

Peace now broods o'er all the deep,
Peace will o'er my spirit keep
Ceaseless vigil, endless calm,
Keeping me from needless harm;
Jesus came from Galilee,
Spake the word and set me free.

MARRIAGES

WHITFORD-MILLARD.—Byron F. Whitford, son of F. S. Whitford of Little Genesee, and Dorothy J. Millard, daughter of Edna Millard Baldwin of Bolivar, N. Y., were united in marriage at the Seventh Day Baptist parsonage by Rev. Harley Sutton, March 17, 1937.

OBITUARY

BABCOCK.—Virginia Mae, three and one-half months old daughter of Mr. and Mrs. Durwood Babcock, Albion, Wis., died March 6, of pneumonia.

Funeral services were held at the Henry Telfson funeral home, conducted by Pastor C. W. Thorngate. Burial was made in the Albion Evergreen Cemetery. c. w. t.

POPE.—James M., son of Horatio and Angeline Potter Pope, was born on Crosby Creek, Hartsville, N. Y., December 8, 1858, and died January 27, 1937.

On February 1, 1882, he was married to Miss Addie Ashbaugh. To them three children were born: Gates, Rolland, and Eldon. Mr. Pope was baptized and united with the Hartsville Seventh Day Baptist Church when just a young man and was a faithful member all his life. He is survived by his widow; three sisters, Mrs. Olive Stillman, Mrs. Ruth Threlkeld, and Mrs. Cora Sindell; three sons, ten grandchildren, and one great-grandchild.

Farewell services were conducted by Pastor Van Horn of Alfred Station. The body was laid to rest in the Hartsville cemetery. E. D. V. H.

REYNOLDS.—Edwin O. Reynolds was born September 16, 1877, and died March 11, 1937. He was the son of James Lester and Malissa Bloss Reynolds, and was born in West Almond, N. Y.

On September 14, 1904, he was united in marriage to Mabel Foster of Willing, N. Y. To them was born one son Lester Eugene.

At an early age he united with the First Alfred Church and remained a faithful member through his life.

Funeral services were conducted by his pastor assisted by Dean A. J. C. Bond. He is survived by his wife and son and a host of other relatives and friends. Burial was in the Alfred Rural Cemetery. A. C. E.

"Nothing is so dangerous to religious liberty as religious zeal without knowledge."

TAKE A LITTLE WALK AROUND YOURSELF

When you're criticizing others
And are finding, here and there,
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming someone's weakness,
Or accusing some of pelf—
It's time that you went out
To take a walk around yourself.

There are lots of human failures
In the average of us all;
And a lot of grave shortcomings
In the short ones and the tall;
But when we think of evil
Men should lay upon the shelves—
It's time we all went out
To take a walk around ourselves.

We need so often in this life
This balancing of scales;
This seeing how much in us wins,
And how much in us fails;
But before you judge another
Just lay him on the shelf—
It would be a splendid plan
To take a walk around yourself. —Selected.

The government which breaks down constitutional barriers and safeguards, paves the way for its own overthrow.—Liberty.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

VOL. 122

APRIL 5, 1937

No. 14

THE HOME BUREAU CREED

To maintain the highest ideals of home life; to count children the most important of crops; to so mother them that their bodies may be sound, their minds clear, their spirits happy, and their characters generous:

To place service above comfort; to let loyalty to high purposes silence discordant notes; to let neighborliness supplant hatreds; to be discouraged never:

To lose self in generous enthusiasms; to extend to the less fortunate a helping hand; to believe one's community may become the best of communities; and to co-operate with others for the common ends of a more abundant home and community life:

This is the offer of the Home Bureau to the homemaker of today.

—Ruby Green Smith.

Contents

Editorial.—The Worth of Prayer.—Dissipation of Youth Spreading.—Twenty Years After.—Items of Interest	262-264
Promotion of Financial Program	264
Meeting of Tract Board	264
History of the Eastern Seventh Day Baptist Association	267
Woman's Work.—Feet.—Report from Denver, Colo.—Branch Out	270
A Matter of Loyalties	271
Young People's Work.—To Be a Christian	272-274
Children's Page.—Our Letter Exchange	274
Our Pulpit.—A Lay Sermon	276
Educational Movements in the Eastern Association	277
Denominational "Hook-Up"	279
What They Say	280
Obituary	280

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 122, No. 14

WHOLE NO. 4,714

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. Okey W. Davis

Luther W. Crichlow

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 to 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.

The Worth of Prayer The worth of prayer may be known by the past good we received through prayer, and by the loss sustained in the neglect of prayer. Possibly the morning is the most important prayer season of the day. And the morning prayer is the one most likely to be said hurriedly and shortened, and not infrequently to be passed over entirely for the reason that one, still feeling the desire for more sleep, lies in bed as long as time will permit. After rising, more time is spent in dressing, breakfast is hurried, one must hasten to work; and prayer is neglected entirely. For several mornings this may happen and one soon loses his finer sense of the need of prayer; and though he has the consciousness of loss he finds it hard to get above his backslidden state. No longer does he go forth to his task, light-hearted, "as a strong man to run a race."

The soul must have its strength renewed from God each morning; one should ask for God's presence to go with him and be his guide and help in all his affairs. The soul is made strong through praising him for the many, many mercies and kindnesses of the past. The soul is made strong through kindly

remembering all mankind to the Father. Truly pious and righteous men have lived much in prayer, and this was the secret, in the main, of their spiritual calm and power. On the other hand, backsliding and lukewarmness may be traced back to unfaithfulness in prayer. It pays to take time to arrange our duties so as to have time to pray. It is of great worth.

"Take time to be holy,
Speak oft with thy Lord;

"Spend much time in secret
With Jesus alone—
By looking to Jesus,
Like him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

Dissipation of Youth Spreading That there is a great spreading of dissipation among our youth is the verdict of a recent survey made by the Salvation Army. In more than one hundred cities throughout forty-one states, legalized liquor is proving a far greater menace to youths, to the health and well-being of youth than the pre-repeal speak-easy. The well-nigh unanimous consensus of opinion of Salvation Army workers that the lure of the open saloon and liquor propaganda is promoting widespread dissipation and tragic results among youth, is perhaps the most significant testimony revealed in this survey of city and town conditions since repeal, reflecting the personal observation and experience of officers of that organization throughout the country. The survey covers reports from cities north, southeast, and west. Space forbids going into the details. Summarizing conditions in many of these places Commissioner Alexander M. Damon, territorial commander, in answer to the question of the effect upon youth of the re-legalized liquor traffic since repeal—according to the National W.C.T.U.—declares:

Roadhouses and taverns are contributing largely to the dissipation of youth. Our officers are finding boys and girls of high school age drinking now in larger numbers than before repeal. . . . The development of the custom of parents buying canned beer for home use is having a bad influence upon young people. . . . Our women social service officers report that many young girls are being led astray in back rooms of taverns where, after a few drinks, young men and women are no longer responsible for their actions.

From an entirely different source of information comes the warning from Wilford S.

Alexander, alcohol administrator, speaking before delegates of the National Liquor (retail) Package Stores Association in Chicago recently. According to the *Nation Voice News Bureau*, Mr. Alexander said concerning the taproom and tavern:

There we find a scene that is entirely new in American life—women and young girls drinking at the bar; women and young girls soliciting trade; and women and young girls serving customers. This is abhorrent to the moral sense of the public, and I fear if it is not corrected will be visited with terrible punishment.

Yes, and already we are seeing on every hand the truth, uttered long ago, finding fulfillment: "Whatsoever a man soweth that shall he also reap." It is true of nations as of individuals. Yet we will not learn.

Twenty Years After Twenty years ago tomorrow (April 6) war was declared by the United States against Germany and a course was entered which has led us only to a vast disillusionment. Gold beat the war drums and a march was begun which endangered millions of the lives of our countrymen and made millionaires over night at the price of blood. The high ideals for which we fought have melted as snow in our hands, and today, twenty years after, no man dares to tell what will be tomorrow. The world never believes it, but the words of St. Paul are as true today as of yore—"Whatsoever a man soweth that shall he also reap," and the words of Jesus that "He that taketh the sword shall perish by the sword."

The closing words of an article in the current issue of the *Christian Century*, by Senator Norris should be read by every citizen of this country. Here they are:

We went to war to end militarism and there is more militarism today than ever before.

We went to war to make the world safe for democracy, and there is less democracy today than ever before.

We went to war to dethrone autocracy and special privilege, and they thrive everywhere throughout the world today.

We went to war to win the friendship of the world, and other nations hate us today.

We went to war to purify the soul of America, and instead we only drugged it.

We went to war to awaken the American people to the idealistic concepts of liberty, justice, and fraternity, and instead we awakened them only to the mad pursuit of money.

All this, and more, the war brought us. It is our harvest from what we sowed.

Christians, the Christian Church, and a Christian nation should go down on their knees and confess their sin and pray, "God help us that this never shall be again."

Items of Interest The whole country was shocked at the greatest school disaster of history which occurred March 18 at New London, Texas, when a terrific gas explosion completely wrecked the one million dollar plant and 455 children and teachers were killed. The scene of anguish which followed, as frantic parents and friends sought to recover and identify the poor, mangled remains of their slaughtered children, can be better imagined than described. An electric spark, it is thought, set off the probable accumulation of gas. The school was located in the heart of one of the richest oil developments of eastern Texas. So great was the disaster that expressions of sympathy were extended by some foreign governments.

A novel of more than fifty thousand words has recently been written, it is reported, without the use of a single letter "e." This letter is the most used letter in the English language. Note, for example, the number of times it is used in either of the last two sentences. The author had to avoid such pronouns as them, they, he, or her. He could not use past tenses of verbs such as loved and wandered. He changed the name of one character from Bob to Frank because the full name of Bob is Robert containing an "e." The author is Ernest Vincent Wright, and we wonder if his name is kept out of the front pages of his book.

Doctor Clarence A. Dykstra, city manager of Cincinnati and a former college professor, has been appointed to succeed Dr. Glenn Frank as president of the University of Wisconsin. Doctor Dykstra has given the city a most splendid government for the past several years, and one wonders in his leaving if a few years of good government is about all such a city can stand.

The oldsters of Spanish War days are sorry to learn of the recent death of one of the heroic figures of those times, Rear Admiral Richmond Pearson Hobson. He became famous in his hazardous and courageous attempt to bottle up the Spanish fleet in Santiago Harbor by sinking the collier "Merrimac" at its

entrance. For this spectacular feat he was widely heralded and feted and much kissed by the ladies. Later his service was recognized by the government in the award of the Congressional Medal of Honor. In the fight for national prohibition he took an active part.

PROMOTION OF FINANCIAL PROGRAM

From the report of the Finance Committee to the General Conference in 1935, we find these words: "The committee stressed tithing as being God's system of finance, hence the best way for Seventh Day Baptists. The indications are that this has had good results. We do not have much definite information, but what little we have learned shows that where tithing has been tried, there has been improvement in financial matters. One church greatly increased its budget payments over last year, and at the same time increased the amount it was paying its pastor." Included in the recommendations to the General Conference was this statement, recommending, "denomination-wide acceptance of tithing as our financial system." The Belmont Plan which is now being used by many individuals in our churches at the suggestion of the present Finance Committee is in line with this suggestion.

The committee has heard from a few churches concerning efforts made to encourage the plan. One church has asked three laymen to make four-minute speeches at the regular church service, explaining the plan. Another pastor is putting in the hands of his people copies of a letter sent out by the "Tithers' Storehouse Association," of Little Genesee, to advertise what tithing will do. Another church has already secured pledges from forty-eight people to follow the proposal for the two months. Another pastor presented the matter at a "church night" and distributed at different times two tracts on tithing, to the morning congregation; the pledge cards were passed out and a number of people have signed and turned in the cards. There will be more to report later from these, and other churches. If you cannot attend church services of any of our churches, will you be willing to follow this plan of helping your home church and the denominational work?

HARLEY SUTTON,
Chairman.

"Many a man who is long on religious prejudice is short on religious practice."

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, March 14, 1937, at 2 p.m., with President Corliss F. Randolph presiding and the following members present:

Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, William L. Burdick, Mrs. Herbert C. Van Horn, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs. Visitors: Mrs. Esle F. Randolph, Trevah R. Sutton.

The board was led in prayer by Rev. Herbert C. Van Horn.

The following memorial of William M. Stillman, written by President Randolph, was read by the secretary and upon motion of Asa F. Randolph seconded by Herbert C. Van Horn it was voted that this memorial be made a part of the minutes of this board and a copy be sent to Mrs. Stillman:

Again it becomes our sad duty to record the death of a fellow member of this board, Mr. William M. Stillman, who passed away since our last meeting, at a hospital in Naples, Italy, on March 1, 1937.

Mr. Stillman became a member of this board at the annual meeting of the American Sabbath Tract Society held with the Seventh Day Baptist Church at Nortonville, Kan., August 22, 1892. Immediately upon becoming a member of the board, he was made assistant recording secretary of both the society and of its Board of Directors. The year immediately preceding, at the annual meeting of the Tract Society with the Pawcatuck Church, at Westerly, Rhode Island, he served as recording secretary of the society. As assistant secretary of the society, and of this board, he served until 1913, a period of twenty-one years. Throughout his entire term, Arthur L. Titsworth was recording secretary, and the two men worked together in sympathetic harmony.

No member of our board was more keenly interested in the welfare of the several departments of our various activities throughout the forty-five years of his active membership, than was Mr. Stillman. Aside from his long term as assistant secretary, he has served on numerous committees of the board, the most important of which was the Building Committee, charged with the erection of the Seventh Day Baptist Building. He continued a member of this committee up to the time of his death. His professional services as a lawyer were always ready to serve any of our denominational interests.

He was deeply devoted to the promotion of the claims of the Sabbath, and devoutly and earnestly prayed for its return to the Christian

Church at large. He was indefatigable in his efforts to hasten the day of realization of his hopes. For many years he made a generous contribution to this board in support of our work in that specific field. A few years ago, he wrote a tract on *Sabbath and Sunday*, from a lawyer's point of view. After submitting it to the board for its approval, he had the tract printed at his own expense for our use. Last November, he contributed a paper on *Sunday Law in Pennsylvania*, on the program of the Historical Society at the dedication of a tablet erected to the memory of Calvin Waldo and his wife. Mr. Stillman was a founder and incorporator of the Historical Society, and was its first vice-president from its beginning up to his death.

In addition to church and other denominational organizations, he was a member of the Board of Trustees of the Seventh Day Baptist Memorial Fund, a fund with which this board is largely concerned. He was first appointed a trustee of this fund to fill a vacancy caused by the death, on May 14, 1893, of Mr. Rudolph M. Titsworth, grandfather of the present treasurer of the Tract Society and Tract Board. The annual report of the Memorial Board for 1916 shows that Mr. Stillman was at that time its vice-president; and that for 1929 shows that he had become its president. He held this office till his death.

He was a graduate of Rutgers College, a classmate of Dr. Alfred A. Titsworth, a former member of this board, and for many years dean of the School of Engineering of Rutgers. Another classmate was Leonor F. Loree, who has achieved nation-wide distinction as a railway and bank official of high rank.

In his chosen profession of law, he served a long and honorable career in his home city of Plainfield. At one time, he was corporation counsel; and, at another, judge of the City Court. In point of service, he was one of the oldest practicing lawyers in the state of New Jersey, at his death.

Mr. Stillman came of a long line of sturdy Seventh Day Baptist stock, a lineage which left its indelible imprint upon his life and character. This line of ancestry leads back into the Maxson, Bliss, Ward, and Arnold, besides the Stillman families. His father, Dr. Charles H. Stillman, a graduate of Union College, was a resident, practicing physician of Plainfield for many years. He was also a naturalist of recognized attainments. His education was achieved amid penury and the trials of adversity. Probably this fact accounts in no small measure for his keen interest in popular education. He was instrumental in establishing the public free school system of Plainfield.

True to his inherited traditions, Mr. Stillman was a man of decision and action, traits which characterized him in all his relations with this board, as well as all those of his every day life. With personal lofty ideals buttressed by the impressive examples of his forebears, he was consistently loyal to their standards. His loyalty to the Sabbath was marked by a careful conscientious observance of it as a sacred day of rest and religious observance. Very literally, he kept the

"Faith of our fathers" to the end. Our board has a vacant chair which cannot be filled.

The minutes of the last meeting were read. Corresponding Secretary Herbert C. Van Horn reported as follows:

The last report of the corresponding secretary was written at Adams Center, N. Y., February 11, where afterwards the special SABBATH RECORDER interests were presented Sabbath and Sunday the 13th and 14th. The secretary completed a six weeks' field trip among the West Virginia, Midwest, and Western and Central Association churches by return home, February 15.

During those weeks, with two or three exceptions, all the churches in the sections visited were reached either personally or representatively. Large interest in the RECORDER campaign was shown, and serious concern manifested for our other problems.

Twenty-four sermons and addresses were given and seven parlor conferences held. Conferences were held following most of the addresses. The secretary attended a meeting of the Woman's Board. Earnest efforts are being made by most of our churches to enlarge the RECORDER's circulation and new subscriptions are being received.

Some interesting inquiries are being received at the office and more than forty letters have been written and some tracts and SABBATH RECORDERS have been sent out. A three-page mimeographed information bulletin on Tract Board Activities has been prepared and mailed to seventy-five pastors or other church leaders. The secretary preached at New Market, February 27, attended an all-day meeting on Emergency Peace, Riverside Church, New York City, and a meeting of the Department of Good Will and Fellowship of the Federal Council, New York City.

On request of Dean Ahva J. C. Bond of Alfred, ten copies of his *When I Was a Boy* were sent to him, with copies of *Conference Year Books* of more or less recent years, and two volumes of *Spiritual Sabbathism*.

It is with grief, personally and as a board, that we record the death of the Honorable William M. Stillman, nearly forty-five years a member of this board. It will be for another to present an appreciation of Mr. Stillman's life and interest in this board.

The report was accepted.

Treasury balances were reported by the secretary for Ethel T. Stillman, treasurer, as follows:

Tract Society balances:	
Reserved for RECORDER supplement\$271.00
Reserved for tract publications 84.20
Maintenance Fund 368.32
Denominational Bldg. Fund - General	.. 134.92
Denominational Bldg. - Waldo Fund	.. 117.89
General Fund - overdraft	- \$315.87.

The Committee on Distribution of Literature presented the following report through its secretary, Frederick J. Bakker:

The Committee on Distribution of Literature met this morning with eight members and two visitors present.

Correspondence was read from Mr. S. C. Dunn of Santa Anna, British Honduras, concerning use made of the SABBATH RECORDER which the committee sends him and concerning number of Sabbath keepers and Sabbath promotion work in British Honduras.

General discussion was had over the feasibility of life subscriptions to the SABBATH RECORDER, but final consideration of the plan will probably be made at the committee's next monthly meeting. The program for promoting the SABBATH RECORDER subscription drive was considered.

A letter from S. C. Dunn of Belize, British Honduras, was also read.

The report was accepted.

A memorandum from Business Manager North concerning possible rental of a part of the Denominational Building was read. No action was taken.

Franklin A. Langworthy, chairman, presented a report of progress on behalf of the Committee on Young People's Conferences and Summer Camps.

A special committee on SABBATH RECORDER drive through its executive member, Secretary Van Horn, presented a report as follows:

Your Committee on the SABBATH RECORDER Campaign would respectfully report that a meeting was held and definite plans made for a RECORDER enlarged circulation campaign. This campaign is now in progress with a goal of six hundred new subscriptions by May first, 1937.

The matter has been editorialized in the SABBATH RECORDER; two mimeographed letters have been sent out to seventy-five or eighty pastors or other church leaders; a third one will follow. A printed circular carrying a subscription blank went out to the churches in quantities about the time of the second letter, it being also enclosed with each RECORDER of one week's issue.

As part of the campaign the editor visited, in the RECORDER interest, the churches of West Virginia, Southern Wisconsin, Michigan, and Western and Central Association churches, as shown in the report of the corresponding secretary. The church at New Market has also been visited, and the plan calls for the editor to visit the churches of South Jersey and New England. This he soon will do.

It is early yet to report definitely on results. But to date forty-nine new subscriptions have been received.

The expenses of the field trip to date have been \$90, and \$96 has been received on the field and handed to the treasurer. Ten dollars of this is for taxes on the Seventh Day Baptist Building. The balance of \$86 is for new subscriptions, renewals, and collections on back subscriptions.

Mr. Van Horn as editor of the SABBATH RECORDER, commented at some length upon

suggestions made for improvement of the RECORDER.

It was voted that the committee report be adopted as a report of progress.

For the special committee on a drive for funds for the payment of current taxes on the Denominational Building as requested by the Commission, Asa F. Randolph presented informally the questions arising in the membership of the committee concerning the validity of its instructions.

The acting chairman of the Committee on Distribution of Literature, J. Alfred Wilson, presented the discussions of that committee concerning the possibility of life subscriptions to the SABBATH RECORDER and of bringing again to denominational attention the advantages of life membership in the Tract Society.

General discussion followed.

President Randolph reported that this board had been assigned two sessions of two hours each on the program of the next General Conference.

It was voted that the chairman appoint a committee to plan the program for these sessions.

Committee appointed: Mrs. William M. Stillman, Courtland V. Davis, Asa F. Randolph, Herbert C. Van Horn.

The minutes were read and approved.

Adjournment at 3.47.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Secretary.

PRAYER AND PRAISE

Psalm 119: 11. Thy word have I hid in my heart, that I might not sin against thee.

How readest thou, O friend, along life's way,
In sunshine bright, or 'neath the skies of gray;
At morning time or at the fall of night?
The written word says, God is life and light.

So let us send the message of God's grace
To every longing heart and darkened place;
And let us faithful be the task to share,
To spread the gospel message everywhere.

Our Father in heaven, we ask thy blessing in a special way on the Tract Society and thy guidance in advancing this department of our work. Help us to know that our responsibilities are our privileges. Amen.

Hymn—"Let the lower lights be burning."

PEARLE HALLADAY.

HISTORY OF THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION

BY REV. WILLIAM LEWIS BURDICK, D. D.

IV. CONSTITUTION AND RULES OF ORDER

A constitution was adopted at the first annual session, the session held with this church (Piscataway) in 1837. It sets forth the kind of churches of which the Association should consist, time and place of annual sessions, officers and their duties, duties and privileges of churches composing it, and its relation to the General Conference. This constitution is found in the minutes of 1837 and also in *Seventh Day Baptists in Europe and America*, p. 707.

In 1839 the constitution adopted as recorded in the foregoing paragraph was amended. It appears this was done at the suggestion of the First Hopkinton Church and to remove the objection it had to joining the Association. While the order and wording of several articles in this constitution were somewhat different from the first constitution, there appears no essential change except in one respect. The first constitution provided that, in case of a vote by churches, no church should have more than one vote; while the one adopted in 1839 provided that in case of vote by churches, the number of votes to which a church was entitled should depend upon the number of members composing it. Another amendment was adopted in 1843, but it was not recorded.

In 1844 a committee was appointed to consider amendments, but it contented itself with defining the object of the organization and making some recommendations. Among the recommendations was one calling for an executive committee and this was adopted, establishing the plan of an executive committee. Also an associational messenger was appointed whose duty it was to "visit all our churches in the Association and the immediate vicinity to preach and confer with them upon the state of religion, missionary and other benevolent objects, and report to the Association." Rules of order consisting of eighteen items were adopted in 1845.

In 1847 the constitution and rules of order were revised. More than a decade had now passed during which the form of the Association was shaping itself. Its usefulness was an established fact, helpful forms of procedure had been determined, and the time was ripe for a new constitution and by-laws. The constitution and rules of order adopted at this time remained unchanged for twenty years and have not been materially modified to this day. Because they state the fundamental laws and operations of the Association through the century, it is well that they be recorded here.

CONSTITUTION

Article 1. This Association shall be known by the name of the Eastern Seventh-day Baptist Association, and shall be composed of Churches, which, in faith and practice, harmonize with its object.

2. The object of this Association shall be to promote the piety, order, and increase of the churches belonging to it, and the cause of our Lord Jesus Christ generally in the world.

3. The Association shall hold its meetings annually, at such time and place as shall have been determined at a previous meeting.

4. Each Church shall be represented by one or more delegates appointed for the purpose; but no church shall be entitled to more than seven delegates, provided, however, that in a vote by churches (if at any time such a vote shall be requested), no church shall be entitled to more than one vote, which vote shall be determined by a majority of the delegates present from said church.

5. The officers of this Association shall be a Moderator, one or more Recording Secretaries, a Corresponding Secretary, and a Treasurer, each of whom shall hold his office for one year, or until superseded by the appointment of a successor.

6. It shall be the duty of the Moderator to preserve order during the deliberations of the Association: but he shall not be allowed to speak upon any question unless by the unanimous consent of the body, or unless he shall have previously called some other person to the chair.

7. The Secretary shall keep a faithful record of the proceedings of the Association, in a book provided for the purpose, which shall be presented at each Annual Meeting. He shall also preserve all valuable papers of the Association, and shall deliver both book and papers to his successor in office.

8. The Corresponding Secretary shall conduct the correspondence of the Association, and shall, at each Annual Meeting, make a full report, submitting his correspondence to the body.

9. The Treasurer shall take charge of all funds committed to his care, keep an exact account of receipts and disbursements, and pay over all funds in his possession to his successor in office. But he shall pay out no money except on an order of the Association, signed by the Moderator or Secretary.

10. It shall be the duty of each church composing this body to correspond with it annually by letter, stating its circumstances as far as it may think proper, especially its statistics, and suggesting such business for the Association as may be consistent with its object.

11. This Association shall have power to engage in Missionary and Tract operations according to such plan as may at any Annual Meeting be devised and approved by two-thirds of the members present; provided, however, that such plan do not otherwise interfere with the objects of the Association, and with the independence of the churches. It shall also have power, under the same restrictions, to promote the cause of Ministerial and general Education, and other objects of benevolence.

12. The Association may appoint an Executive Committee for the management of its business, consisting of the Moderator, Secretaries, and Treasurer of the Association, and of at least one member from each church, five of whom shall constitute a quorum; which committee shall hold at least two meetings in the year, viz., the first, on the 4th day of the week next preceding the 3d Sabbath in November, and the second, on the day before the Annual Meeting of the Association. Said committee shall not involve the Association in any pecuniary liabilities beyond the sums appropriated to it, and shall submit a written report of its proceedings at each Annual Meeting of this body. The committee shall also have power to make such by-laws for the regulation of its meetings as shall not be contrary to the Constitution of the Association.

13. This Association shall exercise no ecclesiastical jurisdiction over the churches of which it is composed, but shall recognize each one as having a gospel right to manage its own concerns in all matters of discipline, without being amenable to any other body.

14. At each Annual Meeting of the Association, a discourse shall be delivered by some person (who shall have been previously appointed) either at the opening of the meeting, or at some other time which may be deemed more suitable.

15. All churches, composed of those who have been regularly baptized on a profession of their faith in the Lord Jesus Christ as the Son of God and only Saviour of men, that acknowledge his death on the cross as the only sacrifice for sins and the only ground of acceptance with God, that receive the moral law as summed up in the ten commandments as their rule of life, and that confine the ordinance of the Lord's Supper to those of like faith, shall be considered as holding a faith and practice not inconsistent with the objects of this Association. And any such church may be received into fellowship at any Annual Meeting by a vote of three-fourths of the members present.

16. This Constitution may be altered or amended at any Annual Meeting by the concurrence of two-thirds of the members present.

RULES OF ORDER

After the Introductory Sermon, the following shall be the order of business:

1. The Moderator and Secretary of the last Annual Session shall take their seats, and continue to act, until superseded by others duly appointed.

2. The Rules of Order shall be read by the Moderator.

3. The letters from the churches shall be read, and their statistics taken by the Secretary, together with a list of the delegates.

4. A committee of three shall be appointed to nominate officers for the current year.

5. Visiting ministers and brethren may be invited to a seat, and may speak on all subjects.

6. A Committee to audit the Treasurer's accounts shall be appointed; also other Committees as the Association may direct.

7. The Treasurer shall submit his Report.

8. The Report of the Executive Committee shall be read by the Corresponding Secretary.

9. Any correspondence with the Association, that may not have been embodied substantially in the Report of the Executive Committee, may be called for.

10. The next business of the Association shall originate in the minutes of the last year, or in the letters and correspondence of the present year. Afterwards any other business that may be submitted to the Association shall be in order.

11. Resolutions shall be submitted in writing, and no motion shall be in order unless seconded.

12. Every speaker shall rise and address the Moderator, and shall not be interrupted, except by the Moderator, for a violation of order, or for the purpose of explanation.

13. No one shall speak more than twice on the same subject, unless by special leave of the Moderator.

14. No member of the Association shall absent himself without leave of the Moderator.

15. All questions of order shall be decided by the Moderator; but any member may appeal from his decision to the whole body.

16. The minutes shall be leisurely read and corrected before the rising of the Association.

17. All meetings of this body shall be opened and closed by prayer.

18. All questions shall be decided by a majority of the votes, except as otherwise provided for by the Constitution.

19. Alterations or amendments may be made to these rules at any regular meeting of the Association.

New constitutions were adopted in 1868, 1879 and 1892. The office of engraving clerk was created by amendment in 1887. The changes every time aside from omissions were slight. Since 1892 the constitution and rules of order have remained unchanged except for two or three minor amendments, one of which was last year.

V. OBJECT AND BASIC PRINCIPLES OF THE ASSOCIATION

The constitution adopted at the first annual meeting did not state definitely the object of the organization. This fact was called to the attention of the Association in 1844 and the following statement was adopted as the object:

"We consider the grand objects of this association, in its annual convocations, to be the promotion of the piety, order, and increase of the churches belonging to its body; and the concerting and furthering of such measures as shall appear to them calculated to promote the cause of our Lord Jesus Christ in the world."

The second article of the constitution adopted in 1847 states that the object "shall be to promote the piety, order, and increase of the churches belonging to it, and the Cause of our Lord Jesus Christ generally in the world." This part of the constitution has been unchanged during the ninety years that have elapsed since it was adopted.

The Association never adopted an *exposé* of faith, but it was stated in the constitution adopted at the first annual meeting that churches accepting the articles of faith of the Seventh Day Baptist General Conference could become members of the Association. This statement of beliefs can be found in the Conference minutes of 1835. The constitution adopted in 1857 was more definite. Article 15 reads as follows:

"All churches, composed of those who have been regularly baptized on a profession of their faith in the Lord Jesus Christ as the Son of God and only Saviour of men, that acknowledge his death on the cross as the only sacrifice for sins and the only ground of acceptance with God, that receive the moral law as summed up in the Ten Commandments as their rule of life, and that confine the ordinance of the Lord's Supper to those of like faith, shall be considered as holding a faith and practice not inconsistent with the objects of this association. Any such church may be received into fellowship at any annual meeting by a vote of three-fourths of the members present."

It will be noticed that the foregoing statement of beliefs emphasizes: (1) the divinity of Christ; (2) Christ's death the only atonement for sin; (3) salvation alone upon profession of faith in Christ as Lord and Saviour; (4) baptism of believers; (5) the acceptance of the Ten Commandments (including the fourth) as the rule of life; and (6) close communion.

The church polity recognized by the Association has been a pure democracy both regarding its own affairs and that of the churches. The church has been recognized as having no head save Christ. The power of the Association over the churches has been only advisory. Naturally, there have been those in the churches who wanted to change the polity, and efforts to bring this about have been made, as the minutes of the annual sessions show; but none of these attempts ever received much encouragement. (To be continued)

WOMAN'S WORK

FEET

They walk, they run, they jump, they climb,
They stumble and they slip;
They march, they dance, they skate, they play,
They slide, they fall, they stand, they stay.

They haste to deeds of blessing or of bane;
They flee when fear or joy give wing;
They carry men to points of vision;
They tread the wine-press and the water-wheel;
They ply the simple form of industries;
They plow, they follow, and they walk among
the trees.

They stand at work in mart and inn,
Or step in line to claim a dole of bread, or pit-
tance bare.

They wade in paddy-fields up to their knees,
To plant the rice for China's millions there.

They tend their sheep in pastures green;
They move among the stock to feed the swine;
They pace the bridges of great ships,
Or stumble in earth's depths, in shaft of mine.

Some lead their camels over burning sands;
Some plod the endless reaches of the snow.
Some stagger, pushing ponderous loads.
Some operate the flight of automatic vehicles,
While others speed in cold or heat,
Pulling their fellows through the thronging street.

Feet cross wide barriers of the hitherto unknown,
In exploration scaling some great mountain
height.

They bear the weight of men who cannot walk;
They toil beneath their mighty loads at night.

They rush to feed the guns of war on land or sea;
Or wallow in the slime of trenches, hid from
enemy;

They travel through the valley of the shadow,
They move beside the sick in night's long
watches ministering;

And men in battle maimed—armless, sightless per-
chance, in helpless dread,
Find ways of substitution—using feet for hands
in earning daily bread.

Feet guard the steps of kings and common people
both.

They track the criminal to his most secret lair.
They, weary, stand directing hour on end
The busy traffic of the thoroughfare.

They touch the springs of music,
And they turn from marriage vows to walk no
more alone along the path of life.

They serve in homes the young and old,
In duties various and manifold;
They guide the steps of little children,
And they pause in prayer to worship at the feet
of God.

Of feet, the world around, some naked tramp,
and some are clad
In shoes of wood, or silk, in cloth or fur, in
leather or embroidery.

Some are distorted through the pride of looks,
Or are by whim of custom, bound.
While some are left to Nature's own dictation,
and the ways of comfort found.

At feet, is made obeisance, confession offered,
Desire poured out, forgiveness sought.
Feet are the seat of deep humility, the sign of
rare devotion.

Jesus bathed the feet of his disciples,
Bade them share that fellowship, nor ever cease;
And blessed are the feet of them that publish
PEACE.

M. R. D.

(MRS. EUGENE DAVIS.)

Note: "Feet" by Mrs. Davis appeared in the "China
Bulletin." It's so good the editor wishes all women
of the denomination to share its worth.

REPORT FROM DENVER, COLO.

Our Ladies' Aid Society has been organized
ten and one-half years, and we have twenty-
three active and nine associate members. For
money making purposes the society is divided
into groups with chairmen; each group is re-
sponsible for raising funds for three months.
During last year our funds were raised by the
following means: basket social; visits to a
mortuary, and to a bread company; oyster
supper; luncheons, food sales; selling jello; a
special Thanksgiving offering; a lovely tea and
apron sale in December. We paid \$10 each
month to the church; we made various gifts
for the beautifying of the church, and we sup-
ported the Denominational Budget. By gifts
of flowers and by calls we carried comfort to
the sorrowing and shut-ins.

This year we are studying *Out of Africa*
by Emery Ross; we also have a special devo-
tional service at each meeting. We meet each
month in the homes of our members. The
hostess serves refreshments, and we have pleas-
ant social hours together.

MILDRED S. JEFFREY,
Secretary.

BRANCH OUT

A crimson rambler lived in a dark corner, and
it was all yellow from being in the dark. It
said there was no use putting forth a bud
because it could not do anything in that dark
corner. One day, after living for five years
without ever being anything but a sickly
sprout, it got curious to know why the birds
always burst into song after they passed the
corner of the wall. So it put out a little
shoot in that direction, and around the corner
it found ten feet of sunlit wall, which it had
never known about before. Then it spread a

great branch over the sun-lit wall so that
people came from all parts of the country to
see the famous crimson rambler.

You can stay in a dark corner and say, "I
can't," when one fraction of an inch from
you is a tremendous part of your mind which
is capable of being developed in the full sun-
shine of real intellectual achievement. — J.
Edgar Park, in *Salem Herald*.

A MATTER OF LOYALTIES

BY G. O. RESTLE

CHAPTER II

(Continued)

By this time quite a crowd gathered and
other threats were made. Still Bill stood,
awaiting developments. Just as the bunch
began to move, the office door opened, and
the principal's voice quieted the tumult. He
and the coach pushed through the crowd to
where Bill stood. The belligerents began to
grumble again, and someone shouted, "You
tell 'im, Coach!"

The coach lifted his hand for silence.

"Lay off of Bill, fellows," he said. "He
did what he thought was right. I was pretty
sore at first, and when we lost yesterday, I
felt like I'd like to wring his neck."

"Atta boy! We'll help you do it," shouted
someone.

The coach ignored the remark and went on,
"I've been thinking it over, boys, and see
it differently from what I did. You can prob-
ably guess what a sore spot there is in me
because of our defeat Saturday. But I see
now that a bigger victory was won. After all,
our first concern is to develop character, and
Bill has proved himself pretty much of a man."

Turning to Bill, he continued, "Bill, you're
plumb crazy about this Saturday business, but
I admire you for having the courage of your
convictions."

Putting out his hand, he said, "Shake, Bill.
Forgive me for trying to break you down
Friday. You stick to your principles always
like you have this time."

"Aw gee, Coach," blurted out Bill, and
could say no more.

The principal, who had been standing beside
the coach, put out his hand to Bill. Then he
turned to the students.

"Fellows like Bill are an asset to a school,"
he said. "I for one am proud of him. Our
principals' association is going to hear why we
lost to Bolton this year. And next year the

game will be some day besides Saturday, so
Bill Jordan can be on the field."

At these words a cheer went up from the
group, and Tom, the captain, jumping onto a
bench, shouted,

"Three times three for Bill Jordan!"

The cheers were given with a will, with
only a few refusing to take part. So Bill,
instead of being ostracized, found himself
pretty much the hero of the hour. Naturally
there was a certain element in the school
whose members from that time on thought of
and spoke of Bill as "that lousy Sab," and went
out of their way to make things unpleasant
for him.

That night when Ruth Stuart came out of
the building, Bill was waiting for her.

"Lo, Ruth," he said, as they started for
home.

"Hi, Bill!" she greeted him.

There was a period of half-embarrassed si-
lence. Then Bill spoke, hesitatingly.

"Ruth," he said, "you'll never know how
your loyalty in sticking by me helped this
morning. It just seemed like I couldn't go
through that door alone. You sure are a real
pal, all right!"

"Oh, Bill, I was just thrilled to pieces," she
replied. "I was so proud to be known as
your friend, and to be known as a Seventh
Day Baptist. I think I could have stood right
up there and sung the Young People's Rally
Song—and proud we are of the name,"
and she hummed the phrase.

"I sure was bowled over when Coach Han-
son made the speech he did," said Bill.

"So was I! Wasn't it great?"

"Well, that's over! I do wish we'd won
from Bolton though!" sighed Bill.

"So do I!" said Ruth. "But what's a foot-
fall championship, after all? As Mr. Hanson
said, character is bigger."

"Aw, let's forget it!"

"Bill," said Ruth seriously. "You'll have
to watch Pete and Jerry and that bunch,
though. They surely were sore, and looked
like they'd like to kill you."

"Pooley! Don't worry about that! Guess
I can take care of myself. Say! You doing
anything tonight?"

"No-o-o, why?" queried Ruth expectantly.

"Oh, I just thought I'd bring my 'chem'
notebook over, and we could write up that
last experiment."

"That's more than O.K. with me," said
Ruth. "Don't you think we could study bet-
ter if I should make some fudge?"

"Sure! That would be fine! Fudge is a chemical combination, you know. Nothing like it to lubricate the scientific mind. Especially the kind of fudge you make, Ruth."

"Oh, go on! Well, here's home. Come about 7.30."

And they were at her home, for Bill hadn't left her at the corner, but had gone all the way home with her, a habit that was followed nearly every night thereafter, except when he had to get home for some special reason.

(To be continued)

YOUNG PEOPLE'S WORK

TO BE A CHRISTIAN

BY LUTHER W. CRICHLAW

Text: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Corinthians 13: 13.)

I am going to start this sermon by assuming from the outset you and I have at some time or other wished that we could have lived when Jesus lived and talked with him face to face. "How I would have loved," do I hear you say, "and how easy it would have been for me to have followed in his footsteps. I would not have rejected him as did the Romans and the Jews of his day. I would not have betrayed him as did the traitor Judas; no, not for thirty pieces of silver, not even for all the gold in the world!" Am I right? Have you not sometimes in your moments of youth and idealism wished that you might have lived when Jesus lived and have been his companion?

If you have ever made such a wish and dreamed of what you would have done had you only been Judas, then you have in you the stuff of which good Christians are made. You have it in you to accomplish the impossible under the impulse of the kindly but militant Galilean. "But," you ask, "what is necessary for one to do in order to be a Christian?" That is a fair enough question. I can think of many things that one ought to do, but just now four things stand out in my mind.

The first thing to do, then, is to act; no one is to act for you, but you for yourself. If you would be a Christian, you must be one. It is as simple as that. You are no doubt familiar with the story of Moses at Meribah. Do you call to mind the picture of the old man who had patiently led the Children of Israel for nearly forty years, who had borne

their grumblings and their complainings as cheerfully as lies within the human limitations of any man, and who now was stunned by the ungracious demands of this people for water where there was none? Poor fellow, he was faced by a stunner and hardly knew what to do. In this his hour of difficulty and perplexity he turned to his God, as was his wont, and asked him what to do. He received an answer. He was to take the rod that was in his hand, place himself before the rock Meribah, in sight of the whole congregation, speak to it, and water would flow from it enough to slake the thirst of the whole congregation. Moses called the people together before the rock, as he had been commanded. He placed himself before Meribah in their sight and prepared to speak to it; but first he had to tell the people just what he thought of their complainings. During the process, he became so angry that instead of merely speaking to Meribah he struck it twice in a perfect frenzy of rage. Despite the angry blows, water gushed forth in abundance.

Whatever you think of this Old Testament story, and however you interpret it, there is in it an important lesson that we can learn; and that is, we ourselves must help ourselves. In order to cause water to flow from Meribah, Moses had to do something; he had to act on his own behalf. When he had done his part, then God was ready to do his. I think the saying, "God helps those who help themselves," is very true in this case. You cannot be a Christian until you make up your mind to become one; and not only that, you must be one.

The first thing to do to become a Christian is to be one. But I have said that there are four things I have in mind. The remaining three group themselves together naturally, for they are to be found in our text: "Faith, hope, charity, these three . . ." There you have the other three, faith, hope, charity.

The second thing to have if one would be a Christian is faith. Without faith no one would ever get anything done or start out to go anywhere in these days of fast speed. If you had not had faith that the brakes on your car were there ready to be applied effectively at the very moment you needed them, in all probability you would not have trusted yourself to your car the last time you did. If you did not have faith that everything would work all right in the chemistry laboratory, you students of chemistry, you would not dare to set your foot therein, for serious things can

and have happened in chemistry laboratories ere this. And where would those of us who were not exactly model children when we were young have been by this time if it had not been for the serene faith of our mothers that their children would turn out all right. Faith is just as necessary to life as is the air we breathe. Without it life is a vast nothing.

And what is faith? Paul defines it as "The substance of things hoped for, the evidence of things not seen." This is a fine definition. In other words, it is all I hope for, now or ever. It is proof of the existence of things which I cannot see, but know to be real. In the words of a more recent writer, "Faith is trustful recognition of unseen reality." Faith, as I am thinking of it, is trustful recognition of the fact that God is, in your life and in mine, in the life of the world. If you but open your heart and your eyes, you can see and feel all around you those things which would tell you that there is God acting in your life. Did you notice that I put "heart" before "eyes" in the above sentence? Faith is more than mere intellectual assent or belief. It is a thing of the heart, of the feelings, of the emotions. When you feel a thing down in the inmost depths of your very being, you are pretty apt to really believe it. And what I really believe is certain to be reflected in my daily life.

I call to mind now a faith that moved mountains. You are familiar with the story. It deals with a woman who had an issue of blood for twelve years. She had spent all her money in doctor's fees, trying to get rid of her affliction. She found no cure. Instead of getting better, she grew steadily worse. Imagine the intense desire she had when she learned that One would pass by who might heal her. Anything was worth the trial. She placed herself beside the road where he would be sure to pass by. "If I can but touch the hem of his garment as he passes by," she said to herself, "I will be healed." You know the story, how Jesus turned suddenly and said directly to her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy sickness."

A third thing that is necessary if one would be a Christian is to hope; and hope is inextricably woven in with faith. Without faith hope just is not. And I am inclined to think that hope is just a little nearer the divine. It is the thing that gives purpose to life. It adds spice and joy to life, without which I had just as soon be dead. To fail to realize your hope,

especially if you hope for it with the whole of your being, may discourage you a little and make you wonder why you ever did such a foolish thing as to hope, but it does not destroy hope. Before you know it your dead hope arises, created anew from its ashes, as the legendary Phoenix bird.

All this while I have been trying to define hope for you in terms of your experience and mine. Another writer has this to say of hope: "Hope is the consequence of faith . . . is the anchor that sustains the Christian in all the storms of time, the chain that connects him with the future amid all its difficulties. What would life be without it, even in the worldly sense. But even the best of our worldly hopes is of a transitory and uncertain character, but the heavenly hope is sure and steadfast. Hope is not only a privilege and a blessing; it is part of a Christian's duty. A man who sits down and desponds loses the very anchor of his ship." And there you have the kind of hope necessary for a Christian to have.

And the fourth thing for one who would be a Christian to do is to love. This is the most important thing of all. Our text concludes, "but the greatest of these is charity." I do not think you will disagree with me when I repeat what you already know: it is love that makes the world go 'round. In life there must be faith, strong faith; and there must be hope, perpetual hope; but above all there must be love, life-giving love. "Though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." I often think of that other line, "Greater love hath no man than this, that he lay down his life for his friends." How useless is the sacrificing of your life for your friend unless it is accompanied by love.

I shall not try to define love for you. And as an example of love I call to mind the pathetic story of Hosea and his poor bent twig of a wife. Hosea married Gomer. Perhaps he was unaware of the fact that she had the disposition of a woman of the streets. It does not matter. He had a more or less placid married life, Gomer bearing him three children. But she often tired of the sameness of married life and desired excitement instead; so that one day Hosea returned home to find his wife gone. He did not get excited, and did bide his time. One day he was passing through the market-place and chanced upon a

loose woman who looked the worse for the wear. Then he saw that she was his wife. Contrary to all laws of common sense that should have governed him in such a situation, he gathered the poor bent twig lovingly to his bosom and took her home where she belonged. His love for his wife here passes understanding.

If the person who wants to become a Christian becomes one and in addition has faith, hope, and love, then he is a Christian. He must first act. Then he must have faith in God, hope in God, and love God. He must have within himself that divine spark which has possibilities of flaming up upon the least provocation. If he has these, he will be a Christian of whom Christ need not be ashamed, and for whom "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MURIEL:

I was sorry last week to leave your good letter unanswered, but I'm trying to make it up by writing to you the very first one this week.

I'm sorry you had to spoil your good attendance record because of blocked roads. That's what used to happen often with the roads from Andover to Independence, but that trouble is pretty well over for us now since we have improved county road all the way. We, too, are having real old-fashioned snowstorms nowadays, in fact it is snowing hard this very minute which might make more blocked roads, and *this is spring!*

I'm sure you are finding Pastor Davis' children's sermons very helpful. It's very good practice to look up sermon texts and better still to memorize them; yes, and the whole passage in which the text is found. Don't you think so? Try it.

I, too, hope that Miss Fay will write some more of her interesting stories for us.

Your sincere friend,
MIZPAH S. GREENE.

DEAR SHIRLEY:

You, too, had to wait a week for an answer to your letter, but here it is at last.

I'm very glad you persuaded mother to

write for you for I was pleased to receive your letter.

I'm glad Wiggs and Pansy did no more than frighten Dicky Bird. I'm afraid our Skeezics would do much more than that if we tried to keep a bird, for the higher he can climb the better it suits him. His favorite perch is on top of the piano; not a very good place for his catship, is it?

Skeezics had quite a scare the other night. There was a thunderstorm and at such times he runs and hides under the bed. He runs and hides, too, when I bring in an armful of wood because I accidentally dropped a stick on his foot and he has never forgotten it.

I never heard the story, "Would you like to know Peter." Don't you suppose you could tell the story in your own words and get mother to write it for you and then send it to me for the Children's Page?

It is good that you have religious instruction in school, but you are right, Sabbath school is better still.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It is raining outside and I can almost see the snow drifts melting. The sun was shining this morning, but the weather seems to be changeable.

Today some of the young people went over to Brookfield for a Christian Endeavor meeting with the young people over there. It made a larger and more interesting meeting.

Tomorrow is Emma's and my birthday. We are inviting our Sabbath school class for supper. There will be fourteen of us.

Last Thursday the glee clubs of our school and two others were going to have a music festival with the combined orchestras of the three schools. It had to be postponed because of the snow and the impossibility of some people getting to it. It will be held March twenty-fourth instead.

Emma and I are taking music lessons (piano) as well as glee club. Daddy has a 'cello which he wants one of us to take lessons on. We haven't started yet but want to soon.

At school our class has started a school paper called "The Flypaper." We have put one copy out and hope to keep it going.

The seniors are going on a trip to Washington, D. C., during Easter vacation. They have been saving money all this year and part of last in order to earn their way. We all wish we could go with them.

I am sorry I haven't written before but I hope this letter will partly make up for it. I will try to write more often in the future.

Your friend,
ESTHER BURDICK.

Leonardsville, N. Y.,
March 20, 1937.

DEAR ESTHER:

Changeable indeed is the weather—snowing hard tonight, and whether we'll have snow, rain, or sunshine tomorrow I'm not trying to tell, but I know it's plenty cold for March, twenty above zero. I hope the snow cleared away so that the glee club did not have to postpone the music festival again and that it was a great success. I should like to have heard it. I greatly enjoy hearing our Andover High School Glee Club sing and its orchestra play. The members of the orchestra are quite young but they play very well. They played several numbers just before the junior play Tuesday and Wednesday nights of last week.

Andover school has no separate school paper but has a full page in the *Andover News*, under the title "The High Herald," which is pretty good reading.

I hope when it comes time for you and Emma to graduate that you will be able to take the trip to Washington for it's a wonderfully interesting place to go. Perhaps you know that our big boy, Claire, graduates from George Washington medical college in Washington, D. C., early in June, so of course Pastor Greene and I will be on our way there in time for his commencement.

Here's hoping that you and Emma have the best of success in all your music.

Very truly your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

The letters of our class seem to be coming by the installment plan, but maybe that is the best way, for then everyone does not write about the same things at the same time. Esther's letter got written a little before mine, but I hope they both finally reach you in the same mail.

Today Esther and I celebrated our fourteenth birthday. We entertained our Sabbath school class for supper and had a young people's fellowship meeting afterward. The topic was the same as the Christian Endeavor topic yesterday afternoon at Brookfield, "Thy Will Be Done." We had a real interesting

meeting and it made up for not being able to go to Christian Endeavor yesterday on account of illness.

I thought "The Open Door" was a very good story and hope there will be more like it in the RECORDER. It shows how really Christian people, even though they pass through many trials and hard things, come out better and happier in the end, knowing that they have done right.

Daddy is waiting for me to finish this letter so he can mail it and the pen is not too good, so I guess I had better stop and write again another time, hoping it will be sooner than this and the one before.

Sincerely,
EMMA BURDICK.

Leonardsville, N. Y.,
March 21, 1937.

DEAR EMMA:

Yes, yours and Esther's letters did reach me in the very same mail, as you hoped they would, and I thoroughly enjoyed them both.

I am glad your birthday supper proved to be such a pleasant occasion. I extend to both you and Esther my very best wishes for many happy birthdays. I am sorry you were disappointed in not being able to attend the union Christian Endeavor meeting at Brookfield, but it certainly was pleasant and fitting that you had the fellowship meeting to make up for it.

The young people of the four Protestant churches here in Andover had a union sunrise prayer meeting at a home on the hill above town at six o'clock this morning (Easter). I don't know how many went. It was so cold and stormy that Pastor Greene and I did not try to go, and besides we are not young people probably, though I'm sure we feel young.

Last Thursday evening these four churches had a union communion service at our church with a good attendance. These union services are very helpful for, as you know, "In union there is strength." Your true friend,

MIZPAH S. GREENE.

Did you ever stop to think that hard times mean nothing to a hen? She just keeps on digging worms and laying eggs regardless of what is said about conditions. If the ground is hard she scratches harder. If it is dry, she digs deeper. But always she digs up worms and turns them into hard-shelled eggs.—*Reformed Messenger.*

OUR PULPIT

A LAY SERMON

BY MISS LOIS R. FAY

Text: 1 Kings 18: 12. "I, thy servant, fear the Lord from my youth."

Scripture reading: 1 Kings 18: 1-16.

This chapter in the Book of Kings is to many persons one of the most interesting, appealing, and forceful among the Old Testament narratives.

Some of us who in recent years have suffered from drought conditions, find from this chapter that parallel experiences occurred in days of old. Dry cycles and wet cycles of years seem to have brought to human beings famine and prosperity in alternate succession, and with each cycle there came to men of such character as Elijah, the prophet, and Obadiah, godly house-servant of King Ahab, opportunities for important service to their fellow men.

The creditable part Obadiah carried out in the history of the sad reign of Ahab is given added emphasis when we see many men today in places of trust, perform ungodly business acts which hurt their own good influence, and which they would not have done had they feared the Lord from their youth. Sometimes they are only small everyday acts; sometimes they are affairs of national consequence. Great or small, they make the flaws in the fabric of life, due to lack of fear of the Lord in the heart from youth up.

While the man Obadiah was up for consideration, there came to notice Raymond C. Burdick's discussion of "The Need of Christ in the Business World," in the RECORDER for December 3, 1936; this seemed a timely sequel to the story of Obadiah's faith in God from his youth—another instance where modern conditions are closely in touch with those of olden days.

Regarding Obadiah, one may well ask, "What's in a name?"

In reply, one finds first the visible fact that his name means in Hebrew "Servant of Jah," Jah being the abbreviated form of Jehovah used in so many Old Testament names—Amariah, Azariah, Asahiah, Elijah, etc.

In Obadiah's name one may also find the suggestion that his parents were a God-fearing couple; otherwise they would not have named their son "Servant of Jehovah." Their manner of thinking and living went a long way towards making Obadiah a man who could

say, "I thy servant fear the Lord from my youth."

So now when we need men who have feared God from their youth to minister to the needs of the poor and the persecuted, the manner of thinking and living of the parents has great influence.

Also now, when we would like to see the precepts of Christ lived in the business world, by the young people now taking the positions, the manner of thinking and living of the parents has already cast the form of what we see taking place. A good start in youth is essential, otherwise youth looks for what it can get rather than what it can give; forgets "to minister and not to be ministered unto"; to "give and it shall be given unto you"; and "with what measure ye mete, it shall be measured to you again."

In this connection it is opportune to speak plainly of one very harmful factor in youthful training, and that is parents' patronage of Santa Claus in an attempt to please the children. At the Christmas season there is a great sub-conscious influence toward infidelity in the thousands of children who in their earliest years are taught to expect Santa Claus to bring them just what they want. For several years they repeat this selfish approach to the Christmas season. Then in a short time they find out Santa Claus was not the giver after all, and their scarred receptivity views the story of the Christ-child also as equally mythological.

Thus the plastic child soul is sown with the seeds of infidelity, simultaneously with selfishness, egotism, and untruthfulness, which yield bitter fruits in the years when the adult should be able to say, "I, thy servant, fear the Lord from my youth," and should be doing some work for God.

The majority of youth enter the business world with an approach similar to their childhood view of Christmas—as a time when they get what they want or there will be unpleasant scenes enacted. Fear of God and desire to perform Christlike service are far too rare. What a change would come in the world if from now on each child could be started with the fear of the Lord and the love of Christ instead of the myth of Santa Claus. I do not mean fear of the Lord in the sense of scared of the Lord, but the kind of fear Obadiah had—that little impulse kindled in his heart when he was a little boy, which grew as his body grew, till when he became a man it filled his whole soul and inspired him to do

great things for God, even under such a wicked master as King Ahab.

Ahab's darkness made the radiance of such men as Elijah and Obadiah shine more brightly, and these two in bright array had their youthful start. I may cite two typical cases of immediate observation. Obadiah did not grow up this way:

Fond mother asks Buddie what he wants Santa Claus to bring him, and receives an overwhelming list: "A train of cars and a moving picture machine and a tricycle and some candy." These are a few of the items.

But when it is time to go to bed or get dressed, eat his breakfast, get ready for school, come in for dinner or supper, Buddie is always out of contact. If these or other home processes are urged upon him too hard, and Santa Claus as an incentive figures too insistently, Buddie tells in no gentle tones the vengeance the household will suffer if Santa fails to bring him the things. So Santa comes to terms and Christmas morning Buddie gets all he asks for, while defiance at domestic doings continues till a delinquent youth is developed—not an Obadiah.

Incidentally the League of Women Voters are working for juvenile courts to take care of such children, unaware of the cost to the tax payers—probably \$100 a day for each court maintained; unaware also that already the little boys are studying to carry defiance that has silenced their parents, into the reformatory realm. The press is beginning to take notice.

But there is another boy whose parents have the fear of the Lord in their own hearts. They tell their child that Christmas is the day the church has appointed to commemorate the birth of Christ, who did not ask us to celebrate the day nor even point out what day he was born; but who did tell us a great many kind things we can do, especially in the cold winter time, to show the love of God and

kindness to those in need. This boy learns Christ is not pleased when we think only of what may be done for us and forget what may be done for others. He early learns what makes grandpa and grandma happy. Little brother and sister are his special care. He does not rule his parents in defiance and view the police and the courts as future battlegrounds for his own super-strategy. The unhappiness in the homes, caused by ill-temper within and showy gifts outside, he learns to avoid from Christ's words,

"If thou bring thy gift . . . and there rememberest that thy brother hath aught against thee . . . first be reconciled to thy brother and then come and offer thy gift." Matthew 5: 23, 24.

There is a world of good a boy started this way can do. He is not making a man with a criminal urge. He will not be so self-centered that he robs others till they become criminals in desperation; he will be feeding the needy like Obadiah, not taking their lawful possessions, like Ahab; he will not foment war so as to sell his productions.

Space will not permit a catalogue of all the avenues open to a man or a woman who can say with Obadiah, "I thy servant fear the Lord from my youth."

Some of us are able to say that, and a great blessing it is when true—when before we can recall any other early memory, someone turned our faces and our feet toward the path that leads toward God. For training us, a juvenile court did not have to be called into action. From delinquent children, we did not graduate into gangsters, heroes only to the underworld.

But in our favored position in life, we should not say, like a Pharisee, "God, I thank thee that I am not as other men," but, "God, be merciful to me, a sinner; show me how I can help turn the little, neglected children today to fear the Lord from their youth."

EDUCATIONAL MOVEMENTS IN THE EASTERN ASSOCIATION*

BY REV. JAMES L. SKAGGS, D. D.

Four educational institutions were established within the Eastern Association by Seventh Day Baptists, or in which Seventh Day Baptists had a large influence. For many years prior to the establishment of the first of these schools, interest in higher education had been widespread and some definite projects had been undertaken.

The records show that in 1834 the General Conference took the following action: "Resolved, that the Conference recommend the formation of educational societies in the several religious societies in the connection, for the purpose of raising funds to

* Read at the celebration of the One Hundredth Anniversary of the Organization of the Eastern Association, held with the Piscataway Church, at New Market, N. J., June 12, 1936.

assist in the education of young men who give evidence of a call to the ministry." (*Seventh Day Baptists in Europe and America*, p. 463)

In that year and in response to that action by Conference, four churches within the Eastern Association founded such education societies: Shiloh and Piscataway, in New Jersey; Waterford, Conn., and Westerly, R. I. A little later these societies were merged into a general denominational movement.

This educational interest in the Eastern Association took definite form in the organization of Union Academy, Shiloh, N. J.; New Market Seminary, New Market, N. J.; Petersburg School, Petersburg, N. Y.; and Hopkinton Academy, Ashaway, R. I.

UNION ACADEMY
1848-1882

It was in the autumn of 1848, that the Rev. Ethan P. Larkin opened a select school in Shiloh, N. J., and the next year the school was incorporated as Union Academy. The way had been paved for this movement through many years of conscious need and growing interest. The movement found ready support, and the names of prominent people of the community are to be found among its promoters and supporters, including: Dr. George E. Tomlinson, Deacon Isaac D. Titsworth, Isaac West, and the Hon. Lewis Howell.

Upon the occasion of the dedication of a memorial to Union Academy, an address was given by the Rev. Boothe C. Davis, in which he quoted the following data from the original announcements of Union Academy, which are on file in the Library at Alfred University.*

"The trustees of this Academy beg leave to say to the inhabitants of West Jersey, in particular, and to the public in general, that the universally acknowledged and deeply regretted want of such an institution in this section of the country, especially by those desiring to give their children a liberal education, has been the prevailing motive with them, and those whom they represent, in commencing a school that shall be conducted on such a plan, and governed by such principles, as to meet their entire wants in this respect. "The trustees of this Academy consider themselves bound to see the following principles observed and strictly carried out in the conduct of the school:

"*First.* Nothing sectarian shall be taught or countenanced in this school.

"*Second.* Equal advantages shall be offered to every student, whatever may be his, or her, religious denomination.

"*Third.* The exercises of the institution shall be suspended on the first and seventh days of each week.

"*Fourth.* No effort shall be wanting to make the advantages of the institution equal to those of the most approved Academies in the Eastern and Middle States."

Union Academy was the first school of academic grade in the southern part of the state. It presented a new and great opportunity for many young people. Professor Larkin continued as principal for nearly three years, and was assisted in the work by Miss Susan E. Crandall as preceptress, and by Miss Amanda M. Crandall as teacher of music. During these years Mr. Larkin made an analysis of the deposits of marl in the vicinity, and thereby rendered a great service to the agricultural interests. The marl beds were drawn upon extensively for farm fertilizer for many years.

Professor Larkin's successor, in 1851, was the Rev. William C. Whitford, who later for many years was the president of Milton College, Milton, Wis. He was assisted in the school by his wife, Ruth Hemphill Whitford. Their term of service in Union Academy was two years. During this time the attendance and usefulness of the school were increased. Professor Gurdon Evans gave lectures on agricultural chemistry during the two winter terms.

For the next ten years the school was under the direction of the following who served in turn as principals: C. Rolland Burdick, William A. Rogers, James Williams, George E. Tomlinson, and Charles H. Thompson.

* Doctor Davis's address was published in a Bridgeton, N. J., newspaper, at that time.

The Rev. Oscar U. Whitford served as principal from 1863 to 1869. He was assisted by his wife Euphemia Allen Whitford. During the six years under Mr. Whitford's direction some marked changes took place, and the school gained higher rank as an educational institution. In 1867 a new school building was erected at a cost of \$10,000. Mr. Whitford resigned in 1869, in order that he might enter upon a course in theology at Union Theological Seminary, New York City.

The following principals succeeded him in turn: B. G. Ames, Gurdon Evans, Wardner C. Titsworth, George M. Cottrell, Samuel Howell, Lewis Howell, James W. Morton, and Miss Anna S. Davis. By 1882, public high schools and Bridgeton Academy had been developed to an extent which made the work of Union Academy less necessary, and an arrangement was made in that year by which the building was taken over for public school purposes, and the academy was closed.

It would be quite impossible to measure the influence of Union Academy during the thirty-four years of its vigorous life. It received of the wisdom and inspiration of several of the very strong men and women among Seventh Day Baptists of its generation. Many students came into contact with these strong personalities, and they in turn went forth with high ideals and great inspiration. Among those of some distinction were the Rev. Daniel Sheppard, the Rev. Raymond West, Phoebe West Howell, Edward M. Tomlinson, Dr. Everett T. Tomlinson, and L. T. Heritage. Union Academy was as leaven in the Shiloh Church, and many of the substantial and dependable members of the church could trace much of their inspiration to the influence of Union Academy. (To be continued)

DENOMINATIONAL "HOOK-UP"

ITEMS FROM "CHINA BULLETIN"

SHANGHAI

Because Mrs. Davis is having trouble with her voice and throat, she has had to give up her teaching. Eling is teaching the high English reading, Ruth will take over two grammar classes, and Mabel the senior one class.

The other day some of us were being entertained in the home of one of the old school girls. On the wall hung a photo of the New family of which Dr. W. S. New is a member. When Miss Burdick saw it she remarked on the fact that Doctor Swinney was formerly attending physician in the homes of both the New and the Soong families and that Doctor (D. H.) Davis was a co-worker with the father Soong on the Committee for the Translation of the Bible into Chinese. She said she had often seen Mr. Soong bringing proof on his bicycle for Mr. Davis to read. It is interesting and encouraging to know that our missionaries have been thus associated with two of the most influential and leading families in the China of today; one, leading in medicine, and the other in political advancement.

LIUHO

Grace Hospital recently received a gift of \$144 from the staff of the Salt Gabelle of Liuho to endow a bed for a year.

Pastor H. E. Davis is now coming to Liuho every Friday noon for Bible study and prayer with our staff. We feel that this hour is well

spent together and that we still have a great deal to learn about how to meet the needs of our patients and helpers.

Three weeks ago a thief visited the hospital by moonlight, carrying away Doctor Pan's medicine bag and our precious microscope. The latter will cost over five hundred dollars Mexican to replace.

The hospital was well filled all summer. At the height of the season it was necessary to put patients on the porch, in the laboratory, storeroom, and morgue. A new water heater and shower bath added much to our comfort.

Services are being held every Sunday night at the Lok Doo Jau clinic by as many as the hospital car can transport to the bridge, from which it is fifteen minutes walk along the canal to the village. The waiting room, with benches to seat sixty, is always filled with school children, and many adults listen attentively from the street. If the power used in singing hymns can be conserved for the Lord, great things will happen in Lok Doo Jau.

S.O.S. The children are kept quiet, moderately so, with the promise of pictures. The supply is running out. One young man accused us of not practicing the gospel we preached because he didn't get one.

It was my privilege to attend the Nurses' Convention held this month at the capital, Nanking. All nursing schools not up to standard by 1940 will be closed. We were pleased

at the attitude of the new representative of the Bureau of Education. When we said that government standards were impossible, he pointed to our motto, "With God nothing shall be impossible." M. S.

SALEM, W. VA.

Mrs. George B. Shaw, wife of Doctor Shaw, pastor of the Seventh Day Baptist Church, sat up in a chair for a few minutes on Wednesday, the first time she has sat upright since illness struck her on the twelfth of November, last. Although suffering little pain since her return from the hospital following an operation for an affliction affecting her lower limbs, Mrs. Shaw has made very slow progress toward complete recovery. Her condition, however, is satisfactory at this time, and her husband advises us that if the short trial of sitting up on Wednesday proves satisfactory to the physicians, she may continue the trial daily until she has regained her former good health. —Salem Herald.

BATTLE CREEK, MICH.

In the midst of their friends of the Seventh Day Baptist Church, Mr. and Mrs. F. C. Monroe celebrated their golden wedding anniversary March 22. Open house was held at their home. Over one hundred guests were present and enjoyed the interesting program. Refreshments were served. Mr. Monroe was born in Rock County, Wis., and spent his early life on the farm with his parents. His marriage to Miss Isabelle Baker was performed by the late Rev. Nathan N. Wardner of Milton Junction, Wis.

Mr. Monroe has been employed at the Sanatorium since coming to Battle Creek about thirty years ago.

—From Battle Creek Clipping.

NORTH LOUP, NEB.

The Easter cantata, "A Morning in the Orient," presented at the Seventh Day Baptist church, most pleasantly ushered in the Easter season. The cantata consisting of chorus work, duets, quartets and solo parts was directed by Mrs. Clara Clement Holmes, the regular chorister. Louella Van Horn, as reader ably made the music into a connected story. Albert Babcock presided in the absence of Pastor Hill. Mrs. Ava Johnson at the piano and Mrs. Nina Johnson at the organ helped to make the service more effective.

—North Loup Loyalist.

"Won't power is often more useful than will power. Learn to say 'No.' "

WHAT THEY SAY

I am so glad to see the RECORDER back to a weekly issue, and do so wish I could send extra help so that could be assured in the future. But there are so many ways for my tithe and free will offering. I try to spread it around, however, and do all I can.—Personal letter from Mississippi.

ALARMED WITH "CREDO"

To say I was thoroughly disgusted expresses it but mildly, when I read the article entitled "Credo" in the Young People's Department, especially what was said about the Sabbath. I know the RECORDER has always stood for the Sabbath; and then to have an article in that same paper, written by a professed Seventh Day Baptist who holds the Sabbath so loosely as to say, "I do not really believe it makes much difference what day we choose to set aside especially for the worship of God." One wonders sometimes what we are coming to—at least I do. I should hate to think our young people, as a body, took the same position. . . . The editor of the Young People's Department speaks of the appraisal as being constructive. It seems to me it is destructive. . . . Your "old foggy" friend,

OBITUARY

STILLMAN.—William Maxson Stillman, Plainfield, N. J., passed away at the International Hospital, Naples, Italy, March 1, 1937, in the eighty-first year of his age.

Farewell services were conducted from his late home, 426 West Seventh St., Plainfield, by Pastor Hurley S. Warren and Dean Ahva J. C. Bond, Sabbath afternoon, March 20.

Interment was in Hillside Cemetery.

H. S. W.

(A more extended memorial from the pen of Dr. Corliss F. Randolph will be found in the minutes of the Tract Board, elsewhere in this issue.)

WOLFE.—Mrs. Naomi Wolfe, of Salemville, Pa., widow of Daniel Wolfe, died during a goitre operation in the Mercy Hospital, Altoona, November 16, 1936.

She was the oldest daughter of Chas. and Nancy Shriner, and was united in marriage with Daniel Wolfe December 25, 1888. She is survived only by one adopted daughter, two daughters having preceded her in death. She was a consistent member of the Seventh Day Baptist Church from girlhood, being a regular attendant at all church activities until her health failed.

Funeral services were conducted by Rev. Frank R. King and interment made in the Seventh Day Baptist Cemetery. May peace and sympathy rest with those who mourn her departure. F. R. K.

The Sabbath Recorder

VOL. 122

APRIL 12, 1937

No. 15

THE RESURRECTION

There is no better beginning for this inquiry than St. Paul's great expression in Philippians 3: 21, where he speaks of Christ's resurrection manifestations as having been in the body of his glory (doxes) as contrasted with the human race's own present body of humiliation or lowness (tapeinoseos).

The resurrection body is then a different kind of body from the earth body. And this is true, since the New Testament nowhere presents the resurrected Jesus as merely resuscitated, as the body of Lazarus was. The earth body of Jesus, which was buried, was transformed in his resurrection just as our own bodies are to be transformed in the general resurrection yet to be. In the great Corinthian chapter St. Paul contrasts these two bodies, calling one a natural body and the other a spiritual body.

Both, nevertheless, were bodies. The risen Christ was not a spirit. He was a spirit clothed with a body, only the very innermost nature of his body was now different. Jesus' earth body, at the resurrection, was metamorphosed (transformed) into his glorified body, so that when this latter swept forth, it left his sepulchre empty behind.—From "Precisely What Is the Resurrection Fact," in The Christian Advocate.

Contents

Editorial.—Understanding Sermons Needed.—"Credo."—Remembered Prayers.—Items of Interest 282-284
 Educational Movements in the Eastern Association 285
 Missions.—Christ's Kingdom Established Through Sacrifice.—A Fine Spirit of Fellowship.—A New and Larger Obedience 286-288
 A Matter of Loyalties 288
 Woman's Work.—Persia Drops the Veil.—Boy State 290
 Young People's Work.—Activities of Alfred's Intermediate Groups.—What of the Resurrection? 291-293
 Children's Page.—Our Letter Exchange 294
 A Reply to "Credo" 295
 Our Pulpit.—The Gambling Menace 296-298
 Denominational "Hook-up" 298
 Marriages 300