

Witter, president; George Whitford, vice-president; Mrs. DeChois Greene, secretary; DeChois Greene, treasurer; Miss Bertha Williams, social committee; Mrs. Nora Gardiner, missionary committee.

The reports showed a good degree of interest in the class and real financial interest in the school and church. We want to be a class of "Will, to do." REPORTER.

ALFRED, N. Y.

In spite of almost continual rain and wind, a crowd of between twenty-five hundred and three thousand gathered on East University Street hill last Sabbath afternoon at five-thirty to hear the first public playing of the Alfred Carillon by Dr. H. S. Wesson.

State troopers stationed to direct the crowd estimated that approximately five hundred cars, holding an average of five people, were driven from nearly all points in western New York and from Pennsylvania. One enthusiast drove from Boston, Mass.

Although the full clearness and tone of the bells were not apparent, due to bad weather, the listeners heard enough to realize their superiority over ordinary chimes. The music was also played in a higher key, due to the lack of the larger bells, and this affected the audition. The carillon committee hopes to be able to purchase the remaining bells. The reception of the music was beautiful over the radio.

Following the carillon concert, an informal dinner was held at Social Hall in honor of President-Emeritus and Mrs. Boothe C. Davis. The twenty-eight guests comprised the administrative officers of the university and the members of the carillon committee.

Doctor Wesson left for Texas on Sunday morning, after playing a special concert of hymns for Dr. and Mrs. Boothe C. Davis in whose honor the carillon was purchased. The weather on that day was perfect and the bells were heard at a great distance. On Sunday afternoon, almost as many cars as had appeared at the concert drove past the tower at the foot of Pine Hill, and the occupants inspected the bells. No visitors are allowed to ascend the tower.—*Alfred Sun*.

SALEM, W. VA.

Mrs. George B. Shaw, who has been a leader in the Salem W.C.T.U. for more than fifteen years, was honored by that organiza-

tion at a meeting held Tuesday afternoon at the home of Mrs. Truman Payne. Mrs. Shaw, who with her husband will leave Salem next month for a stay in the west before going to Alfred, N. Y., to live, was presented a gift from the members as a token of their high regard for her and the work she has done in the cause of temperance. A song dedicated to her was sung by Mrs. C. C. Keys and Miss Margaret Cottrell.

Miss Miriam Shaw, daughter of Dr. and Mrs. George B. Shaw, who was driven from her post of duty as superintendent of nurses at Grace Hospital, Liuho, China, by the terrible warring in that country, will have embarked from the *President Hoover* at some California port of the Pacific by the time you are reading this.

Miss Shaw plans to go to the home of her brother-in-law and sister, Dr. and Mrs. George Thorngate, at Phoenix, Ariz., and in all probability will not come to Salem, due to the fact that Dr. and Mrs. Shaw expect to leave Salem in a few weeks to join her in Phoenix.

—*Salem Herald*.

ALBION, WIS.

There was a good attendance at the installation services for Pastor L. O. Greene, September 11, at the Seventh Day Baptist church. Moderator W. M. Babcock had charge of these services. Prayer was offered by Pastor J. F. Randolph, of Milton Junction. Pastor Greene and sons, Herbert and Donald, were received into the Albion Church, Rev. C. S. Sayre receiving them in behalf of the church. Anthems were given by the senior and junior choirs. Mrs. C. S. Lawton and Mrs. M. C. Sayre sang a duet. A welcome to the pastor and family was given from the church by W. M. Babcock; from the deacons, M. J. Babcock; from the Sabbath school, Charles Williams; from the choir, Mrs. C. S. Lawton; from the junior choir, Wilma Kelley; from the Home Benefit Society, Mrs. E. G. Williams; from the Missionary Society, Mrs. C. S. Sayre; charge to the pastor, Rev. H. C. Van Horn, Plainfield, N. J.; charge to the church, Pastor C. L. Hill, Milton; response, Pastor Greene; benediction, Pastor Greene.

A picnic dinner was enjoyed by about two hundred fifty people, after which a reception was given Pastor Greene and family. Many from Milton and Milton Junction attended these services.—*M. J. Telephone*.

The Sabbath Recorder

VOL. 123

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No. 14

"He Took the Cup, and Gave Thanks"

By Robert B. Pattison

Though soon the ruler's voice of doom,
Though soon the cruel cross and tomb,
Yet calm within that upper room
Christ took the cup—gave thanks!

The cup: God's will. Gethsemane!
"My blood poured out," on Calvary!
"God, why hast thou forsaken me?"
That cup Christ took—gave thanks!

Thus Christ shows how to face a wrong
When days are dark and nights are long,
When friends are weak and sin is strong,
To take our "cup"—give thanks!

For when our faith, like Christ's, is sure,
Whene'er our love, like Christ, is pure,
Whatever comes, we can endure
And take the cup—give thanks!

—Watchman-Examiner.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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Vol. 123, No. 14

Whole No. 4,740

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year after date to which payment is made un-
less expressly renewed.

In the Office Again Let this editorial be personal. The editor is happy to be back at his desk once more. The vacation is over and, greatly refreshed, he is returned from practically three weeks of rest from his usual labors.

Immediately after Conference a trip was made from Plainfield to Milton, Wis., by way of Lost Creek, W. Va., to help a son and his wife get settled in a new home and to see him launched into his new professorship in Milton College. Opportunity was improved to visit among relatives and friends and to find Waltonian recreation in one of the northern lakes of Wisconsin.

It was a real pleasure, too, to have the privilege of helping install as pastor of the Albion Church, a life-long friend and old fellow-townsmen from North Loup, Neb., Rev. Leslie O. Greene. We are very happy to have this worthy man back in the active pastorate after his eighteen years of successful work as a high school principal.

On the return journey, with Mrs. Van Horn, a visit was made with new friends at Martinsville, Ind., Mr. Everett Pearce and

Mrs. Dora Egbert—supporters in many ways of our work. From southern Indiana we dipped strongly south, to Atlanta, Ga., visiting the "above the clouds" battlefield on Look-out Mountain at Chattanooga, Tenn., and Mammoth Cave, Ky.

A week-end—as our southern goal—was spent with Colonel J. B. Conyers and his lovely daughter, Madge, in their home at the foot of Yonah Mountain, near Cleveland, Ga. It was indeed a rare treat to be hours, all too few, with these devoted Christian people, and to help a little—the writer spoke twice—in the missionary work Brother Conyers has instituted in this mountain section. A year ago last July 4, the first Sabbath school was held with five members present. Now about twenty-five meet every week. When we heard Brother Conyers teach the Sabbath school lesson so as to interest, instruct, and inspire both young and old, we felt, Mrs. Van Horn and I, that they had no need of a "preacher." A man like Brother Conyers, in the opinion of the writer, should not be compelled to make his living aside from the gospel, but devote his entire time and energies in preaching it. At that, who shall say he is not preaching it every day as he moves about on this 361 acre mountain farm and out into the wider community?

The meetings are held in an apple-packing shed on the farm. The building is a substantial one, though not constructed to be heated. It has been supplied with rough wooden benches. It is planned to build backs, which will make the seating more comfortable.

An offering was taken for an organ fund—but money is not easy in the Georgia mountains. So, I am wondering if there may not be a good organ in some of our readers' attics or basements that could be donated to this mission. I know of no better use that could be made of it. The freight should be prepaid, a project I am sure your local church, Sabbath school, or Christian Endeavor society would willingly undertake.

Mr. Conyers has sacrificed much for his convictions and is happy in his life and experience. He and his daughter have been members of our church at New Market for five or six years.

These friends we reluctantly bade adieu on Sunday afternoon, and the journey northward for home was begun. Points of interest on the way were the great Smoky Mountains, the Natural Bridge, the Sky Line Drive, Harpers

Ferry. The last night out was spent at Shiloh, N. J., where our material for Tract Society exhibit at the General Conference was still stored. Folks there are enjoying the after glow of the Conference recently held there.

And now we are back and ready for our task. Our fellow workers have been carrying on most helpfully and cheerfully in our absence. May their spiritual rewards be much greater than any of a material nature which has come to them.

Interpreting Christ As the year begins to draw toward its close, we wonder how successful we may be said to have interpreted Christ to those around us, which we believe is one of our paramount duties. Christians—one feels sure from his contacts with them—wish to do this thing. They wish so to speak of and about Christ as to interpret him and recommend him to others.

Dr. E. Stanley Jones, in telling about putting a message across, makes some pertinent observations on the matter of interpretation. Some interpreters, he feels, subtract from the message, while others heighten it and make it glow with new and real meaning. The writer on a few occasions has had his message interpreted by one whose face always lights up, which assures him that the message is faring well at the hands of the interpreter, an assurance deepened by the light and interest reflected by the faces in the audience. I think this is what Doctor Jones means in one of his paragraphs in which he speaks of the message being heightened.

The interpretation of the message should not afford one opportunity of self-glorification, a temptation to which many a speaker has to guard against. This spoils the message and not only hinders it, but clouds over and hides the one whom we would interpret to the world.

Another danger pointed out by Doctor Jones in "Victorious Living" is in not being in our message enough. We are perfunctory. We are not engrossed by it. To use his words, "It does not consume us." "We do not burn with it." One, asked to become mayor of a certain city, replied, "I will take the affairs of the city into my hands, but not on my heart and liver." That, the doctor thinks, is the way, too much, we take the affairs of the kingdom of God; we take them into our hands, but not on our hearts and livers. "We are dead channels of a living

Christ." We must cease being "flickering" torches and become flaming torches. Christ must get into our blood and raise the temperature if we are to become real interpreters. "We flatten out by our inner deadness what should live and challenge and redeem." We hinder as interpreters of Christ's message when we put self ahead of the message, and equally if we are not, heart and soul, in it at all. Shall we hinder, or help?

Let us make this prayer our own: "O Christ, forgive me that I have again and again become like atmospheric disturbance in the radio, breaking up clear reception. Help me to become a heightener of thy redemptive message."

Conference Resolutions There are many things concerning the recent General Conference which we would much like to publish, but which will not be expedient because of limited space.

There are, however, two resolutions that ought to be immediately in print. Rev. Albert N. Rogers was chairman of the committee bringing in the resolutions and with his fellow workers made a most commendable report. The resolutions V and VI follow:

Resolved, That we express again our hearty disapproval of war, since we regard it not only as contrary to the teaching and ideals of Jesus Christ, but also destructive to Christian brotherhood and modern civilization; (2) that we deplore any national legislation increasing further appropriations for preparation for and prosecution of war, since we believe this prompts hatred among nations; (3) that we approve of the formation of more strict neutrality laws, that our country may be kept from entanglements in foreign wars, and respectfully urge the President of the United States to apply the existing neutrality law in the present Sino-Japanese crisis; (4) that we approve of legislation that will eliminate private profit from the manufacture and sale of war materials and equipment; (5) that we declare our opposition to proposed legislation which, if passed, will grant dictatorial powers to the government in time of war; (6) that we favor an amendment to the Constitution of the United States making it unlawful for Congress to declare war which would take our army, navy, and air forces into foreign lands or waters, except and only after a national referendum of all the people sanctioning that action; and (7) that we urge our churches to co-operate so far as possible with worthy peace organizations. (8) We express to our missionaries in China our deep concern for them in these war-troubled days, and earnestly commend them to the unfailing protection and guidance of our kind heavenly Father. (9) We request the secretary to send copies of this resolution to the President

of the United States, to Walter W. Van Kirk, secretary of the Commission of International Justice and Good Will of the Federal Council of the Churches of Christ in America, and to Rev. H. Eugene Davis for the missionaries in China. Further be it

Resolved, That whereas the sale and use of intoxicating liquor seem ever on the increase and the disastrous results of its use more and more evident, and whereas shrewd but misleading advertising by radio and periodicals attempts to make its use attractive to young people, we call upon our churches to renew their stand against this traffic and to take an active part in the various educational programs that reveal the physical and social waste resulting from the use of alcoholic beverages.

Articles of Belief Following the editorials will be found the Statement of Belief of Seventh Day Baptists as revised from former statements. Two years ago a committee was appointed by Conference to study our statement of doctrinal beliefs and bring to us a revised statement. Rev. Boothe C. Davis, Rev. Ahva J. C. Bond, Rev. Alva L. Davis, and Rev. Erlo E. Sutton constituted the committee, and this year brought in a splendid report. Careful consideration was given the articles and after being referred back to the committee with suggested changes by additions in certain places, the report was accepted and adopted without a dissenting vote. The statement is a most important document and should have the careful study by all our people. It is the first effort successfully made for nearly half a century to bring our statement of belief up to date.

The adoption of this report is probably the most significant action of the Shiloh Conference, and will be far-reaching. The Tract Society is asked to publish the statement with references and such amplification as may be advisable for study classes and personal use. Doubtless this will be done at a date as early as possible. But that the material may be at once in the hands of all, and especially for use of the pastors for sermons and forum or prayer meeting discussions, it is being published in the RECORDER.

STATEMENT OF BELIEF OF SEVENTH DAY BAPTISTS

I. GENERAL STATEMENT

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed to which members must sub-

scribe. They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries, are binding upon all Christians. Among these are the following which they hold to be fundamental.

These statements approved by Conference are passed on to the churches for such action as the Holy Spirit shall lead them to take. It is believed they will be helpful in training the children in religion, in establishing the young people in the fundamentals of Christian faith, in deepening the work of God's grace in all our people, and in making these essential Christian truths known to others.

2. POLITY

The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion. Therefore, the Statement of Belief here set forth is simply an exhibition of the views generally held by Seventh Day Baptists and is not adopted as having binding force in itself.

3. ARTICLES OF BELIEF

I. God

We believe in God, the one personal, perfect, and eternal spirit, creator and sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

II. Jesus Christ

We believe in Jesus Christ, God manifest in the flesh, our Savior, teacher, and guide, who draws to himself all men who will come to him in love and trustful obedience.

III. The Holy Spirit

We believe in the Holy Spirit, the indwelling God, the inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

IV. The Bible

We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

V. Man

We believe that man was made in the image of God in his spiritual nature and per-

sonality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior.

VI. Sin and Salvation

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the death of Christ on the cross.

VII. Eternal Life

We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

VIII. The Church

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

IX. The Sacraments

We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "Till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

X. The Sabbath

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

XI. Evangelism

We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the church must promote Christianity.

NOTE: The committee recommends that in case the foregoing revised Statement of Be-

lief shall be approved by Conference as a substitute for the "Exposé" adopted in 1833 and amended in 1853 and in 1880, a committee be appointed by Conference to prepare for publication by the Tract Society, a suitable amplification and exposition of these briefly stated points of Seventh Day Baptist belief, with appropriate Scripture references, for use as a Teacher's Manual among young people, in homes, Sabbath schools, religious education classes, youth conferences, Daily Vacation Bible Schools, and for other denominational instruction and publicity. We also recommend that the statement be published in the form of a tract with limited Scripture references for popular distribution.

MISSIONS

NOTES FROM THE MISSIONARY SECRETARY'S DESK

This week we are giving our readers the substance of a letter written by Miss Miriam Shaw. It gives a few items covered in other letters recently published; but the most of the letter describes thrilling events which she and Marcia Davis experienced, and will be read with interest by all.

The *Eight Day Preaching Mission Handbook* is being sent to all the pastors this week. The Commission on Evangelism has suggested the periods from November 14-21, or from November 28 to December 5, as the time for churches to hold simultaneously the Eight Day Missions; but pastors will need to choose the time best adapted to their local situations. National Preaching Missions are to be held in thirteen cities between September 26 and December 5. The names of the cities will be given later. Great interest was created last year in these missions and it is said that even greater enthusiasm and anticipation is manifest in the plans this autumn.

The response to the call for help to meet the misfortunes which have befallen our China missions and missionaries is starting well. It is the plan of the treasurer of the Missionary Board to make a report each week on this special fund.

This morning (September 28) Treasurer Stillman received a telegram from Secretary of State Cordell Hull stating that, September

Mr. and Mrs. K. G. Stillman, Westerly, R. I.	25.00
Louise W. Babcock, Oshkosh, Wis.	5.00
Mrs. Luella C. Worden, Westerly, R. I. .	3.00
Mrs. Herbert G. Whipple, Westerly, R. I.	5.00
Chicago, Ill., Church	5.00
New Auburn, Wis., Church	10.10
Mr. and Mrs. Philip L. Coon, Beaver Falls, Pa.	15.00
Robert Duncan Langworthy, Westerly, R. I.	50.00
Friends	10.00
Mabel M. Walters, Walworth, Wis.	5.00
Miss Helen A. Titsworth, Lawrence, Kan.	5.00
Reta I. Crouch, Albuquerque, N. M.	10.00
Marlboro, N. J., Church	18.15
Berlin, N. Y., Church	58.00
A. E. Whitford, Alfred, N. Y.	10.00
Miss Elizabeth Hiscox, Westerly, R. I. .	25.00
Garwin, Iowa, Ladies' Aid society	8.00

\$377.25

(Future lists will carry names of new contributors only.)

KARL G. STILLMAN,
Treasurer.

September 28, 1937.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE AMERICAN SABBATH TRACT SOCIETY

FOR YEAR ENDING JUNE 30, 1937

In presenting this annual report to the churches of the General Conference the secretary hopes it is not out of good taste to call the attention of the churches to the very great interest of the Tract Board in all our denominational problems, material and spiritual. This interest is always evident, but this year, in particular, it is manifest in the board's fullest co-operation in releasing its secretary for such time as needed in looking after the duties devolving upon him as president of the General Conference. The board has also made it possible for him to visit many churches at little or no expense to the Conference. His time and expense have been gladly given and borne by the board as a part of its contribution to the whole denominational work.

In Memoriam

The board has been saddened and has sustained a great loss in the death of William M. Stillman, a most active and efficient member for forty-five years. During all these years Mr. Stillman was intensely active in promoting the Sabbath by his generous financial support, by his writings and words, by his extensive legal knowledge and business acumen, and by consistent, personal living. Though most keen-

ly felt by the board, his loss is denomination-wide.

A memorial tribute to Mr. Stillman was prepared and read by Dr. Corliss F. Randolph, president, at the meeting of the board in March. Others took occasion to express their appreciation of his life and character. President Randolph's tribute was recorded in the minutes of the board and published in the SABBATH RECORDER.

Publications

The SABBATH RECORDER is regarded as involving the most important responsibility of the American Sabbath Tract Society. That our people may be thoroughly informed of the work being done in the churches and throughout the world; that the interests of our various societies and boards may be promoted; that the great kingdom tasks may be presented and our people interested and led to participate in them; that the Sabbath truth may be kept before us and before as large a part of the world as we may reach; and that our mutual interests may grow and we be encouraged in one another as Christians and Seventh Day Baptists—that all these may be realized, the RECORDER is indispensable and is maintained by the board, which feels justified in the expenditure of a large part of its budget in so doing.

To serve adequately the above purposes not only must there be publication, but an enlarged and growing circulation. Realizing this need, the board launched a vigorous campaign early in January to increase the number of subscribers. The return of the RECORDER on January 4, 1937, to a weekly basis made this a seemingly favorable time for the campaign. A goal of six hundred new subscribers was set as desirable and possible. A special committee had this matter in charge, and letters, circulars, and sample RECORDERS were sent to the churches. The secretary-editor visited or in some personal way touched the churches of West Virginia, Southern Wisconsin, Michigan, New York, New Jersey, and New England. Interest was manifested and for the most part pastors and churches co-operated in and supported the movement. The full results are not as yet known, but in the main have been disappointing. However, the effort was well worth while and a good many new friends for the RECORDER have been found.

The SABBATH RECORDER should be maintained, but its future, in no small way, must

depend upon the attitude of our churches. Perhaps the solution of the problem of adequate RECORDER maintenance would be found in its support by the churches as the *Helping Hand* is taken care of and made practically self-supporting by the Sabbath schools, which see that every member has a copy.

Tracts and Books

No argument should be needed as to the value of publishing and using tracts and pamphlets. The value and power of the printed page is shown by every bill board, advertisement, and circular that bombards the eye and floods the mail. Five thousand dollars should be the minimum required and used by us every year for tracts and leaflets carrying the message for which we claim responsibility. One thousand this year was earmarked for such use, but being the only flexible fund and only in part realized by income, was but little more than half used. A ten thousand copy revised edition of Doctor Conradi's tract, *Seventh Day Baptists and Seventh Day Adventists: How They Differ*, was printed. There was published also a three thousand copy edition of *Free From the Law*, by Rev. Lester G. Osborn, and a five-thousand revised and enlarged edition of *The Sabbath and Seventh Day Baptists*, by Dr. Corliss F. Randolph. An edition of twenty-thousand copies of a *Seventh Day Baptist Directory, 1936-1937*, for church bulletins and programs was published, and, for the most part, distributed free of charge.

While no special campaign of distribution has been put on, many tracts have been called for by churches, and by inquirers, and by those who do considerable in the way of passing good literature out to others. About five thousand tracts have been distributed in this way.

The tract racks provided free to the churches, at considerable expense to the board, should be carefully kept supplied with clean, fresh literature. Some of our churches regularly send for tracts and carefully look after the filling and use of the racks. But in some churches, observation discovers, carelessness and indifference are reflected in dog-eared tracts and pamphlets.

There is little call for the books on our shelves. Seventeen bound volumes were sent free to the White Cloud Church to form the basis of a working library. The board would be glad to do likewise for any church or Sabbath school among us if request is made. A

few volumes have been sent to teachers and students of the seminary.

Field Activities

In July, 1936, assisted by Wayne Rood, a senior of Salem College, the secretary conducted a series of meetings at Cedar Point church, in northern Alabama. Four conversions were professed and baptisms resulted, one a convert to the Sabbath, and all four joined the Athens Seventh Day Baptist Church. Four pastors in the Central Association were assisted in the Preaching Mission in December, 1936, sermons being preached at Verona, Syracuse, Brookfield, De Ruyter, and Leonardsville. Conferences on Tract Board and other denominational interests have been held in several of our church communities.

In August, 1936, the session of the Southeastern Association at Lost Creek, W. Va., was attended, and the General Conference at Boulder, Colo. In October, the yearly meeting of the New Jersey and Eastern New York churches at Berlin claimed attention. The quarterly meeting of the Southern Wisconsin and Chicago churches was attended in January, 1937; the Eastern Association at Westerly, R. I., and the Central Association at Adams Center, N. Y., in June.

In the course of these meetings and other church contacts the secretary has delivered more than eighty sermons and addresses. Many calls, conferences, and interviews have been had but the number not recorded. One hundred ninety-three letters to inquirers and letters of other nature related to the Tract Board have been personally written and sent out from the office or field. These inquiries more and more impress upon us the need of doing vastly more than we are attempting in this field.

At the invitation of the board, Elder E. Adelbert Witter, on his way South in October, 1936, visited Cleveland, Ga., and assisted Brother J. B. Conyers and his group of Sabbath keepers, which he has within the last year gathered about him in Sabbath school and mission, in a ten-day series of revival meetings in which acceptance of Christ and of the Sabbath resulted. This is but an example of what might be done in the South. Mr. Conyers, himself a convert to the Sabbath six years or so ago, is constantly propagating the Sabbath, has made his own community Sabbath conscious, and believes we should have missionaries in Georgia and be spreading millions

of pages of Sabbath literature throughout the South, where people still go to church, read the Bible, and believe it is the Word of God.

Four regular meetings of the Executive Committee of the Federal Council of Churches of Christ in America have been attended; also the biennial session of the Federal Council at Asbury Park, N. J., a two-day meeting of the Life and Work Commission, looking toward the Oxford Conference, at Princeton, N. J.; also a meeting of this group, later in the year in New York City, and two meetings of other groups related to the Federal Council.

Other Activities

The time of the secretary has had to be divided, as usual, with the editing and interests of the SABBATH RECORDER, and during this year also with the work expected of the president of the General Conference. Thirty-seven churches have been visited, the three-day mid-year meeting of the Commission attended, and many mimeographed letters and messages sent to churches and pastors, Conference committees, and members of the Commission. Much credit is due Mrs. Frank Langworthy, RECORDER assistant, who has given unsparingly of her time to the extra clerical work entailed, and to Mrs. Van Horn who has looked after important correspondence in the absence of the secretary from the office.

In March, a two-thousand-word mimeographed sheet of information of the board's work and fresh material pertaining to it was prepared and sent out to all the pastors, and leaders of pastorless churches, for use in Tract Interest Promotion Month.

Today and Tomorrow

Such, in brief, is our report of the activities of the year. In the nature of the case many things of promise and encouragement cannot be recorded. Some of our problems have been implied rather than stated. But problems are many and real, nevertheless. Not the least is the reinvigorating and incarnation of the spirit that entered into the creation of this society more than a hundred years ago. What can we do to arouse our people to realize the vital importance of the Sabbath and of its promulgation, really the only issue that makes us a separate people from other Baptists? Were the Sabbath presented to us today, for the first time, as the golden token of God's love, reality, and presence, "made for man," for his highest good and blessing, handed to us for

our own good, to be honored and kept as our loyalty expression—but accompanied with the responsibility of making it known to the world—were it thus handed to us, would we accept it? Or, would we excuse ourselves, as inexcusably as did the men of the parable for their fields, oxen, and honeymoon? But, perhaps, like the many who come to a knowledge and acceptance of the Sabbath for the first time, we too should be so filled with new joy and liberty, quickened with thanksgiving and zeal, that we should count no sacrifice of time or means too great to carry the good news to the world and share it with all comers. Here we have a rich inheritance, a truth for which our fathers' fathers broke from old traditions and ties and for which they gloriously suffered and sacrificed, and withal rejoiced in. It's the truth of God, a truth which must prevail. The responsibility has been given to us. Three hundred years of history are behind us. The torch may flicker, and at times be not so bright, but it is still afire and must not die in our hands. Let us courageously and victoriously hand it on to a generation that will do better than we have done. This truth with other truths of the gospel, if we are true to our opportunities and responsibilities in carrying on, will spiritualize our vision, enrich our lives, and enlarge our future.

Respectfully submitted,

HERBERT C. VAN HORN,
Corresponding Secretary.

July 11, 1937.

WOMAN'S WORK

HANGCHOW — BRIEF PRELIMINARY STATEMENT

It is ten years since the World Conference at Jerusalem and there have been many changes in the world at large and in the foreign mission enterprise. The time is ripe for another world conference.

At Jerusalem, East and West came together to talk over the problems of the missionary enterprise. In the fall of 1938, four hundred Christian leaders from all over the world will come together at Hangchow, China, to talk over the problems of the Church and the Christian community the world around. We will all bring our problems, our accomplishments, our failures, and our successes to that conference. The blue prints made at the

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am glad that I have had the opportunity to come to this Conference Junior class. I have enjoyed the stories that Miss Ada Keith has told us, although I have only been here two days, Sabbath day and Sunday. I think Miss Keith has been very nice to teach us about God and tell us stories.

Naomi Rainear.

Church St., Shiloh, N. J.,

August 29, 1937.

Dear Naomi:

I, too, think Miss Keith made your Junior Conference very interesting and worth while. It was also very nice of her to get you boys and girls to write me such good letters and I'm hoping, since you have made such a good start, that you'll all write to me often.

In order to get as many letters in the RECORDER this week as possible I must make my answers short. More another time.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

We have been making booklets for Miss West's children in China. The pictures were without verses.

In our games we played "Musical Chair," "Hackle, Buckle Beanstock," and "I Spy, I Spy," which was played by straightening up the room.

We have sung: "In Christ There Is no East nor West," "I Would Be True," "Jesus the One I Love," "Jesus Loves the Little Children of the World."

We had an Indian story which ended yesterday. Your RECORDER friend,

Dickie Bond.

Shiloh, N. J.,

August 29, 1937.

Dear Dickie:

I was pleased to get another letter from you and especially glad to have a chance to see you at Conference. We had a pretty good time there, didn't we? Wouldn't it be nice if you and I could both go to Conference in Plainfield next year? At any rate we'll have to go to the next Salem Conference. I hope you will not be so big by that time that I

Hangchow Conference will be a moving factor in the Church and the missionary enterprise in the years ahead. It is therefore imperative that the prayers of the Church be focused on the International Missionary Council, its leaders, its plans for that conference, and the conference itself.

Will you follow with us month by month in prayer for the reawakening of Christians everywhere and for the revitalizing of the Christian Church?

September—Let us pray for the Church Universal at work in the world, of which our church is one part, that it and we may be eager servants of God in this world.

October—Let us pray for the leadership of the Church that they may quietly wait upon the Word of God and do his bidding fearlessly.

November—Let us pray for the International Missionary Council which unites the older and younger churches in a bond of fellowship through the Foreign Missions Conference here in America, and the National Christian Councils the world around.

December—Let us pray for open hearts and minds that we may grasp the full message of Jesus Christ for our world.

January—Let us pray for the Foreign Missions Conference of which our church is a part, that it may draw together the Christians of America in a closer bond of service for the world.

February—Let us pray for the representatives of the Church abroad that God may give them insight into the yearnings and aspirations of the people among whom they live and keep their hearts free from prejudice that they may truly see God's will for mankind.

March—Let us pray for the men and women in the Church, bewildered, confused, or unheeding, that they may trust God and trusting in him find true inspiration and guidance in the work of his Church and the teachings of its apostles.

April—Let us pray for the youth of the Church that they may discover early in life the adventure of serving God and the supreme importance of the teachings of Christ for the world.

May—Let us pray for the men and women who have been chosen to attend the Hangchow Conference that they may have enthusiasm, courage, vision, strength, consecration, and a real longing for a more abundant life for all men everywhere.

June—Let us pray for the Christians of China who are eagerly looking forward to this great event, that it may bring to them new life, new courage, and new vision.

July—Let us pray for the international relationships entailed in this meeting that love may abound and that the will to understand may be in the hearts of all.

August—Let us pray for the Hangchow Conference, for the travelers from the East and from the West as they plan their journeys, for those who prepare the program, and those who take part in it, for the secretaries of boards visiting neighboring mission fields, and for the city of Hangchow.

will not know you. Well, I'm pretty sure I won't be any larger, so when you see me just say "Hello! This is Dickie Bond grown tall."

Affectionately yours,
Mizpah S. Greene.

Dear Mrs. Greene:

School is near, so I thought that I would write again.

We have two colts. The older one, four months old, is out to pasture with his mother. He is a blue roan. The younger one is seven weeks old. She is fed out of a kettle because her mother will not own her. She is the cutest pet we ever had and the most troublesome also. She rattles the screen and awakens us for her morning meal at four o'clock. Her name is Juliet. She is bay.

My sister, Marguerite, went to Conference.

I am ten and will be in the sixth grade when school starts again. Your friend,

Herbert Carpenter.

Ashville, N. Y.,
August 30, 1937.

Dear Herbert:

Bravo! I think you have written very nicely the first time you ever used a typewriter. You should have seen the first letter I ever wrote on a typewriter—not nearly as well written as yours. Some of the words ran together and I used some capital letters where small letters should be and vice versa. But as a little five-year-old friend of mine once told me, "I can do better, now I've got 'sperience."

Our cat, Skeezics, like Juliet, rattles the screen when it's his meal time, or any time when he wants to get in. In fact he also climbs to the very top of it.

Yours with love,
Mizpah S. Greene.

Dear Mrs. Greene:

Perhaps I am getting too old to write for the Children's Page, but I still enjoy reading the letters. I expect that you were at Conference last week. I think there were about six that went from here.

Well, school will soon be beginning. We have eight more days of vacation. It doesn't seem possible that our ten weeks are up.

The First Day Baptist Church and ours joined together this year in holding a Vacation Bible School. There were about eighty enrolled. At the end of the two weeks we

had a closing program to which all the parents were invited.

Right at present, my Grandfather Horton, who is eighty-seven years old, is out in the garden shocking up the corn. He went to Watertown with us this morning. A few weeks ago he went with us to see the beginnings of the new bridge which is to go across the St. Lawrence River.

I will close now and give someone else a chance to write. Sincerely yours,

Mary Ellen Greene.

Adams Center, N. Y.

Dear Mary Ellen:

Of course you are not getting too old to write for the Children's Page. Don't think that until you are at least one hundred years old, and if you exceeded that age, just think how proud the RECORDER people would be to receive a letter from you.

I think your grandfather must be a wonderful man to be able to do so much at his age. You must be very proud of him. We have a dear woman in our Andover Church, Mrs. Addie Coleman, who will be ninety-seven tomorrow, and we are very proud of her. Of course she cannot go out and shock corn, but when she is well enough loves to attend church, Ladies' Aid, and W.C.T.U., and how we do enjoy having her there.

Lovingly your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

This summer we went up to New York State. I saw all my cousins and had a good time.

We had such a good time at Conference. Miss Keith was the children's teacher. She is very nice. We made picture books for the missionaries and for ourselves.

We were glad you could come to Shiloh.

Your friend,
Lucille Maltby.

Dear Lucille:

I, too, was glad I could come to Shiloh and enjoyed every minute of my stay there. Best of all, I enjoyed meeting so many of my RECORDER boys and girls and seeing what good times they were having at their Junior meetings. I'm hoping to see you in Plainfield next summer. Then we'll have some more fun, won't we?

Your loving friend,
Mizpah S. Greene.

OUR PULPIT

COMMUNION

SUMMARY OF REMARKS

BY REV. J. W. CROFOOT AT SHILOH, N. J.

AUGUST 28, 1937

(Early morning communion service)

When communion comes as a separate service and does not follow a sermon, some introductory remarks seem not unsuitable. But it must be next to impossible to say anything new or original on this subject. The president wanted older men to conduct this service. Older men are privileged to indulge in reminiscence. It was at Conference thirty years ago that Eugene Davis, Wilburt Davis, and I were ordained to the gospel ministry. In these thirty years I have had part in giving the communion many times, of course, mostly in another continent and in another language. It was fifty-three years ago that I received communion for the first time. It has always been a privilege to have a part in this service.

Personally I have always been much interested in words and their exact meaning, though it is difficult for me to appreciate the importance some people assign to the exact words of the Bible in English. This is especially so when we remember the great number of Bible translations and revisions from Jerome to Moffatt. It seems particularly difficult to see why the very words of the so-called "Authorized Version" should be considered sacred, when one remembers that it was a "Revised Version"—a revision of previous versions.

It is interesting to me, however, that the word "wine" is not used in any of the New Testament accounts of the Lord's Supper.

I suppose that for the first quarter century of the history of the Christian Church the ritual of the supper—if there was any—was a part of the "unwritten work" of the society. By the end of that time, however, abuses had grown up in connection with the celebration of the Supper, going, in one case at least, as far as gluttony and drunkenness. So the Apostle Paul wrote to that church a description of the ceremony. In this he used the words which may be translated "the loaf and the cup." Some five or ten years later when Mark and Matthew wrote their accounts they added the words "the fruit of the vine." They also added the sentence, "And when they had sung a hymn they went out into the Mount of Olives," but I fail to see in this a reason for

or against closing our communion service with the benediction. Luke's account of the rite is still shorter than Mark's and Matthew's.

I find it interesting to contrast the first celebration of the communion with ours now. It is proper for us to be as reverent and even as formal as we like in approaching this holy ordinance. That we should wear our best clothes and have our finest music is perfectly right. But then there was no shining silver, no glistening glassware, no lustrous linen. It was just a dozen somber faced men; sad-hearted, downcast men; men in the shadow of a great disaster; perhaps men in travel stained garments, taking together the commonest, most convenient, food and drink.

The taking it together was the essential thing—the communion, the fellowship. The accessories are unimportant compared with that. The first communion was a part of a banquet that began with an unseemly quarrel about precedence among the guests. It seems to me that we are making progress in that we quarrel less about the communion than we used to do. I have the impression that we hear less about transubstantiation than we used to hear, and about consubstantiation, whatever that may be. It is within my memory that we used to have sharp arguments about close communion, and about what kind of bread to use, and what sort of cup.

I have a vivid memory of the first national Christian Conference in China. It was made up of hundreds of Christian leaders—Chinese and Western—from many regions, speaking many dialects, belonging to many different communions. "Communion" did I say?—perhaps I'd better say "denominations"—what a pity it is that the word "communion" should connote our divisions! One of the outstanding addresses at that conference was given by Dr. T. T. Lew and the most striking sentence of that address was this: "We must agree to differ, but resolve to love."

When the fourth gospel came to be written it did not seem to be necessary to describe what we call "the Lord's Supper," but it is in the account of the last supper that we find the words, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

It is, perhaps, not improper that we have differing opinions about whether we have a Council or not, and what sort we shall have

if any. It is only to be expected that our opinions should vary as to whether we have a large Commission, or a small one, or none. We can agree to differ, but must resolve to love.

Some valuable things have grown out of controversy. I was glad that one of the anthems last night was the selection from Whittier's poem, "the Eternal Goodness," which was written in consequence of the poet's differences from his Quaker brethren, just as "Rock of Ages" grew out of a controversy between Toplady and the Wesleys. We like to sing hymns written by members of many denominations. The theme song of this Conference, "Day Is Dying in the West," does not mean any less to us because it was written by Mary A. Lathbury, associated so closely with the Methodist Bishop Vincent at Chautauqua. Much more might be said of this but I wish to come to one song written by an English non-conformist two hundred years ago. It was because young Isaac Watts complained of the Psalm singing of his time that the youth was challenged by his father to write something better. I am glad this church has a cross on the wall. When we come to communion we are coming close to the foot of the cross. Watts' greatest hymn—perhaps the greatest hymn in English is:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

With most pleasing ceremony and pomp, Maxine Johnson was crowned Pop Corn Queen for 1937. The coronation followed a series of platform acts and band music at the community hall, Monday evening. The Junior Fortnightly Club was in charge of the gor-

geous affair, the committee being Mary Frances Manchester, Ersel Goodrich, Frances Meyers, and Birdene Ingerson.

Queen Maxine is the daughter of Mr. and Mrs. J. A. Johnson of this place. Of unusual musical ability, she leads the Seventh Day Baptist Church choir of which she is a member, and is also in demand as an accompanist.

Twelve hundred pounds of pop corn were purchased to feed to the multitudes during Pop Corn Days. This was bought from James Johnson, and was of superior quality, all but one hundred pounds being used.

One hundred pounds of lard was also used to make the corn more delicious. The poppers, newly overhauled and renovated, worked splendidly, and the corn has seldom tasted better. Mr. and Mrs. Gus Eisele worked at the poppers, and several assisted in handing it out.

Paul Madsen, of the Pop Corn Committee, estimated that about eight thousand sacks of pop corn were given out.

Rev. C. L. Hill plans to accompany Chester Reed, missionary of the American Sunday School Union, to the Lesley Mason district in the sand hills next Sunday. Here he will give a gospel address by request.

—North Loup Loyalist.

SALEM, W. VA.

Forced by ill health to resign from active duties as treasurer of Salem College, M. Wardner Davis, after twenty-five years of service to the school, has been honored with the title of treasurer *emeritus*.

Mr. Davis will be succeeded by Henry L. Ash, Salem College graduate, who has resigned the principalship of Victory High School to come to the local college office October 1. In addition to his duties as treasurer Mr. Ash will do considerable field work and assist in the school's financial campaign.

Since receiving his A. B. degree from Salem College in 1923, Mr. Ash has been one of the leaders in public school instruction in Harrison County. He also taught political science at the Fairmont Teacher's College for one term. He holds a master's degree from the University of Wisconsin. —Salem Herald.

LITTLE GENESEE, N. Y.

Vacation Church School at Little Genesee began July 5, with an enrollment of fifty pupils. The faculty consisted of a general supervisor, four departmental teachers, a director

of music and the worship period, and a part-time supervisor for the play period. There were three worship services each day, one for the kindergarten, the primary, and one for the older groups. New hymnals, "Hymns for Creative Living," were purchased prior to the opening of school, which were most helpful in creating a worshipful attitude among the pupils. Finding God through the medium of nature, music, art, and architecture was very skillfully and beautifully planned in these worship services, especially for the older groups. On the closing day, these pupils with their teachers were conveyed by auto to Olean, where they visited the very lovely new German Lutheran church, where the worship service was conducted by two older pupils with Miss Leta Crandall (supervisor of the worship periods) at the pipe organ. The pastor of that church gave a very instructive and interesting talk on the Gothic architecture of the church, pointing out to his young audience how in so many details the Gothic style had been carried out throughout the beautiful auditorium, and also explained the meaning of the various symbols, etc. While the organ was being played softly, the pastor conveyed his interested group through other rooms of the building. By previous appointment, the group was also personally conducted by the priest through the beautiful new Catholic church, which might well be called a cathedral. The tour ended at the City Park, where after a basket lunch, the boys and girls joined many others in the swimming pool, which was great frolic for them on that very warm day. That evening a program was given by all the pupils and witnessed by a large, interested audience. The program included a missionary play and one pertaining to Americanization.

Immediately following Vacation Church School, the boys, supervised by the pastor and assisted by his wife, spent a week at camp where they proceeded with studies of a somewhat different nature.

The Boy Scouts, with their leader, Pastor Sutton, are busily constructing their fifteen by twenty-eight foot log cabin, which they hope will soon be in condition to occupy for their various functions. They have just entertained the White Creek troop, which includes the Boy Scouts of Nile.

The Sunshine Society met at one of the homes in July for a silver tea, and at another home in August for a picnic lunch. This

month it met for an all-day's sewing bee at the hall, at which time Miss Hiscox, who is visiting friends here, told of her trip abroad and visit at our missions in China. The attendance at these meetings has ranged from twenty to forty women.

Three young people, besides the pastor and wife, took courses at the Silver Lake Religious Training School, this summer. Plans are under way to begin evening Bible classes to study the "Life of Christ."

Following a recent church service, six candidates—three adults and three young people—were baptized.

Elder Powell, now teacher of Greek in the School of Theology at Alfred, was a most welcome visitor at our church service last Sabbath, and was requested by the superintendent to speak before the older groups at Sabbath school. He was greeted by many friends who recalled former days when he was pastor of this church, about forty years ago. E. B. S.

LEADERS FOR TOMORROW

BY FRANK LAYMAN

There always has been some dissatisfaction with our denominational colleges, and it seems to be as much in evidence today as it ever has been. There has been a great deal of lack of support, due to the opinions of many well-meaning people that these institutions were not worthy of support.

Evil conditions have existed, and still exist, in all educational institutions, denominational colleges, even our own, not excepted; but it must be admitted that commendable and worthy things can always be noted at the same time, if we will be really honest in the matter. It is inescapably true, however, that we, as Christians, should not spare anything evil in our own lives, our churches, or our schools, but should endeavor to replace these with high, noble, and holy things. Let us investigate the situation, tolerate the shameful no longer, and support the good to the full extent of our abilities.

One young friend of mine happened to remark that the "Honorary Culture Society" of his "Christian" college held a party just before commencement, one year, consisting of a tour of roadhouses, lasting until eight o'clock the next morning.

Hardly a church college the nation over has escaped this trend toward secularization, sometimes to a perceptibly irreligious condition. It

is now extremely difficult for them to exclude undesirable rowdies who demand faculty sanction of banned amusements, and deride the efforts of those who are endeavoring to uphold the remnants of college tradition.

To raise scholastic standings there has been a marked tendency to shower favors on brilliancy, regardless of moral principle, and to urge enrollment of those having special abilities in athletics, almost to the point of bribery, even though the prospective student is morally shady or a gross-minded, uncultured person. Fortunately, this is not as bad in some places as in others, and it would appear that our schools are above average—a doubtful compliment, however, considering how badly the others are off the right track. We cannot get around the fact, unpleasant though it be, that in even our own schools spiritually-minded young people are frequently shown less favor than some brilliant scholar or athlete who will bring worldly prestige to an institution originally dedicated to the advancement of a heavenly kingdom.

This seeming lack of appreciation tends to discourage the better class in its efforts, and the presence of the other makes a decidedly uncongenial atmosphere in which to remain. At the same time it cannot be denied that this very condition furnishes a wonderful opportunity for growth in patience and kindred Christian graces, and gives an open field for evangelization of their less fortunate associates.

(Continued)

MARRIAGES

BABCOCK-BUTTS.—August 16, 1937, at Watertown, N. Y., in the parsonage of the All Souls Universalist Church, Miss Mabel E. Butts and Rev. Orville W. Babcock were united in marriage by Dr. Harry Westbrook Reed.

BARR-WHEELER.—Tony Barr and Oletha M. Wheeler were united in marriage September 18, 1937, at the home of Pastor Coon in Boulder, Colo. The bride is the daughter of Mr. Alfred Wheeler of Boulder and granddaughter of Rev. S. R. Wheeler. The ceremony was performed by Rev. Ralph H. Coon. The bride and groom will reside at Central City, Colo.

OBITUARY

ARNOLD.—Richard Main, son of Eldred A. and Alice F. (Main) Arnold, was born in Ashaway, R. I., March 14, 1928, and died at the Westerly Hospital August 13, 1937.

Richard was a member of the Ashaway Seventh Day Baptist Sabbath school and Junior Christian Endeavor and of the Ashaway Juvenile Grange. He was a pupil in the fourth grade at Ashaway Junior High School.

He is survived by father and mother; a sister, Janet; and a brother, Robert.

Funeral services were held from his late home conducted by his pastor, Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway.

E. T. H.

BROOKS.—Harriet Emma Gavitt Brooks was born at Dunn's Corners, R. I., on February 19, 1861, the daughter of Russell and Fanny Gavitt. At an early age she moved with her family to Great Neck, Waterford, Conn. She died September 20, 1937.

She was married November 25, 1880, to Curtis Brooks, who died in 1935. To them were born fifteen children, of whom the following are now living: Mrs. Jessie Geer and Mrs. Gorton Baker, Mrs. Phoebe Briggs, Mrs. Hattie Tracy, Mrs. Damaris Getchell, Albert Brooks, Mrs. Mary Sanctuary, Mrs. Hancy Burdick, Roy Brooks, James Brooks, and Oliver Brooks. A sister, two brothers, and nearly fifty grandchildren and great grandchildren also survive.

Mrs. Brooks united with the Seventh Day Baptist Church in Waterford on July 5, 1890, and was an active member. The funeral was conducted by her pastor, Rev. Albert N. Rogers, who was assisted by her son-in-law, Rev. Paul S. Burdick of Leonardsville, N. Y.

A. N. R.

GRIFFITH.—Nelda Jane, infant daughter of Mr. and Mrs. L. A. Griffith, was born in Texarkana, Ark., September 7, 1935, and was called from this life June 15, 1937.

The funeral was conducted at the Silverena Baptist church, June 16, 1937, by Rev. W. L. Davis, pastor of the home, and the little body was laid to rest in the nearby cemetery.

Here but for a little season
This little bud developed,
But it never came to bloom;
But up yonder it shall blossom,
In a fairer, better garden—
In the soul's eternal home.

W. L. D.

LEWIS.—Emogene T., daughter of Job I. and Abby T. (Gardner) Taylor was born in Kenyon, R. I., May 9, 1852, and died at her home in Hopkinton, R. I., August 24, 1937.

Mrs. Lewis was the wife of the late W. Wayland Lewis. She leaves two sons: Nathan E. Lewis of Plainfield, N. J., and Dr. Howard T. Lewis of New York City; three grandchildren; and a sister, Mrs. George A. Champlin of Westerly, R. I.

She was a member of the First Hopkinton Seventh Day Baptist Church, Phebe Green Ward Chapter, D.A.R., and the Woman's Christian Temperance Union.

Funeral services were conducted by Rev. B. W. Hatfield of Mystic, Conn., in the absence of her pastor who was attending General Conference. Interment was in Oak Grove Cemetery, Ashaway.

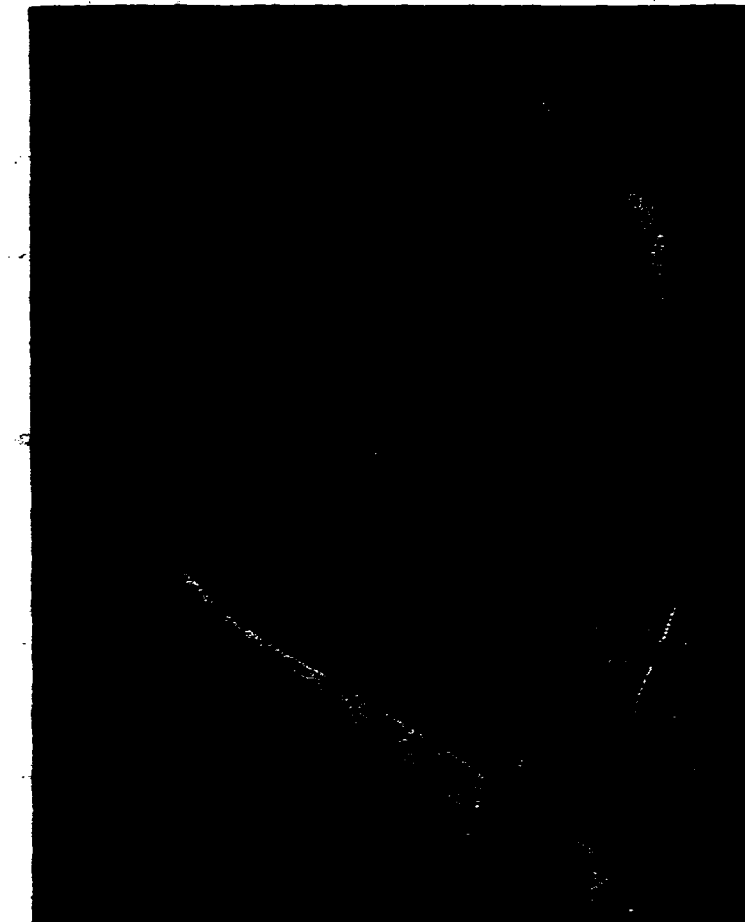
E. T. H.

The Sabbath Recorder

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OCTOBER 11, 1937

No. 15



Rev. George B. Shaw, D.D.—retiring after forty-four years in the Gospel Ministry, the last nearly seventeen years of which have been spent in the pastorate of the Salem Church and teaching Bible in Salem College.

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