is never satisfied until he has enacted his religious notions into law."

MARRIAGES

DAVIDSON-BROWN.—Married at Adams Center, N. Y., July 8, 1936, Mr. Alexander C. Davidson and Miss Jessica U. Brown, both of Adams Center, N. Y., where they have taught in the high school this past year.

GREEN-ROGERS.—Charles H. Green of Edgerton, Wis., and Alice E. Rogers of Milwaukee, Wis., were united in marriage at Mason City, Iowa, June 12, 1936, by S. H. Hoynes, justice of the peace.

HALVERSON-ROOD.—Miss Margaret Rood, daughter of Mrs. W. G. Rood of North Loup, Neb., was united in marriage to Mr. Dale Halverson of Scotia, Neb., in the Seventh Day Baptist church of North Loup, June 14, 1936, by Rev. L. O. Greene.

MONACO-WHITE.—At the home of the bride's brother, Ernest H. White, 15 Herbert Ave., White Plains, N. Y., July 20, 1936, by Rev. Hurley S. Warren, Arnela Mae White of White Plains and Thomas Clifford Monaco of Johnson City, N. Y.

WELLS-CLARKE.—At Battle Creek, Mich., in the Seventh Day Baptist Church, July 3, 1936, Preston B. Wells and Miss Floy Z. Clarke, both of Battle Creek, were united in marriage by Rev. Edward M. Holston.

OBITUARY

BURDICK.—Herbert Burdick was born in Farina, Ill., January 24, 1883, and died in Riverside, Calif., June 4, 1936, at the age of fifty-three years.

He is survived by his mother, Mrs. Effie Baker, and three sisters: Mrs. Stella Davis, Mrs. Ella Severs, and Miss Alice Baker.

He was baptized in 1894, joining the Milton Seventh Day Baptist Church. During the past year he transferred his membership to Riverside. During recent months his faith has grown, and his peace has deepened as he trusted in the Savior. His interest in missions has been strong for some years.
L. F. H.

"Wrong views of God lead to wrong feeling toward men."

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

VOL. 121 AUGUST 17, 1936 No. 4

AUGUST ACROSTIC

A way on the stream of time we glide.
U se the moments wisely;
G od will call
U s to account for them
S ome day, some
T ime, some where.

MRS. F. G. HALLADAY.

Stevens Point, Wis.

Contents

Editorial.—Pastoral Visitation. — Doctor Cadman Passes. — Labor Day.— "Gospel Light" 98-100
The Religious Life.—How Broad Is It? 100
Bible Schools of the Eastern Association 101
Missions.—Men and Women Make a Church What It Is. — Report of H. Eugene Davis. — Report of Miss Susie Burdick. — Treasurer's Monthly Statement.—Meetings of Missionary Board 106-110
Labor Sunday Message 110
Building for the Future 111
Woman's Work.—Report of Woman's Board.—Who Is My Neighbor? 112
Annual Meeting of the Sabbath School Board 113
Observations 114
Tract Board Meeting 115
A Message to the Churches on the Suppression of Freedom 116-118
Children's Page.—Our Letter Exchange 118
Why Christian Education Is Needed 121
Our Pulpit.—A Vacation Sermon 122
Denominational Budget 123
Denominational "Hook-up" 123
Religious Education.—Quarterly Business Meeting of Sabbath School Board.—Adjourned Meeting 125-127
Our Young Folks.—Their Problems 127
Obituary. 128