

Shaw's resignation was made on April 1, 1937, and has been accepted by the church to take effect September 30, 1937. Plans for the future are rather uncertain and are somewhat contingent upon the return of Dr. George Thorngate and his family to China. Mrs. Shaw, the pastor writes, "is now able to be about the room a little with the use of one crutch. She is recovering, but slowly."

EDITOR.

BROOKFIELD, N. Y.

Friends of Mrs. H. L. Polan are glad to hear that her condition is improved. She is in Memorial Hospital, Utica, where it is expected she will soon be operated on for goiter.

—*Brookfield Courier.*

DE RUYTER, N. Y.

The May twenty-second Sabbath service was a unique and impressive one. It took the form of a fourfold memorial to faithful members who were, many years ago, promoted to the Church Triumphant.

On a table directly in front of the pulpit stood a beautiful glass cabinet containing the old communion set which had been presented to the church many years ago, together with a photograph of the givers, Deacon Charles J. York and his wife, Elsie Irish York. The cabinet is a gift of Mrs. Lilla York Whitford, niece of Deacon York, who with her husband, Professor E. E. Whitford, was present at the service.

At the top of the cabinet gleamed two new communion plates bearing the inscription, "In Loving Memory of E. Everett Poole and Elsie Lou Poole." These plates were presented by their children, Mr. and Mrs. J. S. Alexander, Mr. and Mrs. C. O. Poole, and Mr. and Mrs. H. E. Fish. In her presentation address Mrs. Mary Poole Alexander gave tender tribute to her parents, and Deacon L. A. Coon's acceptance speech emphasized the enduring quality of their lives.

An appreciation of Deacon and Mrs. York was given by Deacon L. J. Parker.

The entire service was in keeping with the memorial idea. Paul's words in 1 Corinthians 11: 25 formed the basis for the pastor's sermon, "The Cup of Memory," which included incidents from Joshua's life. The choir rendered fine selections. A solo by Mrs. Mildred Blowers was greatly enjoyed.

In closing, the congregation joined in a dedicatory ritual conducted by the pastor.

The attendance was larger than usual and included several from outside of town.

CORRESPONDENT.

DODGE CENTER, MINN.

Our spring weather has been making all the outdoors fresh and new again, and to coincide with the outdoors the Ladies' Benevolent Society have redecorated the parsonage. They co-operated with the Christian Endeavor to repaper and paint the interior of the church.

The Mother's Day program was carefully planned and enjoyed by an extra large attendance. The main part of the program was a pageant representing the honored mothers of the Bible. It was both attractive and pleasing.

CORRESPONDENT.

HEBRON, PA.

The quarterly meeting of the First Hebron and Hebron Center churches was held with the former church last Sabbath (May 8). In the morning Pastor R. W. Wing preached an excellent sermon, and the junior choir rendered special music, after which the regular covenant meeting and Lord's Supper were observed.

Following a bountiful tureen dinner at the hall, the young people presented a well-planned program consisting of devotionals, vocal and instrumental music, recitations, readings, and other "exercises."

On May 15, the annual Mother's Day service was held with a program fitting to the occasion arranged.

CORRESPONDENT.

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.

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.

FOR RENT**APARTMENT FOR THE SUMMER NEAR THE OCEAN**

A furnished apartment on a quiet street in Ashaway, Rhode Island, may be secured for the summer vacation. The apartment is on the first floor, and consists of five rooms and bath.

It is located ten miles from Watch Hill and other desirable beaches.

A family without children is preferred. For particulars address Principal C. Newton Heath, Box 154, Ashaway, Rhode Island. 5-17-37

The Sabbath Recorder

VOL. 122

JUNE 7, 1937

No. 23

THE PREACHER

The preacher speaks the word from God
With earnestness and power.
To those who gather week by week
To spend a worship hour.

Some mind within its cloistered cell
May hear the spoken word.
And yet, unheeded, let it pass—
Some other may be stirred.

The preacher knows not as he speaks.
Whose heart his words may reach:
He only knows "This is my hour.
God sent me here to preach."

God bless the faithful minister.
Inspire his every word:
God grant attentive, listening, hearts
That the message may be heard.

—By a Friend.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 122, No. 23 WHOLE NO. 4,723

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less expressly renewed.

"Most Important Things" "But I try to put the most important things first in my life," writes a young senior high school girl from the South. She relates her experiences as a lone Sabbath keeper, and how an important part of the senior play had to be given up when she learned the play had been changed from Thursday night to Friday night. Though regretting to give up a place in the cast where many thought she "just fit the part," she says, "but I try to put the most important things first in my life, and it is much more important to keep the Sabbath than to be in a senior play." This is a fine, high stand—indeed one taken by many, many of our young people of whom we are so justly proud. Perhaps it means even more to us when it is realized our young friend has never lived among Seventh Day Baptists, and never has met more than three or four.

She tells also of an invitation refused to attend a show Sabbath afternoon, and of the next door girl friend putting off her pleasure till after sundown, and then they saw the show together. "It seems," she writes, "as

though things like that come up constantly; and where there is always a temptation to say 'yes,' I have noticed that the more I say 'no,' the easier it is the next time." Certainly this is a good thing for everyone to learn—and the earlier in life the better.

We greatly admire this young woman and are cheered and encouraged by such attitudes. It must please the Master.

Such a person thinks through the problems and is the stronger and better equipped, therefore, for whatever life holds. Our young friend has "thought through" the college going problem, and decides it is "best all around" to attend a Seventh Day Baptist college. "So I am making my plans to enter there in September and I hope I won't be disappointed." We hope she will not, and that her fellowship with other Seventh Day Baptist young people in a Seventh Day Baptist environment will be mutually helpful. We are sure it will if she continues—and others also—to put the most important things first in life.

Whither China? Again and again the eyes of the world turn to China and the question arises—What of China? For ninety years we have been interested in the salvation of China and have sent missionaries to help evangelize that vast country. There are many encouragements there in spite of communistic efforts and highly selfish interests.

The conversion to Christianity and baptism of General Chiang Kai-Shek, and his loyalty and spirit since, have held great promise and hope. His testimony of his need of a God who is like Christ, and of being influenced by the godly lives and examples of his wife and her mother are significant, and should stir every Christian to holy living.

A letter from a missionary stationed in Nanking and written just after General Chiang Kai-Shek's return from kidnap experiences, a letter quoted in the *Christian Advocate*, tells of the beneficent results of the experience. It reads ". . . The country is united today as it has never been in all its five thousand years of history; and the faith of Christian people has been tremendously strengthened." But it is what seems to have happened to the general in his captivity that should stir us. The letter continues: "And during those thirteen days of confinement, China's leader spent his time studying the Book of books, and from its inspiration drew the courage to stand fearlessly and without

compromise for what he firmly believed to be God's will for China. His address to the rebel generals upon his release is a masterpiece of forgiveness and Christian tolerance, which may well be cherished in Chinese literature as the outpouring of a great, unselfish soul who has no place in his heart for pettiness, only an overwhelming desire to serve his people."

We may well feel hopeful of a people, as the letter writer says, with a man like that at the head of the nation—"a man who sends his private secretary to the Union Church service to say that he acknowledges that his deliverance was an answer to prayer, and that he confesses Christ as his personal Savior." His one request of his captors was for a Bible.

This man, we are told, asks for prayers and help of Christians in America, "that we may not fail Christ in his purpose for China." In such hands, if China will follow his leadership, her future will be secure, and the question, "Whither?" will be answered.

Recorder Drive Scattering quasi reports come in on the local SABBATH RECORDER drive. Such reports, encouraging or otherwise, lack in detail what might be helpful to others if reported and published.

Some canvasses may have been delayed, or for some reason have not been completed. We trust the work may be speedily finished and a full report sent in. One can see the value of this by the report from Piscataway Church at New Market, N. J. Up to December 1, 1936, there were sixteen RECORDERS being taken in a reported membership of seventy-four. The drive has resulted in twelve new subscriptions, an increase of seventy-five per cent, which is very good. A similar rate of increase throughout the denomination would mean nine hundred new subscribers—and our goal gloriously reached by one-hundred-fifty per cent. But alas! This is but one church, and one of the smallest among the sister churches.

Let us hear from many others with the number of new subscribers actually secured.

Items of Interest With the July, 1937, number, the *Christian Endeavor World* resumes publication as a monthly organ of the International Society of Christian Endeavor.

The first number in Volume 53 of the periodical that was for many years a weekly under the direction of Dr. Francis E. Clark, Dr. Amos R. Wells, and Dr. William Shaw, con-

tains generous treatment of the three levels of Christian Endeavor topics for July, news of Christian Endeavor around the world, practical plans for society and union work, and final announcements of the International Christian Endeavor Convention to be held at Grand Rapids, Mich., July 8-13.

Responsibility for the publication has been assigned to the following staff: Rev. Daniel A. Poling, D. D., editor-in-chief; Rev. Stanley B. Vandersall, D. D., editor; Mr. Bert H. Davis, contributing editor; Mr. Carroll M. Wright, treasurer and business manager.

Dr. Robert E. Speer has been elected president of the Board of Trustees of Princeton Theological Seminary. A long-term financial campaign has been announced to raise \$2,640,000 for the general needs of the seminary.

The New York East Conference of the Methodist Episcopal Church ratified the proposed plan of union with the Methodist Protestant Church and the Methodist Episcopal Church, South, by a vote of 187 to 83. The ministerial vote was 112 to 57. A heated debate of several hours preceded the final vote. Opposition centered around the provision for a separate jurisdiction within the united church for Negro members. It was contended that the involuntary isolation of the Negroes, who do not wish to be thus "segregated," is "coercive" and "undemocratic." A resolution was adopted permitting those who so desire to sign a protest against this provision of the plan. This protest was ordered included with the record of the vote of approval of the Conference majority.

—Methodist Protestant Recorder.

NORTHERN BAPTIST CONVENTION

BY T. R. SUTTON

As I was in Philadelphia to attend the breakfast for the students of the Southern Baptist Seminary, Louisville, Ky., I attended three sessions on Thursday and Friday of the Northern Baptist Convention. There were over three thousand registered delegates, and two and a half thousand registered visitors for the Convention, which was held from May 20 to 25. Except for the number attending this convention it seemed very much like a Seventh Day Baptist General Conference.

Many of the same topics were discussed and their problems seemed much the same.

The one point of view with which we differ from this other body of Baptists is the Sabbath. Yet, at this convention there seemed to be some concern in regard to Sunday losing its sacredness with great hosts of people. They recognize the value of a sacred day. Oh, if they could only see the Bible Sabbath as the Christian Sabbath! If they could, then probably a greater part of all Baptists with over eight million in the United States would do likewise. We as a denomination help independent Sabbath keepers, many of whom differ from us on a number of other points—but what are we doing for the enlightenment of this large body of Christians who differ only on this one point?

The thought that rang in positive tones in all three sessions which I attended is one about which we are also thinking. This is the imperative need of a return to a deeper spirituality as individuals and as churches. The Christian Church as a whole in late years has had a tendency away from evangelism and the requirement of regeneration for membership in the church. Yet we wonder why churches are losing their influence over people.

Historically we Baptists have placed evangelism of the regeneration type at the center of our faith, but we should ask ourselves this question: "Have we too bowed down before the pagan God, Radicalism?" Whether Baptists or otherwise, the Christian Church must, with a spirit of unity again, proclaim fearlessly the only way in which man is to receive salvation—those words of Christ when he said, "Ye must be born again." Otherwise the needs of mankind will never be taken care of by the church. While the church may need to modernize its methods of worship, or teaching, or methods of approach, and while she may need to enter more fully into proclaiming what is erroneously called "the social gospel," she must not change the basic message of Christianity—for Christ changes not. The so-called "social gospel" is the result of a Christian life and is an impossibility without a redeemed mankind. Christ himself must be the center. In this short article I have made no attempt to give a report of the convention but rather to give my reaction to it. Attending only the three sessions out of the six days would be only a glimpse, but that which I have said is what I believed to be the tone

of the three sessions, which also seemed to be the general thought expressed in the marvelous exhibits. With our General Conference near at hand let us pray that it may be the means of awakening a deeper spiritual attitude among Seventh Day Baptists, that we may join the fight against materialism, immorality, oppression, the totalitarianism of the state, injustice, war, racial and international antagonisms, and the many other sins of man; and also that we join the fight against the "sleeping sickness" of indifference within the church. But let us join this fight only with the Christ way, and no other, that of proclaiming those words of Christ, "Ye must be born again."

MISSIONS

CHEAP MISSIONS

The desire to attain something of real worth for nothing, or for as near nothing as possible, is so common that it may appear to be universal. We study to buy our food and clothes at as low a price as possible; we want to get our education with as little physical and intellectual effort as possible; and we are constantly tempted to put as little endeavor, thought, and soul into our religion and its experiences as possible.

In like manner churches and denominations are failing in their kingdom tasks at home and abroad because they are not willing to pay the price. The starved bodies, the stained lives, and the broken hearts at home and throughout all the world are sometimes lost sight of, or considered secondary, in presence of the desire to carry on church and mission work with as small expenditure of money, men, brains, and agony of soul as possible.

All this tends to cheapen whatever it touches. The fact that there are those who will cheat and rob whenever possible, in everything that pertains to money, justifies a watchfulness in financial transactions. But he who seeks a short road to education, robs himself; he who seeks a rosy road in religion, defrauds himself and his God; and he who seeks an easy road in missions, not only defrauds himself and robs God, but in addition he cheapens missions and makes them a mockery.

We do not have a cheap Christ. He did not seek a bed of roses for himself and he has not marked out an easy road for his Church and its members. He did not cheapen his mission while on earth and his followers must

not attempt such a course. He has told us that, "If any man would come after me let him deny himself, take up his cross, and follow me." His was a rugged road and the triumph of missions depends upon his followers taking the same highway, wherever it may lead. Christian missions have been fighting their way across the ages and it seems now that they have reached a period more critical than anything in the past. The Rubicon has been reached and crossed. Christ's followers must now fight the battle to a finish. The changes of time have combined with the forces of darkness to make this the hour of the decisive battle. A cheap preparation for the task, a cheap study of the situation, and a cheap religion make cheap missions and will cause defeat. The Church must make a humble, determined, and sacrificial stand and win the day whatever it may cost.

IMPLEMENTING THE CHURCH FOR MISSIONS

BY DR. FREDERICK A. AGAR

Stewardship Secretary, Northern Baptist Convention

The local churches are the base of supplies. Every problem of missionary support is primarily a local church problem. Every missionary need and opportunity is practically dependent upon the available resources of personnel and money in those churches.

Our missionary difficulties seem to rest upon our faulty processes of receiving and training church members for church and kingdom ends. We have made it cheap and easy to join the church, until we have destroyed basic values and obligations. We may produce temporary impressions but we are not producing adequate expression.

Local churches need to restudy the condition of membership therein. If it is found that there is a clear mandate for missions and giving, these commands need to be reaffirmed in the disciplinary life of the church and then lovingly but firmly integrated into the policy and practice of every church member. A great majority of church members, having made no investment, are indifferent or cynically critical on account of the demands for money made by harassed missionary administrators.

We need to find out and then cure what is behind all the failure to produce the needed resources. Local work will never really prosper as long as it is maintained at the expense of the wider task.

As a constructive offensive, six points are offered for the consideration of the local churches:

1. An international or kingdom viewpoint implanted early in life.
2. An indoctrinated people.
3. An enlisted church membership.
4. A practice of stewardship.
5. An informed constituency.
6. A double budget with a sustained balance between monies for local and world-wide expenditures. — *From Layman's Missionary Movement.*

DEVELOPMENT OF RELIGIOUS WORK AT LIUHO, CHINA

The church at Liuho was organized during the year 1908, some months after the arrival of Dr. and Mrs. H. Eugene Davis. The foundations for this church were laid in the instruction and life of Dr. D. H. Davis and others. It was a very small group which constituted the first membership, and the contrast of the first group with the orderly group which worshiped in the well appointed church at communion last Sabbath, when over forty partook of the communion, makes those who were present at the beginning and are permitted to see the growth, realize that God has wrought wonders. Doctor Davis conducts communion there the first Sabbath in every other month.

At first the leadership was almost entirely in the hands of the missionaries. Now the Chinese leaders are taking their share and are proving that they have received something from the Father which they are ready and eager to pass on. The growth of the church has been slow, but it has been constant.

The first individuals to be admitted into the newly organized church were the gateman, a cook, and a farmer from some distance away. H. E. Davis baptized them in a dammed-off section of a little canal in the end of the garden. It was necessary later to build a baptistry. This was made out-of-doors of cement and without roof in the autumn of 1910, and is the one now in use.

The church members have suffered losses in the local disturbances of Chinese officials and also by the Japanese invasion.

We usually have two series of special meetings during each year. We depend largely upon a specially trained Chinese evangelist, although members of the Shanghai Church

have conducted these meetings with profit to those so engaged and to the church.

There has been a constant growth. The church books have been destroyed twice during the years, so it is impossible to give accurate figures.

At present the most promising thing undertaken is a group meeting with doctors, nurses, and helpers of the hospital. Doctor Davis drives out each Friday to be there at one-thirty to three in the afternoon when the group (twenty-three the largest number) are trying through Bible study and sharing to find the Mind of Christ for each member of the group. He also visits personally the men patients in the wards and rooms. When we look back from whence we have come, we thank God and take courage. When we look at the desperate need for Christ we are appalled at the greatness of the task, but then comes the consciousness that he is able.

WORK OF MR. DZAU IN CONNECTION WITH THE LIUHO HOSPITAL

As to the business end of the hospital, Mr. Dzau receives visitors to the hospital, and also welcomes the new patients in an attempt to make them feel at home. If possible, he finds out the attitude of men patients toward Christianity.

He reckons the accounts for all the in-patients, and does all the official affairs, carrying on all official correspondence for the hospital as well as for the nurses' class, and represents the hospital at social events.

He handles all police cases; receives the complaints of patients and helpers and settles their little squabbles amongst themselves.

He attends to purchases for hospital use, such as buying tables, chairs, sheeting, matting, etc., and when repairs are going on he always faithfully supervises them.

Mr. Dzau does personal Christian work among the patients, and conducts the hospital prayer service once a week, as well as taking his turn in leading the Sabbath morning service at the hospital, and the afternoon service at the church. He drills the choir of nurses and valiantly holds down the bass end. Besides this he shares with the three doctors the conducting of services at the orphanage two miles away, and at the out-clinic at "Camel Bridge." In fact, he is an all-around man, wherever he can be of service in any way. He also teaches ethics to the nurses.

TREASURER'S MONTHLY STATEMENT

April 1, 1937, to May 1, 1937

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society
GENERAL FUND

Dr.	
Salemville	\$ 7.62
Dodge Center Sabbath school	3.04
Memorial Board income for quarter ending 2-28-37	50.00
Bona Ventura Church on Pomeroon River, British Guiana	3.72
Julie E. H. Flansburg (foreign missions)	1.00
Second Brookfield	16.00
Denominational Budget for April	461.34
Rockville	17.53
Riverside	8.00
Riverside (China)50
Special gift to apply on salaries of China missionaries	1,200.00
Jackson Center Sabbath school	7.31
Seventh Day Baptist C. E. Union of New England for Jamaica workers	8.00
New York City	25.00
Permanent Fund income	428.56
Special gift to apply on salary and expenses of return of Dr. Thorngate and family to China ..	5,000.00
	<u>\$7,237.62</u>

Cr.

Transfer to Debt Fund savings account, to be applied on reduction of debt, as follows:	
1/2% interest on \$5,000 note to 7-12-37 ..	\$ 6.32
1/2% interest on 3,500 note to 7-22-37 ..	4.42
Share budget receipts for April	55.58
	<u>\$ 66.32</u>
Interest	107.43
Clifford A. Beebe	13.00
G. D. Hargis, April salary, rent, children's allowance, traveling expense, and native workers ..	188.00
G. D. Hargis from Seventh Day Baptist C. E. society of New England for native workers ..	8.00
Wm. L. Burdick, April salary	112.50
Wm. L. Burdick, house and office rent, clerk, supplies and travel expense	82.32
E. R. Lewis, salary, work on S.W. field, and private expense	141.59
V. A. Wilson	22.92
W. L. Davis	22.92
R. W. Wing	41.67
S. S. Powell	11.46
R. H. Coon	22.92
A. L. Davis	10.00
Treasurer's expense	20.00
L. R. Conradi	41.67
L. F. Hurley	34.98
L. M. Maltby	11.00
China payments for April, as follows:	
H. E. Davis, salary and children	\$112.50
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.67
Grace I. Crandall	41.67
Anna M. West	41.67
	<u>342.51</u>
Investment of inactive balance	5,025.00
Overdraft April 1, 1937	101.36
Cash on hand May 1, 1937	810.05
	<u>\$7,237.62</u>

MISSIONARY SOCIETY STATEMENT OF CONDITION

AS OF APRIL 30, 1937

The Society OWNS:	
Cash:	
In checking accounts:	
Washington Trust Co.	\$ 810.05
Industrial Trust Co.	101.00
	<u>\$ 911.05</u>
In savings accounts	1,374.59
	<u>\$ 2,285.64</u>

Investments - stocks, bonds and notes	\$115,614.07
Less - reserve for depreciated securities	5,000.00
	<u>110,614.07</u>

Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In Minnesota	2,251.44
	<u>67,581.30</u>
	<u>\$180,481.01</u>

The Society OWES:

Notes payable:	
Washington Trust Co.	\$ 21,750.00
Anne L. Waite	500.00
E. C. Burdick	500.00
	<u>22,750.00</u>

Excess of assets owned over amounts owed ..\$157,731.01

The above excess is applicable as follows:

Funds - Principal Amounts:	
Permanent Funds	\$ 95,729.45
Debt Reduction Fund	7,164.76
Alice Fisher Ministerial Relief Fund	3,638.38
H. C. Woodmansee Ministerial Relief Fund	444.42
A. J. Potter Ministerial Relief Fund	1,045.65
Franklin F. Randolph Memorial Fund	61.02
Ministerial Education Fund	182.59
Amanda M. Burdick Scholarship Fund	1,128.37
Deposit % Sale Nebraska real estate	434.00
	<u>109,828.64</u>

Funds - Unexpended Income:	
Permanent Funds	\$ 101.00
Alice Fisher Ministerial Relief Fund	18.69
H. C. Woodmansee Ministerial Relief Fund	24.88
A. J. Potter Ministerial Relief Fund	109.23
Associated Trusts Fund	13.17
	<u>266.97</u>

Funds - Other:	
Gifts for special purposes:	
Bible distribution	\$ 29.67
Dr. Thorngate China Fund	5,025.00
	<u>5,054.67</u>

Real Estate Equities: not allocated to specific funds:	
China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
	<u>64,329.86</u>
	<u>\$179,480.14</u>

Less - Deficit in General Funds

\$157,731.01

WOMAN'S WORK

THE VERDICT OF THE AGES

ANCIENT EGYPTIAN EPITAPH

His earthly body was broken because of wine and beer, and his soul departed ere he was summoned.

SOLOMON: 1000 B. C.

Look not upon the wine when it is red and so enticing in the cup.

It is smooth to the taste, but afterward bites like a serpent and stings like an adder.

BUDDHA: 550 B. C.

Drink nothing which intoxicates and dulls the senses.

XENOPHENES: 300 B. C.

Temperance means, primarily, healthful satisfaction in moderation; second, abstinence from injurious things, such as the use of intoxicating liquors.

PLINY THE ELDER: A. D. 79

There is nothing upon which we bestow more care than in the making of wine, as if nature had not already provided us with the most healthful drink, refreshing all forms of life.

CHAUCER: 1340

Character and self respect depart when wine enters in.

SHAKESPEARE: 1600

O thou invisible spirit of wine—if as yet thou hast no name by which we may know thee, be thou called Demon!

ABRAHAM LINCOLN: 1842

Spiritous liquors may find defenders, but they lack sound argument. That it would be of incalculable benefit to the world if the use of intoxicating liquor were banned, seems to me to be no longer an open question.

CARDINAL GIBBONS: 1915

The great curse of the working man is intemperance. It has brought more disaster upon that class of people than war, sickness, or death; and because of it children suffer privation and cold. It has broken more homes and ruined more lives than any other cause.

—Religious Digest.

YOUTH

"Youth is not a time of life, it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, and quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life. Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty. Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head and turn the growing spirit

back to dust. Whether seventy or seventeen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what is next, and the joy and the game of life.

"You are as young as your faith, as old as your self-confidence, as old as your fear; as young as your hope, as old as your despair. In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur, and power from the earth, from men, and from the Infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul."—*Salem Herald*, Author unknown.

EXCERPTS FROM CHINA BULLETIN

The schools opened this semester with a larger enrollment than last: 305 in the Girls'—kindergarten through junior high (ninth grade); and 292 in the Boys'—first grade through senior high. There are some changes in the teaching staff of each school. Miss Tsok who has assisted in teaching English for nearly five years has left the Boys' School because of her health. Miss Hyui, sister of the science teacher in the Girls' School, is taking on her work. Another Bridgman student of mine is teaching the sixth grade in the Girls' School formerly taught by Mary Woo Chang. The kindergarten has grown so that they have added a helper there, one of our graduates. Mary Woo Chang's son, Samuel, was born February 26. The Boys' School is crowded, yes, beyond the limit, for sleeping space. Some of the boys have to sleep in what has been the teacher's sitting room. The mission is rejoicing in a visit from Miss Elizabeth Hiscox of Westerly, R. I. Another good piece of news is the possibility of the Thorngates' return in the fall. . . .

For a month I was unable to assume my responsibilities, due to a lame back and knee, nor do I do much now. I realize the need of younger people coming to this field as never before. Do you wish to have a part in carrying on the mission work in China? Many are helping, but of course there are many more who would if they felt the need. Not one of

us in the Shanghai Seventh Day Baptist mission is under fifty years of age except Ruth Phillips who is helping us out greatly this year. We need young people with younger ideas; young people sent out by the young people of America, who can come soon and so have several years of life and work under those of longer experience, time for language, study of the people. There should be a man and his wife for the evangelistic work and to help in the Boys' School, and at least a young woman to be connected with the Girls' School helping in teaching music and English.

Mrs. A. S. Burdick will, when the Thorngates return, be carrying a heavy share of the financial side of the Liuho mission, so far as is met by those outside of China. What a blessing is hers! Also, what a blessing are others missing! Some do not know the joy of giving and sharing, thus missing one of the greatest privileges and joys of life. Yes, we give and share, I know, but with our families or friends. Many do not know of the joy that comes from sharing with those not of our own acquaintance. He who would find his life to the utmost must lose it, lose all of it, possessions, mind, spirit. Would that we could so present the work here and its needs that many would feel that any sacrifice would not be too great to have a part in sharing with China. Are there not three young people who would like to come? Are there not many, many who would like to find and help send these young people? A little from each of many, in money and prayers, faith and a vision on the part of us all, here and there, will meet the need and bring a rich blessing to the givers.

(The Girls' School is in need of a radio. May it soon be realized!)

MABEL L. WEST.

April 10, 1937.

NORTHWESTERN ASSOCIATION

DEAR MR. VAN HORN:

Please enter the date of the Northwestern Association in the SABBATH RECORDER. The meeting is to be held in White Cloud, Mich., July 30, 31, and August 1, 1937.

PAULINE GROVES,
Corresponding Secretary.

Jackson Center, Ohio,
May 22, 1937.

"A bore is one who will talk about himself when you want to talk about yourself."

PROMINENT LEADERS IN THE EASTERN ASSOCIATION

BY CORLISS F. RANDOLPH

(Continued)

EDUCATORS

Of the very large number of educators whom the Eastern Association has contributed to the public at large, and more especially to our own schools and communities, at least a few should receive recognition here. The list of those presented could easily be multiplied many times, if the imperative limitations of this paper permitted.

Bethuel C. Church

For the first six decades of her history, Alfred University drew her leaders from this group. The first was Bethuel C. Church, the teacher of the Select School at Alfred, which, by common consent, marks the beginning of the University. At least a part of his earlier life was spent within the bounds of the church at Petersburg. The records show that in 1835, after a membership of some years, he was invited to preach for that church, which licensed him for that purpose.¹ In the same year, we learn that he was in school at De Ruyter, N. Y.² The early Education Society, organized in 1835, made him a beneficiary, presumably in pursuit of his education.³ He was a director of the General Tract Society, 1837-1838.⁴ He attended the General Conference at Alfred in 1836, pursuant to previous invitation, in the hope of finding employment in a select school. This hope was realized. He taught the school, apparently to the satisfaction of its patrons, and passed on,⁵ presumably to complete his education at De Ruyter, or elsewhere. At the third annual session of the original South-Eastern Association, held with one of the Ohio churches, he was ordained to the gospel ministry.⁶ In 1844, eight years after he started the Select School at Alfred, he was principal of the newly opened academy at Milton, Wis.⁷ Afterward, he accepted the pastorate of a non-Sabbath-keeping church, and definitely severed his connection with Seventh Day Baptists.⁸

1. *Seventh Day Baptists in Europe and America*, p. 653; 2. p. 483; 3. p. 464; 4. p. 430; 5. p. 488; 6. p. 869; 7. p. 803; 8. p. 488.

James Reed Irish

Mr. Church was succeeded at Alfred by James Reed Irish, who began his work there in the fall of 1837. He was a native of Rhode Island; and was educated at Phillips Academy, at Andover, Mass.; and at Union College, at Schenectady, N. Y. After serving two years as head of the school at Alfred, he resigned to become pastor of the First Alfred Church. On occasion, he taught in the school, notably to relieve his successor while the latter served as superintendent of public schools of Allegany County. His last pastorate was at Rockville, R. I. In 1876, at the invitation of the Town Council of Hopkinton, R. I., he prepared *An Historical Sketch of The Town of Hopkinton, From 1757 to 1876*. This address was a part of the nation-wide celebration of the One Hundredth Anniversary of the Independence of the United States of America. It was subsequently published in pamphlet form by the Town Council. At its Semi-Centennial Commencement, in 1886, Alfred University conferred upon him the degree of Doctor of Divinity.

William Colegrove Kenyon

When Mr. Irish resigned his position as head of the school at Alfred to become pastor of the First Alfred Church, he recommended that a former room-mate at Union College, and yet a student there, be his successor. This was William Colegrove Kenyon. The recommendation was favorably received, and Mr. Kenyon became the new head of the school. Later, on the incorporation of Alfred Academy in 1843, he became its principal. Likewise, when Alfred University was chartered in 1857, he became its first president; and, though sorely handicapped during the last

years of his life by ill health, he retained that relation till his death, June 7, 1867, in London, England. The funeral took place four days later in Abney Park Cemetery, near London, where the body was interred in the grave of Rev. William H. Black, then pastor of the Mill Yard Church. It was subsequently brought to this country and laid beside that of his first wife, Melissa B. Ward, in the Ward family lot¹ in Vale Cemetery, in Schenectady, N. Y.

William Colegrove Kenyon was born in the Town of Richmond, R. I., on the 23rd of October, 1812, of poor and humble parentage. When he was five years old, he was bound out to a guardian, and suffered the rather common lot of severity and lack of kindness of such wards. At one time he was hired out to a wheelwright who had a shop below the tool-making shop of Dea. Daniel Babcock at Potter Hill, R. I. Here he worked in company with Rev. Libbeus M. Cottrell, who, though somewhat younger, was likewise the ward of a guardian. When William was old enough, he was hired out in summer to farmers. In winter he was put out to board, working mornings and evenings, besides one full day each week, to pay for his board, and attending district school. When about nineteen years of age he purchased his time of his guardian, giving his note in payment for his freedom, an obligation which he fully discharged. He began the trade of machinist, at which he worked in Westerly, R. I., Schenectady, N. Y., and New York City. Determined upon an education, he did much of his preparation for college while at work in the machine shop, with his open book beside him. He entered Union College in 1836, but his studies were interrupted by teaching district school and by working in the machine shop in order to earn money to pay his college expenses. His education was further retarded by an attack of smallpox, and a severe one of pleurisy resulting in a menacing pulmonary trouble. Along with Bethuel C. Church, Solomon Carpenter, and L. D. Ayars, he received aid from the Education Society, then in its very early years.² Other organizations, also, contributed; but he subsequently repaid all such funds. Meanwhile, he had the kindly, sympathetic advice and help of President Nott, of the college, and that was a very real inspiration.

It was while in his junior year in college that he was called to Alfred. Here he entered enthusiastically and whole-heartedly into his new work; but he did not abandon his own education. It was in the midnight and early morning hours that he prosecuted these studies, in which he subsequently passed examinations, and ultimately received the degree of Master of Arts from his *alma mater*. In the fall of 1841, he was made superintendent of the Allegany County schools. Rev. James R. Irish, pastor of the church, assumed his school duties while he visited the schools.

In February, 1861, after ordination, he was installed as pastor of the Hartsville Church; and sustained that relation, along with his duties as president of the University, to the end of his life. Meantime, his failing health compelled him to seek recuperation. He flitted from place to place, as far in the middle-west as Missouri, then to a hospital in New York City. Failing to find relief in this country, his wife accompanied him to Europe, where several countries were visited, all without success. He now started home; but when he reached London, he could proceed no farther, and there passed away, as previously stated.

1. This is Lot No. 1, in Section S, in the Vale Cemetery. Until recently, this lot appeared on the records of the cemetery in the name of Felthousen, doubtless anglicized from Velthuysen. In it are buried "Abel Ward" and "Sally Ward," parents of "Melissa B. Ward, Wife of Rev. W. C. Kenyon, President of Alfred University, d. June 28, 1863."

2. *Seventh Day Baptists in Europe and America*, p. 464.

NOTE: A very interesting sketch of the life of President Kenyon is found in the annual report of the Education Society for the year 1867, pp. 23 ff., by Jonathan Allen. Another such sketch, by Silas C. Burdick, Esq., is found in *Allegany County and its People: A Memorial History of Allegany County, New York*. Edited by Mrs. Georgia Drew Merrill. Published by W. A. Fergusson & Co., Alfred, N. Y., 1896.

NOTE: Aside from sources already cited, the present writer is indebted, for valuable assistance in the preparation of this sketch, to the following: Mr. Herbert Kenyon and his sister, Miss Abbie Kenyon, and to Rev. William L. Burdick, D. D., all of Ashaway, R. I.; Hon. John J. Merrill, of Albany, N. Y.; Mr. Henry Satterlee, of Berlin, N. Y.; and Mrs. Minnie K. Morehouse, a niece of President Kenyon, of Alfred, N. Y.

Jonathan Allen

With the passing of President Kenyon, Jonathan Allen succeeded to the presidency of Alfred University. In 1817, his grandfather, John Allen, left his home in Rhode Island; and, with his family, sought a new home at Alfred, N. Y. His son Abram, then eighteen years of age, was one of the number. Four years later, or in 1821, Abram married Dorcas Burdick; and, on January 23, 1823, their oldest child, Jonathan, was born. His early life was necessarily that of a boy of that time under the quite primitive, frontier conditions into which he was born.

He was one of the pupils whom Bethuel C. Church taught in the Select School in Alfred in 1836. He was tutored, successively, by James R. Irish and William C. Kenyon. His course in Alfred Academy completed, he entered Oberlin College in the spring of 1847, where he came under the personal tuition of President Asa G. Mahan and Professor Charles G. Finney. In November of the following year, in order to replenish his purse and to improve his health, he returned to his father's home, which was now in Milton, Wis., and taught in the recently established academy there. He came back to Oberlin to graduate, and then returned to Alfred in June, 1849. He at once became associated with William C. Kenyon and others, as a teacher in the academy; and remained with Alfred until his death on September 21, 1892, in the seventieth year of his age.

He was ordained to the gospel ministry on September 8, 1864, at the annual session of the General Conference, of which he was president. He took this step, primarily, because he had been chosen head of the Theological Department, which, by vote of the churches, had been established at Alfred in 1855. He served at least one church as its pastor.

The larger part of the winter of 1856-1857, he spent in Albany in behalf of the University Charter. While there, he attended the lectures of the Albany Law School, passed the required examinations, and was admitted to the bar. This residence at Albany gave him an acquaintance with the State Department of Education, and he became a leader in the educational councils of the state. He brought about certain reforms in the Regents Examinations; and, in 1878, was made one of a committee of three to represent the State of New York to attend the conference called by President Eliot of Harvard, for the purpose of considering changes in the college curriculum. In 1873, the Regents of the State of New York conferred on him the degree of Doctor of Philosophy. In 1875, the University of Kansas conferred the degree of Doctor of Divinity on him; and, in 1886, Alfred conferred the degree of Doctor of Laws.

(To be continued)

YOUNG PEOPLE'S WORK

THE FOX CREEK INTERMEDIATES

BY REV. LESTER G. OSBORN

The weekly Christian Endeavor meeting at the Fox Creek Seventh Day Baptist church was in progress with Ruth Stuart as leader. The topic had to do with the Biblical basis for a day of rest and worship. There came a lull in the participation, each one, seemingly, having expressed all his ideas on the subject. But Ruth was a good leader, and knew what it takes to enliven a discussion.

"Right in line with this question," she said, "How many of you saw the article entitled 'Credo' on the Young People's Page of the RECORDER last month?"

A murmur of remarks indicated that most of those present had read and thought about the article in question. Ruth continued,

"I want to read one paragraph, and then let's discuss it, and send in our ideas, as the editor suggests. Listen to this: 'Concerning the Sabbath—I do not really believe it makes much difference what day we choose to set aside especially for the worship of God. If I were to move to a non-sabbatarian community I should go to church on Sunday. The idea of worshiping together is the important thing.' What do you think of her idea?"

Phil Breen sprang to his feet, saying, "If I thought it made no difference what day we keep, I'd quit being a Seventh Day Baptist right now. Why didn't you read the next paragraph, too, Ruth?"

"All right," said the leader, "here goes for part of it: 'I am, however, glad that I am a Seventh Day Baptist for two reasons. First, our group is small enough so that we are all friends. And second, I love our Friday nights.' That's in italics. Then she goes on to tell about the beautiful worship service they have on Friday nights."

Phil, who had been standing during the reading, continued, "Did you get those reasons for being a Seventh Day Baptist? There are plenty of Sunday denominations that are small enough so they can all be friends. And lots of places where they have beautiful services."

"Yes," broke in Sarah, "but those aren't our own people!"

"Huh!" snorted a boy in the back row. "They would be if you belonged to them. I feel sort of like that girl that wrote the article. What difference does it make anyway what day we keep? If we kept Sunday sincerely, wouldn't it be just the same?"

"Why Jim Borden!" exploded a short dark girl. "What about all those Bible verses we just read? They don't say anything about it not making any difference."

"You're right, Jennie," another voice took it up, "That's what I was thinking. What're you going to do with 'Remember the sabbath . . . the seventh day is the sabbath,' and 'my holy day,' and 'turn your foot away from the sabbath?'"

Sue Decker had risen slowly to her feet, and was waiting for a chance to speak. Sue was rather slow and quiet in her ways, but she thought a thing through before she spoke.

"I have been saying to myself ever since I read that statement, which is more important, to please Jesus Christ or to follow the world? Jesus said, 'If ye love me, keep my commandments.' Seems as though that would be answer enough to the question as to what difference the day makes."

When she sat down the comments and discussion went on. Ruth had started something. She glanced sideways to where Pastor Nelson was sitting. With eager interest in his face he was listening intently. When the storm of words subsided for a moment, he spoke,

"Bill has already written a reply to this 'Credo' article, and sent it in. Ask him to tell you what he said about this paragraph concerning the Sabbath."

"All right, Bill," said the leader, "let's have it."

"Why, it seemed to me," he said as he rose, "that the first sentence in this paragraph answers itself. Notice that it says 'what day we set aside.' The Sabbath is not a day which man set aside, but is a God-ordained day. It sure makes a big difference to me which day I worship God on, because he 'chose to set aside' the seventh day for that purpose. I couldn't substitute a man-chosen day, which Sunday is, for the day which God made holy."

"But Bill," asked Mary Breen, Phil's sister, "couldn't you go to church and worship with others on Sunday?"

"Of course I could, and if I were in a place where there was no Seventh Day Baptist Church I would. And if there were a chance to help in the work of the church in any way, I'd do that too. But I wouldn't give up the Sabbath. I would keep it as nearly as I could as Jesus taught that it should be kept, and would let it be known that I was a Sabbath keeper."

"Thank you! Anyone else anything to add to this discussion? It's getting late, and we are overtime already, but I'd like to have Pastor Nelson say a few words before we close."

"I don't know when I've enjoyed a discussion as much as I have this one," said the pastor, as he stepped to the front of the room. "So often your meetings sound cut-and-dried, and your discussion of the topic is rather half-hearted and shallow. But today you have entered right into it, and show that you have thought about the matter. I don't want to discuss the topic myself, for you have covered the main points. Let me just point our two or three of the vital things that you, yourselves, have said. I believe that Bill gave the basic thing, though. The Sabbath is not a day we choose, but the day which God himself appointed and made holy, and commanded people to keep that way. Then someone, Sue I think, gave our reason for obedience to him in this matter. We do it because we love him. 'The love of Christ constraineth us' is the way Paul puts it. And Phil is entirely consistent when he says that if it makes no difference what day we keep, he would 'quit being a Seventh Day Baptist,' for if the Sabbath is not important we are wasting a great deal of Christian energy in observing it, and are making considerable unnecessary sacrifice. It is our only reason for separate existence as a denomination. No, young people, the author of that article is entirely in the wrong in this matter

—as in others. The Sabbath is important!" saying which he sat down.

"Now," said Ruth, "who's going to write up our ideas and send them in?"

"Let Bill do it," suggested Sue.

"No," said Bill, "I wrote one article. I nominate Phil."

"Will you, Phil?" asked the leader.

"Why, yes, I will. I had thought about writing anyway," he replied.

"Say, Pastor Nelson," spoke up Carl Daniels, "what do you think of the statement in that article about religion and science?"

"Well," answered the minister, "that is another subject, and we haven't time to go into it today. I will say, though, that quite evidently there is a false theology underneath this young writer's attitude toward the Sabbath. But as far as there being a conflict between true science and the Bible — there isn't any. Science is classified, verified knowledge about nature, of which God is the author. The Bible is God's revelation to man. God's 'two books' are in agreement. But there is a conflict, a serious conflict, between the speculations of some scientists and true religion. When the Bible touches upon natural phenomena its statements are in accord with the findings of science, and when science makes a new discovery an investigation will show that that fact has been hidden away in the Bible for centuries. Remember this, too, that evolution is not true science but only a speculative theory, unproved and unprovable."

"Well," said Carl, "we've appointed someone to write to the RECORDER in reply to the part of this article about the Sabbath. Seems like we should have someone write about the rest of it, too. Who's going to do that?"

"Why don't you, Carl," asked Ruth, "you're the scientist of the bunch."

"Oh, I don't know enough about it. Can't we discuss the rest of the article next week, and then I'll write it up?"

"How about it, Sarah," asked Ruth. "You're chairman of the prayer-meeting committee."

"I'm afraid we can't next week," said that young lady. "We have planned an outside speaker for our missionary meeting."

"Why can't we have a study class?" asked Bill, "and study the relation of science and the Bible?"

"Say, that's an idea!" "Let's do it!" "Why not?" and various other comments greeted the idea.

However, there were dissenting voices, and the burden of their plea was, "When? Every night almost is full, and so much studying for the finals, not so very far ahead."

Then Pastor Nelson suggested a plan. "You all eat, I suppose!"

"I'll say we do!" came from several.

"Well," continued the pastor, "why don't you all come to the parsonage at six o'clock one night a week. You bring sandwiches, and Mrs. Nelson will have a hot dish ready. We'll use paper plates, so there won't be any dishes to wash. And maybe a couple of you could spend a few minutes helping clear things up afterward. That will not take much more time than you would use eating supper at home. And while you eat, I will lead you in a discussion of these questions. Then you'll have the evening to study. Would that work?"

As a result of this suggestion, a committee was appointed to make the arrangements and a night was set for the first session. The meeting then closed with the usual benediction.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

As my school is out I am not as busy as I have been, so I thought I would write you a letter.

Nancilu will be home from college June 6. I am very glad that it is not so very long from now.

I read the May tenth SABBATH RECORDER. I liked the letter very much and I also read the story, "Marian's Playmates." I would like to have a pet woodchuck. We have a pony, too. His name is Billy. He is a nice pony sometimes, but sometimes he is naughty. One day Robert, my brother, decided to make a cart for Billy to pull. When he got it made of course he wanted to try it out. He and my brother Gilbert got into it, and when the pony started, Robert began to pull the traces; that scared Billy and he ran into the fence and got tangled up, but finally they got him out. It did not hurt Robert or Gilbert much except a few scratches on Gilbert's face.

With love,
MARY ALICE BUTLER.

DEAR MARY ALICE:

To say that I was pleased to receive your letter is a very mild way of expressing it. It's a very interesting letter and it came just in the nick of time, for it is the only letter I have received this week. It reached me just a day after I had mailed my material to the RECORDER, so it had to wait over until this week, and here I am answering it very early in the morning. Our family is increased by three today, of course including little Joyce Ann, not quite five months old, but growing sweeter and cuter every day. We are planning an auto trip to celebrate Decoration Day, but have still to decide where we are going; we don't usually get up so early (five-thirty).

I hope you are having the same kind of weather that we are having today, warm and pleasant. I hope it will continue for a few days for it has rained so much this spring that the farmers are late in getting in their crops. When farmers cannot plant we surely cannot eat.

Of course you are counting the days until Nancilu gets home. Of course she enjoys Salem and her college work. I, too, am very fond of Salem and hope I'll be able to spend many more Conferences there.

I think I have told you before about the pet woodchuck my brother and I had when we were children. He had a hole under the woodpile where he spent his winters. He would go into it in the fall, a very fat woodchuck, and come out in the spring, a very thin one. We had him several years but as he grew older he became more and more destructive, digging holes in the woodshed until he almost undermined the house, so at last we had to get rid of him. We took him out beyond the pasture and let him loose, for we could not bear to have him killed.

Billy must be a very active pony and a cunning one. Tell your brothers they had better not ride him in the orchard, as I know by sad experience. I tried horseback riding in the orchard when I was a small girl, and soon found myself on the ground with a very scratched face and arms, for tree limbs got in my way. We are counting the days until June sixth, too, for then we start for Washington, D. C., where our son Claire, as you know, will be graduated from medical school, June ninth. We wish we could bring him home with us for awhile, but he must go directly into the hospital as interne.

I trust you will have a wonderful summer vacation, and that you will write your RECORDER friends about some of your vacation experiences.

Lovingly your friend,
MIZPAH S. GREENE.

HARUKO AT SCHOOL

(Adapted from "Rainbow Bridge," by Florence Crannell Means)

At last the Miyata family were settled in their new home, and so, on a pleasant October morning, Haruko, Jiro, and little Saburo started off for school with their friend Gertrude Kioto. They went by a number of factories and warehouses until they were in a pleasanter neighborhood; there were yards in front of the houses and a few trees, and the green grass and leaves bright with early autumn coloring made everything beautiful. Gertrude explained that no Japanese could live on this street. Haruko wondered why.

They soon reached the schoolhouse, which was so large and fine that the Miyata children were excited and frightened, and when they saw the crowds of children playing in the school yard, and all talking at once, they were more frightened than ever; not one word could they understand. Most of the children seemed unfriendly and Haruko began to feel lonely and unhappy.

What a terrible day that first school day in America was. Haruko and Jiro were put down in the first grade, and even there they did not know what to do, but fortunately there were other Japanese children in the room who explained things to them in Japanese.

It was a very pleasant schoolroom with pretty plants and goldfish in the windows, but many of the children were dirty and ragged and their hair was not well combed, not neat like the children Haruko was used to seeing in her own Japan. No, America was not one bit as she had thought it would be and she didn't think she liked American children.

The mother, too, felt strange in this new country; the food was strange to her; it was hard to eat sitting at a high table, and all the furniture was hard for her to manage. And the strange language which she could not understand made her lonely and sad, so the children did not bother her with their troubles.

As for their father, of course he had lived in America before and could understand the

OUR PULPIT

THE CROWNING DAY

(Coronation sermon preached by Rev. James McGeachy to the Mill Yard Church, London, on Sabbath, May 8, 1937)

Today we are gathered to honor our king, George VI, whose coronation is about to take place. It is proper to do so, for 1 Peter 2: 17, commands us as Christians to "honor the king." We have every reason to believe that both their majesties, King George and Queen Elizabeth, are personally worthy of such honor, and therefore we can gladly join in the present celebrations and ask God to bless them and their children abundantly, that he will crown them with the divine blessing, and grant them a long and glorious reign over this mighty empire and people, and that he will give them the wisdom and strength necessary to carry out the duties of their royal office, so that the welfare of all their subjects may be increased under them.

Let us therefore bring before our minds the "Coronation Service" as it will be conducted next Wednesday. All who read that service in the right spirit must find it most impressive, for it is a high act of consecration in which the king and queen acknowledge their God and Savior as the Giver of the dignity bestowed on them, and dedicate themselves to use their position for God's glory and our good.

There are six chief parts in the ceremony. (1) The Recognition, (2) The Oath, (3) The Anointing, (4) The Crowning, (5) The Inthronisation, and (6) The Homage.

In The Recognition the time is recalled when the one chosen to be king was held aloft on his shield so that all might see him. Today the king stands by his chair while the archbishop of Canterbury calls the attention of all present to him as our rightful king, and asks if those present are willing to do him homage, which they signify by shouting "God save King George!"

The archbishop then administers the oath, in which the king promises to govern us and the dominions according to our present laws and customs, to execute law, justice, and mercy, to maintain in the United Kingdom the Protestant Reformed Religion, and to confirm the Church of England in its privileges. Preceded by the Sword of State the king goes to the altar, kneels, and placing his hand on the open Bible held by the archbishop swears

language, and besides he was so busy at the hospital every day that he did not have time to get lonely.

The only troubles little Saburo had were bumps, and as always he had plenty of them. He was beginning to pick up English and to make friends.

But one day Haruko thought she and Jiro had real trouble and could not keep it to herself any longer. It was so hard to learn the English letters; there was no picture in them as in the Japanese characters. After she and Jiro had tried in vain to read simple words which the teacher held up on word cards, the teacher said crossly to another teacher that these little Japanese children would never learn to read. When one of the other Japanese children told them what she had said Haruko went to her father and said, "Honorable Father, must we stay here? American schools are horrible. Jiro and I were best in our classes at home and our teacher here says we'll never learn to read."

Father comforted her and explained that soon the English words would also make pictures to them. That their teacher was a new, inexperienced teacher and had much to learn the same as they did, and that it was very important for them to get this American education. Then Jiro and Haruko felt much better about going to this American school.

DEAR RECORDER CHILDREN:

Next week you will hear what happened to make Haruko and Jiro more anxious than ever to see pictures in English words.

M. S. G.

EASTERN ASSOCIATION

JUNE 17-20, 1937

The people of the Pawcatuck Seventh Day Baptist Church join with President Karl G. Stillman and Pastor Harold R. Crandall in extending a most cordial invitation to the friends of our various churches to be their guests for the Eastern Seventh Day Baptist Association, which meets with this church at Westerly, June 17-20. It is earnestly hoped that there will be a goodly number in attendance. Please send names of those who plan to attend from your church, as early as possible to the pastor, Harold R. Crandall, 118 Main Street, Westerly, R. I.

to keep his promise. He then kisses the Book, and signs the oath.

After prayer, reading of the epistle and gospel and the creed, he kneels at the coronation chair, while the choir sings of how Zadok the priest anointed Solomon to be king over Israel. The king then sits on the chair while a canopy or pall is held over him by four knights. The archbishop takes the oil and anoints the king on the palms of his hands, on his breast, and on his head, as Solomon was anointed. Kneeling, he receives a blessing after which he is arrayed in ecclesiastical or priestly garments and thus is made head of the Church of England. Golden spurs are then brought from the altar and his heels touched with them. Standing, he is girded with the Sword of Justice, which he then places with his own hands on the altar. The Imperial Robe is put on him, and then the archbishop gives him the orb with the cross on top of it, telling the king that this is a symbol signifying that the whole world is under the sovereignty of Christ. A ring is placed on his finger, and, having been relieved of the orb, the Royal Sceptre with the cross on top is placed in his right hand, and the sceptre with the dove on top, or Rod of Equity and Mercy, is placed in his left.

The archbishop then takes the crown from the altar and places it on the king's head, whereupon the people shout "God, save the King!" and the peers don their coronets.

Taking the Bible, the archbishop presents it to the king saying that this is the most valuable thing in the world, "Here is wisdom, this is the Royal Law, these are the lively Oracles of God." It is returned to the altar, and the king is blessed again.

Leaving the coronation chair the king goes to his throne. There he is lifted by bishops and lords and placed on it. This is The Inthronisation. The archbishop then exhorts him to hold fast his royal dignity, and prays that God will establish his throne as the sun before him forever.

Then comes The Homage. The archbishop kneels before the king, expresses his allegiance, and kisses him. The Duke of Gloucester kneels while all the peers take off their coronets. One by one they touch the crown, and kiss the king's left cheek. During this procedure the choir sings anthems.

The queen does not sit on the coronation chair, but kneels before the altar where she

is anointed on the head by the archbishop of York, a ring is put on her finger, and the crown on her head. The peeresses then don their coronets. Another sceptre and rod are placed in her hands. She goes to her throne, bowing to the king as she passes.

A little later they hand their sceptres to those around, and descend from their thrones, and coming before the altar they remove their crowns. Bread and wine are then brought and presented by the king to the archbishop who places these elements on the altar. The king and queen each offer an altar cloth and an ingot of gold, after which they kneel at the chairs they occupied at the beginning. After prayer, the general confession, and absolution, they receive the holy communion. The coronation service is thus a grand communion service. Resuming their crowns they return to their thrones, and receive their sceptres again. Prayer, benediction, and singing of the "Te Deum" close the service. Descending from the thrones the king leaves by the door on the south of the altar, while the queen leaves by the north door.

The king then delivers his regalia to the dean, and is robed again in his Robe of State, and another crown, the Imperial Crown, is given him. With sceptre and orb he leaves the Abbey with the queen.

Such is the ritual which has been in use since 1377, from the time of Richard II. The king has three crowns: (1) St. Edward's, with which he is actually crowned; (2) the Imperial Crown, worn in the procession; and (3) the Crown of India, which will be used when he is crowned Emperor of India at Delhi.

The whole solemnity is based on the Scriptures. It takes our minds directly back to Solomon's coronation by Zadok and Nathan, 1 Kings 1: 39; 1 Chronicles 29: 22-25. Solomon was thus seated on the Throne of Jehovah as the Lord's anointed over Israel. In the Psalms fuller hints and descriptions of all that was involved in his coronation are given. Psalm 45, the Royal Psalm, speaks of the king and queen and the royal family, their dignity and glory. In verse 3 the Sword of Justice is girded on. In verses 6-8 where the word "God" is used to signify chief judge or ruler, as in Psalm 82: 1-3, 6, the king is given the Sceptre of Equity (R.V.), and anointed with the Oil of Gladness. Verses 9-11 show the queen arrayed in gold, evidently one of the foreign princesses who married Solomon, since

she is exhorted to forget her own people. Even the little princesses are not forgotten, for verses 13-15 speak of the king's daughter. Psalm 21: 1-7 refers to the crown of gold being placed on his head, verse 3. A hint of The Inthronisation and The Homage is found in Psalm 2: 6, 12, where the king is set in Zion, and all are commanded to "kiss the Son."

So we find the principal items of the regalia in the Psalms — the throne, the sword, the sceptre, the crown, and even the anointing oil.

But these Scriptures have a higher application than to Solomon. The New Testament applies them to Jesus, so the coronation points us to the King of kings. Let us consider his coronation. The New Testament writers show that Jesus had three coronation ceremonies to go through. Two are now in the past, and one is yet future. The first took place on earth, the second was in heaven, where also the third will take place.

The first one was preceded by a coronation procession when Jesus entered Jerusalem on the ass, "Behold thy King cometh unto thee!" The people cheered and waved their flags, or palm branches. "Hosanna to the Son of David!" "Blessed is he that cometh in the name of the Lord!"

But those who cheered did not crown him king. A few days later he was arrested, and it was while under arrest that he was crowned, crowned by the mocking soldiers, arrayed in purple and scarlet, a reed in his hand as sceptre, and a crown of thorns placed on his head. Homage was not lacking. The soldiers kneeled in mockery before him. What a coronation! They spat on him, they struck him. Thus arrayed he was shown by Pilate to the people, "Behold the Man!" "Behold your King!" Then came the procession to Calvary where he was inthronised on the cross over which his title to kingship was written, "This is Jesus of Nazareth, the King of the Jews." Such was our Lord's first coronation.

The second followed soon after his resurrection and ascension. It is recorded in Hebrews. In heaven we see Jesus seated on his Father's throne in the Heavenly Sanctuary crowned with glory and honor. Hebrews 1: 8, 9; 2: 9. There Psalm 45: 6-8 is applied to him. "Unto the Son he saith, Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom, and God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

There as the great Melchisedec he sits "a priest upon his throne," King of Righteousness, and King of Peace, and his throne is a throne of grace. Hebrews 7: 1, 2; 8: 1. Our King is a priest. He is Head of the Church Universal. To him we confess and from him receive forgiveness. To him we must do homage. In Revelation 4: 4, 9-11; 5: 6-14 we have an example of the homage paid in heaven to our King. The twenty-four elders cast their crowns before the throne crying, "Worthy is the Lamb!"

The third coronation will come when Jesus is invested with full power over all nations, when the kingdoms of this world become the Kingdom of our Lord and his Christ. His investiture takes place in heaven following the rapture, or catching up of the Church, which is the Bride of Christ. Revelation 7: 9-17. She will be crowned with him. The investiture is depicted in Daniel 7: 9, 13, 14. There in heaven Christ is crowned King of this world, and when he comes for the remnant of Israel, the 144,000, he is seen with a golden crown on his head. Revelation 14: 14. These join the throng before the throne, and attend the marriage supper of the Lamb or the coronation of the Queen, after which Christ rides forth from heaven with many crowns upon his head followed by the armies of heaven. Revelation 19: 11-16. He comes to overthrow the powers of evil and establish his dominion as King of kings and to begin his millennial reign on earth.

What a Coronation Day that will be!

Will we be prepared to acknowledge him as our rightful King, or will we be found in the ranks of those who dispute his dominion?

We cannot hope to see much of this earthly coronation, but we all may have a full view of Christ's Coronation. We can be among the throng surrounding the throne in heaven, and we shall have our crowns to lay at his feet as we do homage. Each overcomer will have an incorruptible crown, a crown of righteousness, a crown of rejoicing, a crown of glory, a crown of life, and those who have these crowns according to his promise will sit with him in his throne, even as he overcame and is now seated on his Father's throne. Revelation 3: 21.

It will be our Coronation Day as well!

With these thoughts in mind let us join with our earthly king, George VI, in dedicating ourselves afresh to the service of the

King of kings. If all throughout this great British Empire did so, it would greatly hasten the day when the Lord and his anointed will reign with undisputed sway through all the world.

To this end we pray:
God save the King.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

A rain of .65 of an inch fell Friday evening, every drop going into the ground. There was no wind, the rain falling for a few hours. Monday the air was full of dust, although there was no wind. It was hot and sticky a greater part of the day, but towards evening there was a breeze. Indications were that a bad dust storm was raging in the southwest.

On Tuesday evening, rain amounting to 1.20 inches fell, beginning at about nine o'clock and continuing well past midnight. There was little wind, and some thunder and lightning. Ord received .58 Tuesday afternoon in about a half hour's time, some parts of the city receiving none at all. That evening, 1.66 inches fell, making a total of 2.24 inches. Burwell got .86 inch.

Mira Creek was bank full Wednesday morning, water going across the road north of the J. A. Barber place. Bridges were covered, or very nearly so, by the rapidly flowing streams. The highways in some sections were badly washed, but no bridges were damaged.

Some fields were covered and some corn washed out. At the Henry Lee place, 2.5 inches fell, which washed his fields considerably.

The damage was very slight, compared to the good the rain did. All people are rejoicing and wearing happy smiles, hoping that the drought is entirely gone.—*Loyalist*.

[To many in the East the above clipping might not seem relevant to church news. But it means almost everything to those living in the area of the "dust bowl." For three years or more our folks at North Loup have been without crops, or short-cropped. We look upon every such bit of news as the above with high pleasure and thankfulness. The Loup valley with rain is veritably a garden of God.—EDITOR.]

WESTERLY, R. I.

Westerly's annual Memorial Day parade was held this afternoon at two o'clock, with

all local veterans' organizations taking part. The weather conditions were ideal and thousands lined the route of march through the principal streets of the business district.

Brief exercises were held at the Pawcatuck World War Memorial, and the usual G.A.R. program concluded the day's program in Wilcox Park. The feature address there was delivered by Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church.

—Westerly, R. I., - Sunday.

SHILOH, N. J.

Some of you are still trying to get along without the SABBATH RECORDER. Thinking of Conference, can you *really entertain* Seventh Day Baptist guests without the knowledge of denominational matters found only in the RECORDER? Act Now!

—*Shiloh Bulletin*.

FARINA, ILL.

We were very happy to welcome our new pastor, Rev. A. T. Bottoms, and three of his fine children, on Tuesday, March 30.

They made a very quick trip through from Welton, Iowa, in spite of the fact that they had a heavily loaded trailer attached to their car. They left Welton about six-thirty a.m., and reached here at four-thirty p.m., the same day. Mrs. Bottoms was unable to come at this time, but came three weeks later.

Previous to their arrival the parsonage was repaired, redecorated, and mostly furnished. At first this seemed an almost impossible undertaking, owing to the expense, but it was begun with enthusiasm and good will, and we were surprised at what was accomplished. Many hands made light work of the cleaning, painting, papering, etc., and furniture new and old was donated, the old made to look like new.

Mrs. Geo. Carlisle invited the Philathia Class to meet at her home on the afternoon of April 27, in honor of Mrs. Bottoms. A very pleasant social time was enjoyed, with a guessing game to sharpen our wits, and dainty refreshments were served. Place cards with clever rhymes referring to personal characteristics or incidents helped the guests to find their places at tables each seating four persons.

A church social was held at the parish house Sunday night, April 4, which was well attended, in spite of muddy roads. A potluck supper was served, followed by an evening devoted to songs, games, conundrums, etc., which were enjoyed by young and old.

A service combining Mother's Day and Children's Day exercises was held on Sabbath morning, May 8. It consisted of anthems by the choir; solos and duets, both vocal and instrumental; recitations, songs, and exercises by intermediates and juniors; a story and song about a boy's Mother's Day; and a pantomime, all centered around the theme of Mother. We were pleased to welcome to our program two of our young men, home for Mother's Day, Leroy Babcock and Norman Clarke, Jr. Leroy gave us a vocal solo and Norman an instrumental selection.

Space will not allow giving the program in full, with names of those who participated; but it was unusually interesting and well rendered, showing careful preparation and training; and notwithstanding our backward spring, the platform was beautifully decorated with flowers.

Other students home for Mother's Day were Margaret Burdick and Theodore Howard. The young people held a social at the parish house on the night after the Sabbath. They had an enjoyable time, with various games, followed by refreshments.

The church services are showing renewed interest under the leadership of Pastor Bottoms although they were well supported during the winter, considering the state of the country roads.

During the five months in which we were without a pastor, the Sabbath morning services were cared for very acceptably by our deacons, each in turn. Some fine sermons were read, and occasionally the pulpit was occupied by pastors of our neighboring churches.

The Senior, Intermediate, and Junior C. E. societies held their weekly services, the last two under the leadership of Kenneth Van Horn and Susie Green. CORRESPONDENT.

FLOUTING THE SEVENTH COMMANDMENT

A report from one of our largest American cities, states that one of every three marriages in it ends in the divorce courts and that two of every three who sue for divorce win their suits.

Why so many divorces? If we knew all the ugly facts, we might wonder why there are not more in certain circles. False education on the sex question in recent years has been appalling. Recently I was in a home, and while in the living room picked up a book

which evidently one of the children had been reading. It seemed to be a good story until the middle of the book and then it dropped into the very worst immorality.

Many books are published today which are written to justify sex relations outside of wedlock. Many monthly magazines reek with the same kind of suggestions. Rumors are persistent of teachers in some of the universities who proclaim sex promiscuity to mixed classes, and, sly as leaders of such perversion always are, there is not lacking proof that this debasement of the educational function exists.

What can preachers and parents do about it? Preach and teach the seventh commandment. It may be embarrassing, but to neglect to teach our boys and girls what God teaches about this will be far more embarrassing in the long run. We may wish that all literature and teachers would be right on this, as well as on other subjects, but wishing it will not bring it about.

One other thing we can do. We can send our children to Christian schools. Rome rotted and died as a result of sex immorality. Shall America follow the example of Rome? Remember, God said: "Thou shalt not commit adultery."

—W. A. Gardiner,
in *Western Recorder*.

WHY IT WAS NECESSARY FOR CHRIST TO DIE

BY PEARL W. LAMSON

Adam was made in the image of God but he disobeyed God (Genesis 2: 16, 17) and thus sin was brought into the world, for sin is the transgression of the law (1 John 3: 4).

Now the wages of sin is death (Romans 6: 23). The life being in the blood (Leviticus 17: 11), without shedding of blood there is no remission of sin (Hebrews 9: 22).

Since all have sinned and come short of the glory of God (Romans 3: 23), death is the wage of all; but God, in his mercy and great love for us, sent his Son, born of a woman and who was tempted in all points as we are yet without sin (Hebrews 4: 15), to redeem them that were under the law (Galatians 4: 5), by his own precious blood, as of a lamb without blemish and without spot (1 Peter 1: 19).

Praise God! Death could not hold him (Revelations 1: 18). Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make

OBITUARY

intercession for them (Hebrews 7: 25). Neither is there salvation in any other (Acts 4: 12).

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (Hebrews 9: 28).

Taunton, Mass.

RESOLUTIONS

WHEREAS the Ladies' Aid society of Brookfield, N. Y., has met with a great loss in the death of our sister, Ada Chesebro,

Resolved, That we express our sympathy to her bereaved husband; and though her faithfulness and wise counsel are greatly missed by us as a society,

Resolved, That we profit by the many years of contact with her, and that we try to emulate the practical Christianity exemplified in her life.

LUETTA H. SPOONER,
FLORENCE C. CAMENGA,
Committee.

AN APPRECIATION OF THE LIFE OF A BROTHER RECENTLY CALLED HOME

"The path of the just is as shining light"
That groweth from more to more;
It reaches from height to glorious height,
To heaven's wide opening door.

Having gone that way, my brother,
Holding aloft the radiant light,
You've made plain the road to many another,
Stumbling along in the shadows of night.

You have sung your songs to the saddened,
As you tarried beside them awhile;
And many a life you have gladdened
When you greeted the frown with a smile.

You have fought a good fight; it was won;
And the battle was hard, I own;
Through it all you held bravely on,
Now you lay the worn armor down.

The race is won; finished the course,
And the prize is now yours at last;
You won it not by physical force,
'Twas the gift of a Spirit-filled life.

The faith you have kept; you have not swerved
From the path your Savior has trod;
True to yourself, while others you served,
You have shown them the way to God.

In mansions that Jesus went to prepare,
The promised crown is awaiting you—
A crown adorned with Jewels rare—
The souls you have helped to be true.

—Contributed.

BABCOCK.—Lanta A. Babcock, daughter of Gardner and Elisabeth Crandall Burdick, was born near Rockville, R. I., March 4, 1854, and died at her home in Rockville, May 13, 1937.

She was baptized by Elder Charles A. Burdick and united with the Rockville Church in September, 1866. For over fifty years she was a teacher in the Sabbath school and was a member of the choir.

On May 4, 1878, she and Albert S. Babcock were united in marriage. Mrs. Babcock is survived by her husband; by a daughter, Mrs. Lyra B. Irish; and three grandchildren—Mrs. Lucie A. Armstrong, Mrs. Julia C. Kenney, and George B. Irish.

The funeral was held in the Avery Funeral Home at Hope Valley, conducted by Rev. Willard D. Burdick, assisted by Rev. William L. Burdick, followed by burial in the Rockville cemetery.
W. D. B.

BURDICK.—Walter Herman Burdick was born July 26, 1857, at Little Genesee, N. Y., the son of Edon P. and Emmeline Crandall Burdick. He died Monday, May 17, 1937, at the home of his son Philip Burdick, in Portville, N. Y.

He was married to Mary Leone Coon and to them were born five sons, four of whom are living: Lucian T., Rev. Paul S., Philip C., and Sidney D. One brother, Thomas B., survives him. The wife died in 1928.

He was a member of the Little Genesee Seventh Day Baptist Church, having joined by baptism January 29, 1910.

He was a practicing dentist for forty-seven years, and was a member of the Allegany County Dental Society.

Funeral services were conducted by Rev. Harley Sutton, assisted by Rev. George Loehr of Portville, and his son, Rev. Paul S. Burdick. Burial was in the local cemetery.
H. S.

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.

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.

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.

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.

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Convention — Or Conference

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

The best thing at the Northern Baptist Convention is the opportunity it affords to keep the fences of friendship in repair. It is worth while crossing the continent to meet the friends of yesterday.

—From Watchman-Examiner.

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