

BURDICK.—Ernestine Smith, daughter of Thaddeus C. and Susan Capron Smith, born at Pawcatuck, Conn., May 22, 1872, died at Plattsburg, N. Y., June 21, 1937.

Miss Smith married Dr. Charles M. Burdick, Lowville, N. Y., April 2, 1908. This union was blessed with one son, Charles M., Jr. She was a faithful member of the Plainfield Church. For several years before her marriage she edited the *Sabbath Visitor*. There survives, besides husband and son, a brother, Frank H. Smith, Plainfield, N. J.

Farewell services were conducted from her late home June 23, by the pastor of the Baptist Church; from her brother's home, Plainfield, June 24, by her pastor. Interment in Hillside Cemetery. H. S. W.

CROSBY.—Clara Alma, daughter of Americus Potter Rice and Mary Cuatt Rice, was born in Fulton Township, Rock County, Wis., October 4, 1881, and died at her home in Milton June 29, 1937. She was one of six children.

She was married to Arthur Garfield Crosby on June 28, 1900. To them were born four children: Agnes (Mrs. J. M. Langer of Beloit), Leon, Donald, of Milton; and Norman who with his father preceded his mother in death. Three sisters survive and seven grandchildren.

Mrs. Crosby was a member of the Seventh Day Baptist Church, of Circle No. 3 and of King's Daughters. Funeral services were conducted by Pastor Carroll L. Hill. Interment was in Milton Cemetery. C. L. H.

KENYON.—Byron L. Kenyon, son of Benjamin and Phebe Crandall Kenyon, husband of the late Marietta E. Kenyon, died in the Westerly Hospital June 19, 1937, at the age of seventy-three years.

Since the death of his wife in November, 1935, Mr. Kenyon has lived alone at his home in Rockville, R. I. In the night of June 13 he had a paralytic shock and probably remained unconscious till he was found Monday afternoon. He never regained consciousness.

He was baptized by Rev. Alexander McLearn and united with the Rockville Church November 24, 1894.

Funeral services were held in the Avery Funeral Home, Hope Valley, on June 21, 1937, and burial was in the cemetery at Rockville. W. D. B.

LANGWORTHY.—Clayton Roderick was born in Brookfield, N. Y., July 23, 1872, the son of R. Sherman and Evelyn Rogers Langworthy, and died at his home near Adams Center, N. Y., June 15, 1937.

Since 1896 he has resided in Jefferson County and has been active in the community and church life. He was a member of the Seventh Day Baptist Church for forty-one years.

On February 21, 1895, he was united in marriage to Mercy Greene, who died June 16, 1930. To them was born one son. On November 17, 1934, he married Henrietta Stevens who survives him, besides the son, Harold G. of Adams Center, two grandchildren, five sisters, and fifteen nieces and nephews.

Funeral services were conducted by his pastor, Rev. Orville W. Babcock. Burial was in Union Cemetery. O. W. B.

PULLAN.—Mrs. Emma Pullan, daughter of Wm. Saunders and Naomi Fitz Randolph Saunders, and widow of Edw. H. Pullan, was born April 6, 1855, and died June 18, 1937.

She is survived by a daughter, Mrs. Louise P. Tolbert, and a grandson, Frederick Tolbert.

Funeral services were held at the Preston Funeral Parlors, Riverside, Calif., on June 21, and were conducted by her pastor, Rev. Loyal F. Hurley, and a former pastor, Rev. E. S. Ballenger. L. F. H.

THE FOUNTAIN OF LIGHT

For the fountain of life is with thee;
In thy light shall we see the true light.
O our Lord, we would know thine own way
That our way might be blest with thy might.

We would have, O our Lord, of that love
That makes hope to be sung ever new;
And a joy sprung from love of our Lord,
Which is pure, everlasting, and true.

With the sword of the spirit, and the shield of faith,

We are fighting from sin to the light.
With our eyes toward our God and our feet
shod in peace

We are marching to right and the light.

(Psalm 36: 8; Ephesians 6: 7-15.)

O. ARLIE DAVIS.

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.

PRINTED STATIONERY. 200 note size sheets 5½ x 8½ and 100 envelopes to match, with your name and address in rich blue ink for \$1.00. R. Pelegri, 662 West 184th Street, New York, N. Y. 3t

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.

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

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.

The Sabbath Recorder

VOL. 123

AUGUST 2, 1937

No. 5

THE COUNTRY PREACHER

I like the country ministers who serve the Lord afar
In little towns and villages where no great churches are.
They ride a dreary circuit when the days are bleak and cold,
Through miles and miles of drifted snow their services to hold.

No costly choir; no organ grand; no help that works for hire.
Sometimes alone they ring the bell high in that humble spire.
No gaudy lectern for the Book; no marble pulpit there;
No padded velvet cushions for the ones who kneel in prayer.

What paint was once upon the boards the years have worn away,
But staunch and true unto their faith the few brave people stay,
And day by day and year by year, denied the world's reward,
These ministers at little posts with courage serve the Lord.

I sometimes hear the sneers, that preachers work for pay
And choose the church because it makes a comfortable way;
But hearing this, I think of those who serve the faithful few
And spend their lives without reward the Master's word to do.

—EDGAR A. GUEST.

Contents

Editorial.—Now and Then.—Report of Southeastern Association.....	66-68
The Need of a Preacher	68
Calling All Seventh Day Baptists	69
Missions.—Joy in Mission Work.—Quarterly Meeting of Missionary Board..	70
Excerpts From Minutes of Eastern Association	71
Woman's Work.—Marriage and the Home	72
Expression of Love and Respect	73
Children's Page.—Our Letter Exchange	74
Milton College: President's Annual Statement June, 1937	75
Our Pulpit.—Bringing Left-overs to God	76-78
Denominational "Hook-up"	78
Marriages	80
Obituary	80

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 123, No. 5

Whole No. 4,731

THEODORE L. GARDNER, D. D.,

Editor Emeritus

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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

Terms of Subscription

Per Year \$2.50

Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Now and Then What with sit-down strikes and other kinds of refusal to work because of too small pay or of some unpleasant conditions or circumstances, we are sometimes led to wonder what the striking laborer would think if he had to do as perhaps his father and grandfather did. This writer recalls six cents an hour wage—\$13 per month and board on the farm, \$17 per month, and so on. He recalls the long hours in field and at "chores" when the best of men received but twenty-two or twenty-three dollars per month during the heaviest work, and a dollar and a half a day was big money. "But look what you paid for flour or a pair of shoes," may be the reply. True—yet the latter were never cheaper, value for value, than now. Also, if one bought money or its use he paid anywhere from twelve to twenty-four per cent for it.

Really, however, this brief note is but a way of introducing the following from one of our exchanges.

An interesting document was brought to light during the celebration of the eightieth anniversary

of the founding of the Carson Pirie Scott and Company store in Chicago. Someone in that organization had preserved the rules for employees of this first store, which read as follows:

"Store must be opened from six a. m. to nine p. m. the year around.

"Store must be swept; counters, base shelves and showcases dusted. Lamps trimmed, filled, and chimneys cleaned; pens made; doors and windows opened; a pail of water, also a bucket of coal brought in before breakfast (if there is time to do so) and attend to customers who call.

"Store must not be opened on the Sabbath unless necessary, and then only for a few minutes.

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barber's, going to dances and other places of amusement, will surely give his employer reason to be suspicious of his integrity and honesty.

"Each employee must pay not less than \$5 per year to the church and must attend Sunday School regularly.

"Man employees are given one evening a week for courting and two if they go to prayer meeting.

"After 14 hours of work in the store, the leisure hours should be spent most in reading."

Who was it heard sighing for "the good old days"?

Report of Because of the reduction in **Southeastern** weekly RECORDER space the editorial pages this week will be used for an account of the Southeastern Association, by Rev. James L. Skaggs, who represented the Tract Board and was requested to report that meeting. The report follows.

THE SOUTHEASTERN ASSOCIATION

SALEM, W. VA., JULY 8-11

The Southeastern Association convened with the Salem Church on Thursday evening, July 8. Cordial words of greeting and welcome were spoken by Dean Harley D. Bond, of Salem College. The response was given by Mr. Roy F. Randolph, of the Middle Island Church. Mr. Randolph expressed appreciation of the welcome and emphasized some of the obligations which rest upon guests upon such an occasion.

The theme of the association, "Religion for Today," was presented in a brief address by the president of the association, Mr. Carroll A. Bond. Mr. Bond emphasized the need for our religion to be interpreted and applied in such a way as to meet and help to solve the problems of our own day.

The introductory sermon was given by Rev. Neal D. Mills, pastor at DeRuyter, N. Y., and delegate from the Central Association. Mr. Mills' theme was "Reconditioning Our Ideals."

In close harmony with the theme of the association, he dealt with a number of present-day conditions which are perplexing us, and insisted upon the reinterpretation of the demands of religion in our economic, social, political, and international relationships. In applying his text, "A new commandment I give unto you, that ye love one another," he showed quite clearly how the requirements of love are much greater than any requirements that can be written into law.

Following the business session on Friday morning, the sermon was given by Rev. Clifford A. Beebe, pastor of the church at Berea, W. Va. Mr. Beebe took his text from the story of Elijah, after his triumph over the prophets of Baal and his retreat into the wilderness: "O Jehovah, take away my life for I am not better than my fathers." In a very interesting way, the thought was brought out that the men of each generation ought to achieve greater things than their fathers were able to accomplish. So we must bring our "Religion for Today" to bear upon some problems with which our fathers did not have to deal.

After a business session on Friday afternoon, the meeting was given to our interests as represented by the American Sabbath Tract Society. Rev. Hurley S. Warren, pastor of the Plainfield (N. J.) Church and delegate from the Eastern Association, spoke on "The Tract Society and its Work as Seen by a new Member of its Board of Directors." In a vivid and interesting way Mr. Warren introduced the officers and some other members of the board and emphasized the seriousness with which the board and its various committees accept responsibility. He also spoke on some features of the work and particularly upon the serious restriction which the board suffers in the matter of the publishing and the distribution of literature, on account of a lack of money. Rev. James L. Skaggs, acting pastor for the month of July of the Middle Island (W. Va.), Church, spoke on the theme, "The Sabbath a Delight," presenting the thought from Isaiah 58: 13, 14. Mr. Skaggs stressed the wisdom of God and the blessing of man in the institution of the Sabbath, and made an urgent plea that we guard the sacred privileges of the Sabbath as a valuable treasure which we must not lose.

On Friday evening, the sermon was given by Rev. George B. Shaw. He used the text, "They that wait upon the Lord shall renew their strength." The auditorium was well filled,

and, as Mr. Shaw developed his theme, it was evident that the promise of the text was being fulfilled in the hearts of the people. After the sermon Mr. Shaw conducted a conference meeting. The happy response of the audience was all that could be desired. It was a beautiful and impressive meeting.

On Sabbath morning the sermon was given by Rev. Hurley S. Warren. Mr. Warren was graduated a few years ago from Salem College. While a student at Salem he made a large place for himself in the community as a whole, and it was very fitting that he should have the honor and the opportunity which go with a Sabbath morning appointment. He used his opportunity well, and gave an inspiring sermon on the theme, "Fulfilling All Righteousness." He made us feel that such is the task of the church in applying, in a practical manner, our "Religion For Today."

On Sabbath afternoon, the first feature of the meeting was the "Missionary Society's Hour." The time was given to Miss Anna West of our mission in Shanghai, China. It would be quite impossible in a short paragraph to give a résumé of her address. She stirred our hearts, as she has stirred the hearts of many audiences since her return to the United States. We were made to see more clearly what is happening in China and the part that our missions, and other missions, by inference, are playing in the awakening of that great country.

Following the address by Miss West, Rev. Eli F. Loofboro, pastor of the church at Lost Creek, W. Va., gave a sermon. He had recently returned from the Eastern and Central Associations. He spoke briefly of the theme of the Eastern Association, "Faith and Works"; and of the theme of the Central Association, "The Mind of Christ." The text of his sermon was taken from Ephesians 5: 1, "Be ye therefore imitators of God." The speaker urged a spiritual experience and relationship which would make us like God, enable us to be united with him in a life characterized by love, sympathy and helpfulness.

The "Woman's Hour" program was presented on the evening following the Sabbath. The chief feature was the presentation of maps and stereopticon pictures showing the grounds, buildings and people connected with our missions in Shanghai and Liuhu. Miss Anna West gave a very interesting and instructive discussion of the equipment, workers, and the work.

Following the business session on Sunday morning, the program of the "Educational Hour" was presented under the direction of Dr. W. E. Hancock. A series of short, stimulating addresses was given. After an introductory address by Doctor Hancock, Ernest Bond, a Salem College student, spoke from a student's standpoint; Professor Muldoon, Salem College, spoke from the standpoint of a college teacher; and Miss Anna West spoke on the progress of education in China.

The "Young People's Hour" came on Sunday afternoon. During this hour Dean Ahva J. C. Bond spoke on "Youth and Education Yesterday, Today, and Tomorrow." Doctor Bond seemed to be at his best in this interesting and stimulating address. With an appreciation of yesterday (and even day before yesterday), and today, he expressed himself as most hopeful of tomorrow, and a great confidence in youth of today. He closed his address with a discussion of the work and plans and hopes of the seminary at Alfred, N. Y.

At the closing meeting of the association on Sunday evening the sermon was given by Rev. James L. Skaggs. He took as his text 1 Corinthians 3: 10, and spoke on the theme, "Wise Master Builders." Paul presented Jesus Christ as the foundation upon which Christians must build, but let each man take heed how he buildeth thereon. On a perfectly good foundation one may build an Empire State Building, or he may build a fire trap.

Now nothing has been said about the music and worship during the meetings of the association; much might well be said. The music in general was under the direction of Professor Clark H. Siedhoff, and consisted of congregational singing, quartets, duets, solos, a considerable number of people co-operating with Mr. Siedhoff, and furnishing much pleasure and inspiration throughout the meetings.

The worship and praise services at the beginning of several of the sessions were both beautiful and conducive to real worship. A praise service was conducted on Thursday evening by Rev. James L. Skaggs. On Friday evening the vesper service was conducted by the young people from the Berea Church. On Sabbath evening the vesper service was conducted by the young people of the Lost Creek Church. A quiet hour was conducted at the opening of the young people's program on Sunday afternoon by President S. O. Bond. On Sunday evening a worship service was conducted by Rev. Hurley S. Warren. There

were other occasions when other people led in the devotional programs, and on the whole worship had a prominent place in the meetings of the association.

A word should be said about the hospitality of the Salem Church and people. A most cordial welcome was extended to all delegates and visitors. Dinners and suppers were served at the church. There was a charge of twenty cents for dinners and suppers were free, and there was an abundance of good food.

From the beginning to the end of the meetings, the auditorium was beautifully decorated with flowers, including some of Pastor Shaw's choice dahlias. The presence of Mrs. Shaw, who has been sick for many months, at several of the meetings added to the happiness of all.

J. L. S.

THE NEED OF A PREACHER

BY REV. D. BURDETT COON

The extension and permanency of the kingdom of God on the earth is dependent upon the testimony of the saved. In other words, it is by preaching that men are to be saved. God in his infinite love and wisdom chose this as his only plan. "It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1: 21). Jesus sent forth the apostles saying, "As ye go preach," (Matthew 10: 7). Paul put it that a preacher was essential when he said, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10: 14). The great commission of our Lord was, "Go ye into all the world and preach the gospel to every creature" (Mark 16: 15). No greater honor hath ever been conferred upon man than that he shall be called to preach Christ to a needy world. Let him be sure that his sins have been forgiven, that he has had an experience with Jesus, that he has something to tell the world that is worth while. Then let him preach. I do not know that Philip and Stephen had any apostolic authority. But they were mighty men of God for preaching Christ and changing men's minds. To one whose name we do not know who wanted to follow Jesus but wished first to bury his father, Jesus put the great importance of preaching to him in a way he would never forget by saying, "Let the dead bury their dead: but go thou and preach the king-

dom of God" (Luke 9: 60). It was a divine call to a divine work. All real preaching of the gospel of Jesus is divine. Better a thousand times to be called of God to preach the everlasting gospel to men needing salvation than to be called to the highest office in the world. No work can be compared with leading a man from everlasting death to everlasting life. Nothing can stop the spread of the gospel if we are faithful in the preaching mission. We read that when the dreadful persecution broke out in Jerusalem, "They that were scattered abroad went everywhere preaching the word" (Acts 8: 4). By the preaching of the word in that century of fiercest opposition and persecution were converts and churches increased in a most wonderful way. Our denomination will grow in this century if our preachers will pursue the same method. What a wonderful message do we have to preach: "The word"; that a world is lost, helpless, bound for everlasting perdition; that a Savior, not wanted but needed, is at hand. "The word." Though polluted and corrupted by sin you may repent and find cleansing power and complete forgiveness of sin in Jesus. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13: 38). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). "The word." Baptism by immersion as the initial rite in Christian experience. "Baptising them in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28: 19). "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16: 16). "The word." The Sabbath was taught from the beginning of the human race. It was observed by Jesus and the apostles. Its sacredness was to be observed and regarded with highest esteem beyond the resurrection (Matthew 24: 20). Jesus had more to say concerning correct Sabbath observance than concerning all the other commandments of God. It is "the word." "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28: 20a). What shall we preach? "The word." It is a marvelous doctrine, a miraculous doctrine. Every saved soul is a miracle of divine grace. A religion without a miracle has no saving power. It is a doctrine of a new birth, a new life, a victorious life ending in eternal bliss and everlasting glory. "Eye hath not seen,

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2: 9). "The word" is inexhaustible in its supply of practical, gospel truths fitted for every day's experience. Should a man preach a hundred years holding himself strictly to "the word," he would never lack a good practical subject. Seventh Day Baptists never need ask anybody what they shall preach. "Preach the word."

CALLING ALL SEVENTH DAY BAPTISTS

Time—August 24, 1937

Occasion—S. D. B. Annual Conference

Place—Shiloh, N. J.

And where is Shiloh, New Jersey? Those of you who got out your road maps two weeks ago at the suggestion of the Publicity Committee already know just where Shiloh is and how easy it is to get here. Less than fifty miles southeast of Philadelphia, isn't it? That ought to convince others of you, who haven't given coming to Conference much really serious thought, that the trip is entirely feasible. A day, a day and a night, or two days and a night at best will bring most of you to our homes.

And why are we eager to have you here? Old friends will be here—people you haven't seen and we haven't seen for years perhaps. What a pleasure it will be to greet them and learn how things have been going with them. There will be new faces among us, too—new friendships to be formed. Such a group of tried, loyal workers and zealous, eager newcomers will bring all of us new inspiration and freshness of vision.

Perhaps you have never been to South Jersey and do not know that a short drive from Shiloh will take you to Greenwich, famous for its Tea Burning Party in Revolutionary War days, and to Hancock's Bridge, also of Revolutionary fame; to Maurice River, where the Maurice River Cove oysters are dredged and shipped; to Sunset Lake and the Raceway, with its natural beauty; and to Atlantic City, a mecca for even seasoned travelers.

Why not send in your name to Mrs. Thurman C. Davis, Shiloh, today, so that your place will be ready for you?

Remember our slogan: The best and biggest Conference ever held.

GERTRUDE E. DAVIS.

MISSIONS

JOY IN MISSION WORK

It is intended that Christians live joyous lives. This is in accord with the teachings of the Bible. Nehemiah said unto the Jews returned from captivity, "For the joy of the Lord is your strength"; and David prayed, "Restore unto me the joys of thy salvation." Christ said, "These things have I spoken unto you that my joy might remain in you and that your joy might be full"; and Paul wrote the Philippians, "Rejoice in the Lord always; and again I say, rejoice." It is as much the Christian's duty to be joyous as it is to be honest.

There is danger, however, that Christians lose this grace and become pessimistic. Just as people may become so engaged in religious work as to have no time for God or communion with him, so they may become so anxious about the outcome of Christ's kingdom that they are constantly depressed and the grace of joyousness entirely obscured in their lives.

Perhaps there is no place where there is more danger of losing the joy of service and becoming pessimists than in missionary work. This is so because there are so many reverses and other things to discourage in missions that those who are not willing to make great and persistent efforts and those who lack faith get discouraged.

Though there are always mountains to be removed in the field of missions, the situation does not justify a pessimistic attitude. Christ has promised us victory if we will trust him and do our part.

Furthermore, Christ cannot use us when we are discouraged. To lose heart in any cause renders it impossible for us to put forth the proper effort to win; and it also takes away the joyousness of life which is essential to success in missions and all Christian work. When Nehemiah said, as quoted above, "For the joy of the Lord is your strength," he stated a fundamental principle in religious work. The lacrimal and pessimistic attitude of life does not win converts to Christ. A noted evangelist was aiding the writer in a remarkable series of meetings. The work had come to a standstill so far as results were concerned and we were discussing what more could be done. He said, "I have little hope for more conversions until the people become joyous," and then he went on to explain that

in his many years of work he had found that the doleful attitude on the part of Christ's followers was a hindrance rather than a help in leading men to the world's Redeemer. He had no place for frivolity in his revival meetings, but at the same time he recognized that Christians must show forth the joy, gladness, and hopefulness of redeemed lives before the world could be drawn to Christ.

Though reverses come and difficulties in missions rise like mountains, though our best planned efforts are thwarted and the dearest things in life are taken away, let us be joyous and press the battle until Christ gives the victory!

QUARTERLY MEETING OF MISSIONARY BOARD

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, July 18, 1937, at the Pawcatuck church, Westerly.

Prayer was offered by LaVerne Langworthy.

The members present were: Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Dr. Anne L. Waite, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Asa F. Randolph, Hiram W. Barber, Jr., Rev. Albert N. Rogers.

The guests present were Mrs. W. D. Kenyon, Mrs. C. N. Heath, Paul S. Burdick, Mrs. Carleton Irish.

The quarterly report of the treasurer, and a statement of condition were received and ordered recorded.

The quarterly report of the corresponding secretary was presented, approved, and ordered recorded.

The annual reports of the treasurer and the corresponding secretary were presented.

Voted that the annual report of the corresponding secretary, together with the annual report of the treasurer, be the ninety-fifth annual report of the Board of Managers of the Missionary Society.

John H. Austin, for the Missionary-Evangelistic Committee, said that a letter had been sent to all members, and that the committee was keeping in touch with situations as they

arose. There is much need of a spiritual uplift, he said, in making his verbal report.

The corresponding secretary told of the conditions that exist in several churches as regards the changes in pastors and the need of pastors in certain churches.

For the Tropics Committee the corresponding secretary said there were no new developments.

Rev. Harold R. Crandall said that there was a special meeting of the board late in June, to deal with China matters. There had been no meeting of the China Committee, as a result of that meeting.

The Ministerial Relief Committee report showed the distribution of funds, and it was voted received.

The Investment Committee (Karl G. Stillman, G. B. Utter, and John H. Austin) report was presented by Karl G. Stillman.

Voted that the report be received and ordered recorded.

The Committee on the Budget for 1938 made recommendations.

Voted that the recommendations be adopted as the tentative budget to be recommended to Conference.

Rev. Harold R. Crandall, chairman of the Program Committee, told of the program that was being arranged for the General Conference.

The Committee to Codify Action Regarding Policy of the Board of Managers, had taken no action. They were not ready to report.

Asa F. Randolph, for the Committee on Resident Holding Board for Mission Property in China, said that a mass of material had been accumulated. Urgent letters from the field had been received that the business of the mission be placed in the hands of the local holding board.

There is not information sufficient for the committee to recommend a definite policy of action. American mission boards all report that they know of no demand being made by China that property there be turned over to China controlled boards.

The committee policy now is one of "watchful waiting." It cares to make no definite recommendations.

Voted that the secretary write to the managers of the Liuho Hospital, asking that details of the construction of the new hospital unit, general plans and specifications, and manner of financing the maintenance and re-

sponsibility of the Board of Managers be sent to the board, and that the China Mission incorporate in the annual reports a brief statement embodying the estimate of current value, condition of repair, amount of insurance carried, amount of taxes for each building owned by the board, and that a statement of any repairs that are contemplated in the future be added, and that a copy of the hospital's earning statement be supplied.

Voted that the plans for the Preaching Mission be approved.

Voted that William H. Langworthy of Alfred Station be thanked for the minutes of the Missionary Board of July 18, 1817, and several years following, found in the papers of his grandfather, John Langworthy, Jr., who was clerk, which had been sent as a gift to the board, and that the minutes be copied and placed in the first minutes books.

The minutes were read and approved. The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

EXCERPTS FROM MINUTES OF EASTERN ASSOCIATION

June 17-20, 1937

The following are excerpts from the minutes of the recent session of the Eastern Association:

OFFICERS FOR CURRENT YEAR

President—Rev. James L. Skaggs
Vice-President—Jesse Vars
Recording Secretary—Corliss F. Randolph
Assistant Recording Secretary—
Rev. Hurley S. Warren
Engrossing Clerk—Miss Evalois St. John
Treasurer—J. Leland Skaggs
Corresponding Secretary—

Mrs. Elisabeth K. Austin
(Mrs. Alexander P. Austin).

DELEGATES TO OTHER ASSOCIATIONS

Delegate to the Central Association (1938)—
Rev. Herbert L. Cottrell
Joint delegate to the Southwestern Association (1937)—Rev. James L. Skaggs
Joint delegate to the Southeastern Association (1938)—To be appointed by the Central Association

(Note: The association was informed that it is the desire of the Central Association to unite with the Eastern Association in sending a joint delegate to the Southeastern Association in the future, and the Eastern Association so voted.)

Voted that this association favors the plan whereby as many of the associations as can consistently do so, hold their annual sessions on consecutively weekly dates; and that the Executive Committee of this association be instructed to give its cordial co-operation in carrying out this plan.

It was voted that the association meet, for its next annual session, with the Berlin Church at such time as may be determined by the Executive Committee.

(Note: The Executive Committee consists of the officers of the association and the pastor of the entertaining church.)

CORLISS F. RANDOLPH,
Recording Secretary.

WOMAN'S WORK MARRIAGE AND THE HOME

BY MRS. WALTER SARETZKI

Christian marriage is the most beautiful thing in the world, the happiest earthly relationship we are likely to find. It should not be entered upon hastily or foolishly; it's for life; but it isn't a life sentence, it's a life opportunity.

Have you ever noticed how two people that live together a long time come to be like each other? They come to think alike, usually; sometimes they even look alike. That's why it's so important to choose the right life partner.

Jesus had a sane and happy way of looking at life. Probably it was partly the result of his long hours in the hills and in the garden with God that made him so human. Jesus, the Son of God, who was great enough to hurl a universe like ours into space, took time to go to a wedding in Cana; and he had a good time there, too. How much like you and me he really was. Jesus recognized both the physical and spiritual love in marriage. He said in Mark 10: 7-8, "For this cause," meaning marriage, "shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh."

To many, marriage was, and is, chiefly a gratification of the senses. When a man, like Solomon for example, had hundreds of wives, what could he know about marriage in the Christian sense? But Christ, who was born of Mary and who was reared in a God-fearing family, elevated the position of woman in the home. Marriage became a

great adventure in holy living. Christ placed husbands and wives on equal footing and demanded from husbands loyalty to their wives, and reverence and respect for womanhood and motherhood.

Marriage is growth. This scene at the altar is only the beginning, the seed of the Christian home. Marriage has to grow like the lily bulb in your window, or else it becomes stagnant, unhealthy, and dead. Too many people, especially in this country, live in a fairy tale world. They think that after they have been to the altar they will just naturally "live happily ever after." But this is just the beginning of the story and their happiness is in their own hands. Real happiness lies deeper than surface pleasures; it is a gold nugget for which one has to dig and work, and the people who get divorces, usually, but not always, aren't willing to dig, to pay the price of a rich, lasting happiness.

Many elements go to make up a contented married life and a happy Christian home. What makes a home? one asks. Is it the house, its furnishings, or its location? Certainly not, though they help. Edgar Guest says, "It takes a heap o' livin' in a house to make it home." Another has defined home as the place where each lives for the other, and all for God. Nixon Waterman has put it this way:

A house is built of bricks and stones,
Of sills and posts and piers,
But a home is built of loving deeds
That stand a thousand years;
A house, though but a humble cot,
Within its walls may hold
A home of priceless beauty, rich
In love's eternal gold.

Sometimes we do not act as though our homes were sacred. What do we mean by sacred? One definition is: "Entitled by religious rules to honor, reverence, or veneration." We say and do things in our homes that we wouldn't in church or in public. We fail to appreciate our homes or show a reverent attitude toward the members and life of our home. We need to put ourselves in the other fellow's shoes, which is the modern version of the Golden Rule.

Perhaps you have seen in a home a placard reading "Christ is the unseen Guest in this home." Christ must be more than a guest; he must live there as a part of the family. There is need today in the Christian homes not only for the members to talk to God daily

EXPRESSION OF LOVE AND RESPECT

(Eastern Association)

At the recent session of the Eastern Association, announcement was made at the Sabbath morning service of the sudden death of Hon. Albert R. Stillman, of Westerly, R. I., early that morning. Mr. Stillman was the father of Mr. Karl G. Stillman, president of the association.

On the following morning, at the business session of the association, a committee appointed, meantime, by the vice-president of the association, Mr. LaVerne D. Langworthy, presented the following as its report:

Mr. Karl G. Stillman, President,
Eastern Seventh Day Baptist Association,
Westerly, Rhode Island.

DEAR BROTHER STILLMAN:

We, your brethren and sisters of the Eastern Association, have learned with a profound sense of sadness of the sudden death of your beloved father, and we extend to you our sincere sympathy as you sit in the shadow of so great a sorrow.

As we grieve with you, we contemplate, with a deep sense of appreciation, his long exemplary life thus ended.

While, as his son, you appreciate your father in a certain real and intimate sense as we can not, surely we can share with you an appreciation of his life in its wider aspects: His interest and service in the church and in our denominational life in its many phases, his modest career in public life; and his success in the industrial world amid keen competition. Throughout all this he has exemplified a lofty standard of integrity of uniform courtesy to all—winning an affectionate regard from each intimate contact and an unalloyed respect from every one, and, above all, bearing himself as a Christian gentleman in all his activities and demonstrating, anew, success as a consistent Seventh Day Baptist in life, whether public or private, whether amid the turmoils of a relentless industry or in the serenity of unobtrusive social service. For all this we thank our gracious heavenly Father, and take courage and inspiration anew from his life.

Again, may we assure you of our love and sympathy; and, with you, rejoice that he has left, both you and us, so rich and so precious a heritage.

Faithfully and affectionately yours,

THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION
By (Signed) LAVERNE D. LANGWORTHY,
Vice-President.

Westerly, R. I.
June 20, 1937.

CORLISS F. RANDOLPH,
Recording Secretary.

On motion duly made and seconded, the action of the committee was approved; and, by a rising vote, the letter was adopted

in their personal prayers, but for the return of the family altar, and for grace at meals, all of which will have a beautifying influence on the home and its members.

The Christian home must be unselfish. "God bless me and my wife, my son John and his wife; these four and no more!" is the actual if not verbal prayer of a great number of homes. "My home is my whole life" and "I don't have time to go to church," and other similar remarks are made by those who do not understand or realize that a Christian home cannot be a self-centered home. The light of the Nazareth home shone out so that others came to bless its existence. Our homes should not only be good and happy, they should be helpful to others and they should maintain a living fellowship with the church.

The fruitage of marriage is the coming of children to challenge parenthood, to sanctify love, to discipline and train the soul, to awaken a deeper consciousness of the wonder of the fatherhood of God. To understand a child, to so live that a child will learn to love, respect, and trust us is the crowning glory of manhood and womanhood. The picture of Jesus' fondling little children and rebuking those who had ceased to realize life in terms of childhood brings to us a vision of home life. If we are to discover the treasures of the soul and the significance of the spiritual, we must be willing to take the hand of a little child and let it lead us where it will.

Dr. C. S. Thoms says: "The home whether of rich or poor is our most important social institution, and the most important task of the home is the training of children. All the character qualities developed in children, such as truthfulness, sincerity, honesty, industry, unselfishness, or their opposites, and all the attitudes of life, such as love or hate, obedience or disobedience to authority, reverence or irreverence are carried from the home." How important then is our task of homemaking. May our homes be like the early home of Jesus, godly, where are performed "all things according to the law of the Lord."

May this verse be our prayer:

"O dear God, love these homes of ours,
And all who dwell therein;
Care for our bodies, bless our hearts,
And keep our lives from sin.
God keep our homes, homes of joy,
Where love and faith are given;
Make them the dearest place to you,
The nearest place to heaven."

Ashaway, R. I.

as the expression of the association, and the recording secretary was requested to convey the letter to Mr. Stillman, and to send a copy to the SABBATH RECORDER for publication.

CORLISS F. RANDOLPH,
Recording Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am a little boy not yet six years old and I haven't learned to write yet, so my aunt is writing for me.

When we lived in Edgerton I went to kindergarten, but now we live in Grandma Sheldon's house in Albion.

I like to go to Sabbath School and Vacation Bible School. This is one of the verses I learned at Bible School—"God is love."

I wish you could see my little sister, Carolyn, and our cat, Hobab.

Daddy and mother are visiting Grandpa and Grandma Root in Bolivar, N. Y. I was not well enough to go with them so I am staying with Grandma Sheldon and we are having a good time here.

Your little boy friend,

Albion, Wis.,
July 17, 1937.

ROY ROOT.

DEAR ROY:

Please say "Thank you," to your aunt for writing this nice letter for you. I hope I'll hear from you often, now that you have joined our RECORDER band. I am pretty sure I know your Grandma Sheldon, if she is the Mrs. Sheldon I think she is. You must tell me in your next letter a little more about her and who the kind aunt is who wrote for you.

I'm sure you had a happy time at Vacation Bible School and learned many good things which you will perhaps never forget. I'm sure, too, that you had a fine time playing games. What did you do in closing? Did you all have a picnic together? The Independence Vacation Bible School picnic at the ledges furnished good fun for both children and teachers. Before dinner the children went bathing in a swimming pool that was neither too shallow nor too deep, but as they said, "Just right." One little boy said he didn't care where he went for a picnic if he had some water to splash in, and another boy

said, "Yes, if we have plenty to eat afterwards." What do you think, Roy?

I am glad you are having such a good time at your Grandma Sheldon's and hope you will soon be quite well and strong again.

Your loving new friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are having a very nice shower today. We have two old cats. The oldest is twelve years old. The other cat we got from Grandfather. I do not know how old he is. Someone dropped off some kittens. My brother killed three and we have one now. We named him "Happy."

My birthday was yesterday. I am twelve. Grandfather has neuritis. Mother has been going back and forth for a month. Nancilu has been keeping house.

Nancilu, Ruth, and I are taking music now. I am also taking art. I like both very much.

Yours truly,
MARY ALICE BUTLER.

Woodville, Ala.,
July 19, 1937.

DEAR MARY ALICE:

Do you know, I was thinking just the other day that it was about time I was getting another letter from you, and was very much pleased when at last it came.

I used to think a cat was pretty old at twelve, but since Skeezics is ten and acts like a kitten I begin to think differently. A good friend of mine has a cat that is about seventeen years old. When he was younger he was as black as jet with not a white spot on him. Now his hair is streaked with white and begins to look almost as grey as my own. I never knew before that a cat's hair turned grey, did you?

How time does fly! I can hardly realize that you are now twelve. I do hope you will keep on writing to me for a long, long time, even if you are growing up so fast. How I did miss Nancilu's letters when she stopped writing. How does she enjoy housekeeping? Eleanor always thought it was great fun to be "chief cook and bottle washer," when Mother happened to be away, and looked forward to the time when she should have a house of her own and could manage it her own way. Her wish came true over two years ago, and she still enjoys it with the care of baby Joyce thrown in.

I am sorry to hear of grandfather's siege with neuritis, and sincerely hope and pray that he is much better by this time.

I am glad you are enjoying your music and art and wish you the best of success in both.

Your loving friend,
MIZPAH S. GREENE.

DEAR RECORDER CHILDREN,
North, South, East, and West:

A friend remarked the other day that it was so interesting to read letters from children from so many states and so many countries, that she thoroughly enjoyed them all, and I fully agreed with her. So you see you must keep the letters coming without a pause, for others besides this friend and me take pleasure in reading them, and how we do miss them when they do not come. We are grateful for the two that came this week.

And, as I have so often mentioned, we are looking for stories, too. I am sure there are more story writers among our RECORDER group. Won't you try your hand at it—you, and you, and you?

Your loving friend,
MIZPAH S. GREENE.

MILTON COLLEGE PRESIDENT'S ANNUAL STATEMENT JUNE, 1937

BY JAY W. CROFOOT, D. D.

In the physical equipment of the college the chief change of the year is one that has been anticipated in two previous annual statements—the installation of a mechanical stoker. The "Combustioneer" has been in operation only a month however, so it is too soon to say whether we shall continue to be as highly pleased as our brief experience leads us to hope. If we are, we hope some one will give us a stoker for the Goodrich Hall and perhaps another for the Studio. Before the stoker came, the addition to the chimney of Whitford Hall justified its erection, not from the standpoint of beauty, but from that of utility.

The stone wall at the south end of the campus near the Studio is a project begun for the sake of providing labor for students. Its present unfinished state is due to the fact that the quarrying of stone is a kind of work very hard for students to do during term time. A part of the wall, done when college was in

session, was on the government program; but most of it applied on tuition fees. It is the plan to finish it this summer. Probably the NYA program will be continued next year.

Some difficulty experienced of late in getting men students to work on the campus seems to indicate an increase in opportunities for private employment.

While the college has no Florida Ship Canal or Passamaquoddy project, it does find itself in a position somewhat similar to that of the Federal government, in that we have expanded our work program and our extension of credit, and now we find it hard to contract them to a sounder basis. We do plan to give less summer work to students and to require larger cash payments on fees than we did at the beginning of each semester last year.

Our enrollment in college this year has been 169 as compared with 136 last year—an increase of twenty-four per cent. It is the largest number of college students since 1928-29, and is due in large measure to the action of the trustees in employing a director of publicity and to the enthusiastic work of Mr. C. W. Hyne in that capacity.

In the death of Dr. H. L. Hulett, in February, the college lost the services of an industrious and energetic trustee. An appreciation of his services appears in the last "Bulletin."

Certain faculty changes should be mentioned. Since last commencement Mr. Russell L. Moberly was secured for the department of education, and we are glad to say that he has consented to stay next year. The change in the biology department has already been published, so it is only necessary to say here that the new head of that department is to be L. Milton Van Horn, now in the graduate school of West Virginia University. Miss Zimmer has made arrangements to be in Chicago next year. Her successor as teacher of German and matron of Goodrich Hall will be Mrs. Clara Clement Holmes, a graduate of Milton College, now of North Loup, Neb.

The financial condition of the college is *in statu quo*. The black preacher used this expression and when he was asked for an explanation he replied, "Dat's Latin for de mess we's in." Unfortunately the increase in our enrollment has not lessened the amount of our annual deficit.

Commencement is not the time to stress our financial needs, but I trust I may be permitted to say this one thing: If the college is not supported by its friends, what can we hope for from strangers?

OUR PULPIT BRINGING LEFT-OVERS TO GOD

BY MARION C. VAN HORN
Pastor at Salemville, Pa.

Text.—He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. Isaiah 44: 16, 17.

The people of Israel were believers in one God. He was the God who created all things. He gave the sunshine and rain, the flowers, the grain. He gave the seasons of seed planting and harvest. It was by the work of his hand that all life was given and sustained; without him none of the good things of the earth were possible.

Having such a God the people of Israel were taught all through their history that they should regard him with great respect and reverence. Their leaders and prophets always demanded that the first fruits of the harvests and flocks should be used in their worship of God. The very best of the grain and only the perfect lambs could be used in their services of worship.

Then in the days of Isaiah, the Prophet, these people with their deeply religious background were taken captive by the Babylonians. Now the Babylonians were idolaters—worshiping many gods—gods of stone and iron and wood, gods which they formed with their own hands. When the people of Israel saw how the Babylonians conducted their religious lives, it was easy for them to see the inconsistencies in such worship. Themselves believing in one God who created all things, even man, they looked with scorn on those people who worshiped man-made gods.

So we hear the author of our text exclaiming against the worship of such a person. After he had hewn down cedars, for himself, "He burneth part thereof in the

fire; with part thereof he eateth flesh; he roasteth roast and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it and prayeth unto it, and saith, Deliver me; for thou art my god." These are the words used by Isaiah as he scorned the Babylonian idol worshiper.

It was hard for him to believe that a man with good common sense could cut down a tree—a tree that had grown large in sunshine and rain; one that the winds and weather had made strong—and after he had built a fire with part of it and warmed himself, after he had cooked his food with some more of it, then could take what was left over and make him a god and worship it. From the "residue thereof, he maketh a god . . . and worshippeth it."

These were not only words of scorn for the maker and worshiper of idols; they were forceful words of warning to Isaiah's own fellow kinsmen, lest they fall into just such fruitless and senseless habits of devotion, bringing to their God the residue of the harvest and flocks. If we read his words thoughtfully, Isaiah has a lesson and a warning for us also, lest we bring to our God only the left-overs of our time, our thoughts, and our lives.

Perhaps we do not literally whittle a god from a piece of wood and pray to it. But it is easy for us to get into the habit of thinking of God as satisfactorily accepting the left-overs. How many of us use up most of our time, our will power, and our abilities to work and think, for various things, some of which are really harmful, many are simply foolish, and some are good. But then, after all these things have sapped our strength and energy, we bring to God and to the best of life that which is left over.

Perhaps I can illustrate more clearly what I mean by showing how such conduct works in connection with marriage and the home. Here are some young people of today. Not all young people are like this, but we are quite familiar with their kind. They are pleasure seekers, loving thrills; always on the go, looking for something new; never satisfied, and glorying in the thing they call freedom. They haven't time to think seriously and when they take time they become fright-

ened. They have no definite or worthwhile purpose. Life is one big adventure after another, and between times it drags and is bore-some. So they go on, indifferent to seriousness, selfish and careless in their relationships to the opposite sex, until after a while they come to marriage with their health dissipated, their fine emotions smudged out, their ideals much lowered, and their self-respect lost—nothing but left-overs to bring to each other and to build a home that should be happy and joyous. We can all see the tragedy in this.

A beautiful Christian home is a priceless possession, into which one does not merely drift. Folly and carelessness will not achieve it. Only by using will-power and self-control, can it be attained. The first fruits of strength and courage and love must be brought to a new home if it is to have the greatest joy and beauty. It cannot be had by bringing to it the left-overs from a harum-scarum youth.

We can raise these relationships to a yet higher plane. We can say to ourselves that all the understanding and companionship, the forgiveness and the inspiration found in the love of a Christian home is, after all, only the revelation to us of God and his love and sympathy and understanding. Even the beauty of a life-time of companionship between a man and woman does not match the glory and assurance we get from a life-time of comradeship with God. Can such a relationship come about by accident? Can we attain such an assurance for our lives by bringing only left-overs of our time and money and thought, after dissipating our best abilities in worldly pleasures? No! To get so valuable a thing we must bring ourselves at our best, completely dedicated to the highest and most worth while things that we know.

Where there is possible for us such an inexhaustible source of strength and comradeship; when there is within reach such a pearl of great price, how tragic it is that we should try to secure it by bringing only odds and ends and hand-me-downs. Why is it prayer means so little to us? Because we give only a hurried minute of our time to it at the end of the day when we are tired. Why do we get so little from our Sabbath school lessons? Do we wait until Friday evening or Sabbath morning to study? Perhaps we don't even look at the book until we reach class. How can we connect the lesson up with life or our

experience through the week when we don't even give it a thought? Why is it so difficult in some places to get teachers for Bible school classes or workers for any Christian task? In too many instances it is because people are in the habit of thinking of religious work and Christian duties as part-time responsibilities. So they give only their spare time to God's work—yet they expect big results.

Now think of these relationships in yet broader ways. Sincere Christian folk give much time to God in their ordinary routine tasks without even thinking of that time as devoted to him. When a man tries to make his business a service to the community where he lives; when he tries through it to develop the personalities and build up the characters of the men who work for him and with him, the time and thought that he gives to his business are truly given to God. A farmer works hard and earnestly to support his family, providing suitable clothes and education and entertainment for his children, so they will grow up with strong characters and healthy minds. When he does these things, are not the strength and energy he puts into the care of his crops and cattle devoted to God? When a mother does the hundred and more little duties about the home for the welfare of her loved ones, her work is sacred. When she plans and cares for her little ones so that they grow "in wisdom and in stature and in favor with God and man," then the time and effort she puts into her work are given to God. And a student who applies himself to his books, looking forward to a life of service to his fellow man, devotes his time to God. These all seek the best life possible to them. They have a concern for the welfare of others. They truly seek to maintain that rich and beautiful relationship to God, and we see that they bring to him and his work the first fruits of their time and energy. Yet there are those people about us who bring only the left-overs of their time, and still expect to have that richer life and companionship. We need to have care for our own habits, lest we follow their example.

We should also be concerned about our thoughts. You remember that Paul in writing to the Philippians said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

things are of good report; if there be any virtue, if there be any praise, think on these things." And Jesus said, "As a man thinketh in his heart, so is he." Do we fill our minds with thoughts of things to do, places to go, good times to have, until we have to raise the sign, "Standing Room Only," before we let in thoughts of God and church? Do thoughts of the influence our church service or Bible school might have on our friends, find a place in our minds? Do thoughts of what we might do to help the mission work of our own denomination at home and abroad have a place in our minds? Or, are we so preoccupied with other thoughts that there is only standing room left in our minds for thoughts of God and his kingdom and work?

It is obvious that we all need to be concerned about ourselves. There is a tragedy from which we all need to be saved—the tragedy of bringing only the left-overs to a just and merciful and loving God. The tragic experience of Dives, the rich man, is an example. He kept all the good things for himself and only the scraps and crumbs were given to Lazarus. Later, Lazarus was accepted of God because his life had not been selfish and thoughtless. But Dives suffered the rebuke of his own mind because he had not done the things in life that were most worth while and helpful to others. From the bountiful blessings he had had, he had not given to the poor and needy. He had had little thought for those things that really sustain life—sympathy, love, honor, and favor with God.

Jesus teaches us that these things are of much more value than fine clothes and rich foods. Let us examine ourselves for our own attitudes toward these things. We need often to be reminded that religion and the church and the kingdom of God are matters of first importance in our needy world. True, Christ died for a needy world, but before he died he lived a life of usefulness, that we might know how to make our lives worthy. Can any man with a logical mind and who stops to think, conscientiously call himself a Christian and bring to the Christian work only the left-overs of his time and thought and life? But how can we bring our lives into complete accordance with the Divine Will so that we will not be tempted to bring only left-overs to God?

We must make God himself the governing

center of our lives. All our loyalties must radiate from that center. Our instincts, our emotions, our thoughts, and activities will come from there, and our aspirations and inspirations will reach outward toward the goal set by Jesus Christ.

Another thing that will enable us to get away from bringing left-overs to God is to let our Christian ideals penetrate to all our activities. We cannot be like a ship that is separated into air tight and water tight compartments. There is interaction between our religious life and our social life, and between our spiritual life and our political life. We have only one personality, only one character, and each phase of our life is a part of that personality and character. If the ship at sea is sunk, all the compartments go down together. It is so with our lives. We cannot be good in some things and bad in others, without the whole being affected; so we must conduct all our affairs by Christian principles.

If we sincerely try to do this we will find that communion with God will permeate our lives and create in us a spirit of humbleness and love and fairness. Did Christ not teach that a little leaven spreads throughout the whole loaf until all is leavened? If we put God at the center of our lives and put Christ's life out before us as a goal and let his spirit and teaching be the leaven of the whole, there will be no danger of our bringing left-overs to God. All the things that we do will be for him and the coming of his kingdom.

DENOMINATIONAL "HOOK-UP"

DERUYTER, N. Y.

The Ladies' Benevolent Society held its June meeting at Miss Leola Phillips' cottage on the shore of Lake Tioughnioga. Fifteen ladies and two children enjoyed to the full both the scenery and the excellent picnic dinner. It was the occasion for the annual birthday offerings, and the total amount brought in demonstrated that no members are retired because of age.

Several members of this church attended the Central Association held in Adams Center and report interesting sessions.

On Friday evening, July 2, Miss Anna West gave an entertaining and instructive lecture on the work in China. This was illustrated by lantern slides and various curios. Miss West also spoke briefly but impressively

at the Sabbath school the next day. It had been announced that the editor of the SABBATH RECORDER would preach, and an eager company gathered to hear him. What followed may best be understood by the enclosed clipping taken from the *DeRuyter Gleaner*.

The July third morning service at the local Seventh Day Baptist church included one important feature not previously published. The number of worshipers present was larger than usual, but noted speakers were expected. . . . There were beautiful baskets of ferns, peonies, and delphiniums at the pulpit, in the windows, the gallery, and every conceivable corner. All this seemed in keeping with the work of the floral committee.

Dr. Herbert C. Van Horn of Plainfield, N. J., gave a strong, inspiring sermon. At its close he requested the congregation to resume their seats, following the benediction. Then a solo, "O, Promise Me," was sung by Miss Genett Burrows and Miss Ardale Coon played the wedding march of Lohengrin. With the impressive ring ceremony Doctor Van Horn united in marriage Rev. Neal D. Mills, pastor of the Seventh Day Baptist Church, and Miss Martha Gates, popular young school teacher of DeRuyter and Lincklaen, who has been active and influential in the work of the church, serving much of the time as organist. The bride and groom were attended by Mr. Clare Gates and Miss Ruth Gates, brother and sister of the bride.

Following the modest but dignified wedding the happy pair received hearty congratulations from all present and left for the home of Mr. and Mrs. L. A. Coon, where they were entertained at dinner. A honeymoon trip was made to Inlet, in the Adirondacks, where they spent Sunday and Monday.—*Gleaner*.

Just here may be included a report of the variety shower which was given the "newly-weds" by the church and congregation at the parsonage on last Thursday evening. Many useful and beautiful gifts were brought and heaped upon the dining room table. Ice cream and cake were served to all and a spirit of good fellowship prevailed. Pastor Mills and his bride gave expression, both in words and manner, to their gratitude for the tangible tokens of regard. The evening ended appropriately with the singing of several hymns.—

CORRESPONDENT.

ALFRED, N. Y.

Work on the foundation for the temporary tower which will house Alfred University's Davis Memorial Carillon began yesterday. The bells are still in customs in New York City, President Norwood having signed the necessary papers for the release yesterday. It is confidently expected that they will be in Alfred by the time the tower is ready.

It has been arranged that when they arrive, the chapel bell in Alumni Hall will be rung. Thus the voice of this eighty-five year old bell, the only one on the campus, and dear to generations of Alfred students, will speak the welcome of alumni and friends of Alfred as the ancient Belgian bells reach their new home.—*Alfred Sun*

ANDOVER-INDEPENDENCE, N. Y.

These churches will unite their weekly church and Sabbath school services for the month of August, and will meet in the morning at Andover.

A beautiful baptismal service was held at Independence on the Sabbath of July 24, when eight young people were baptized by the pastor in the pool near the church. We all rejoice as such hear the call of Christ and joyfully take advance steps in the Christian life.

The Andover Church has redecorated the interior of its house of worship, and some repairs and improvements have been made in the parish house at Independence, in recent months.

The Independence Vacation Church School was held, July 6-19. Pastor W. L. Greene was supervisor, and Mrs. Mizpah S. Greene, Miss Hilda Clarke, and Miss Barbara Bassett taught the primary and junior classes. The school closed with a picnic at "The Ledges."

The marriage of two of our young people, Miss Mary Etta Spicer to Paul Vincent, and of Wayne Crandall to Miss Catherine Greene, has been the occasion for some social gatherings recently. CORRESPONDENT.

NORTH LOUP, NEB.

At the regular morning service of the Seventh Day Baptist Church last Sabbath, the play, "The Son of Pharaoh's Daughter," was presented by the dramatic class of the Junior camp. Mrs. Pearl Morrison, who taught the class in camp, directed the play. The stage was simply arranged to show in one act the mass of growth at the river's edge. Other scenes were in the palace rooms.

The parts were well taken, The costumes which added most materially to the scenes and action of the play, were in charge of Mrs. Hattie Clement and Mrs. W. J. Hemphill. During one of the scenes the entire membership of the camp, in costume, was on the stage, and took a small part.

Hymns were sung between acts, and Scripture verses were recited. The story was from

the life of Moses, telling of his being hidden, his rescue, and his training as a small boy. The last scene showed the astrologer as he told of the future life of Moses.

Before the play and after, reports of the camp were made by Camp Supervisor Marcia Rood, and by Rev. C. L. Hill. —*Loyalist*.

DODGE CENTER, MINN.

Mr. and Mrs. C. W. Thorngate who have served the Seventh Day Baptist Church in Albion, Wis., for the past seven years, have resigned the pastorate there to take effect the first of September. They have accepted the call to the church of like faith in Dodge Center, Minn.—*North Loup Loyalist*.

MARRIAGES

MALTY-CLEMENT.—At the home of the bride's parents in the town of Arcade, N. Y., July 12, 1937, Mr. Jay I. Maltby of Fernwood, N. Y., and Miss Ruth Clement, were married by Rev. E. A. Witter.

VAN HORN-AUSTIN.—At the Pawcatuck Seventh Day Baptist church, Westerly, R. I., at high noon, Sunday, July 18, 1937, by the groom's father, Rev. Herbert C. Van Horn, Plainfield, N. J., assisted by Pastor Harold R. Crandall, Elston Herbert Van Horn and Miss Dorcas Dixon Austin, daughter of Mr. John H. and Anna Dixon Austin, were united in marriage. Contracting parties both of Westerly.

WELLS-WISEHEART.—On June 21, 1937, in Effingham, Ill., by Rev. Mr. Connett, Mr. George Wells, son of Mr. and Mrs. O. C. Wells of Farina, Ill., and Miss Catherine Wiseheart, daughter of Mr. and Mrs. Harrison Wiseheart of Iola, Ill.

OBITUARY

CRANDALL.—George Silas Crandall, son of Silas Henry and Harriet Stillman Crandall, was born at Milton Junction, Wis., August 3, 1846, and died at his home by Clear Lake, near Milton Junction, July 14, 1937.

While a student at Milton College he embraced the Seventh Day Baptist faith. He married Sarah Isophene Lester of Waterford, Conn., February 25, 1878. Mrs. Crandall died March 1, 1932. He is survived by two sons, George and Vivian of Milton Junction; also one brother, Elmer, and three sisters, Minnie Crandall and Mrs. Jessie Gray of North Yakima, Wash., and Mrs. Emogene Moore of Toledo, Ore. A daughter, Mrs. Homer Balch, preceded him in death.

Funeral services were held July 16, 1937, in the Gray and Albrecht funeral home, Milton Junction, Rev. John F. Randolph officiating. Burial was in Rock River cemetery. J. F. R.

GARTHWAITE.—Henry Samuel Garthwaite was born October 14, 1857, in Milton Junction, Wis., and died July 2, 1937, at the home of his son, Louis Garthwaite, in Minneapolis, Minn.

He leaves one sister, Mrs. Nettie Tanner of Edgerton, Wis., and one brother, Will Garthwaite of Fort Atkinson. Three sons also survive, Clarence of Chicago, Louis of Minneapolis, and Fred of Madison, Wis.; also one daughter, Mrs. Marx of St. Louis, Mo., and six grandchildren.

Funeral services were conducted by Rev. J. F. Randolph in the Gray and Albrecht funeral home at Milton Junction, July 6, 1937. Burial was in Milton Junction. J. F. R.

HURLEY.—Lewis A. Hurley, born in Ohio, May 27, 1851, died at the home of his granddaughter, Mrs. Wesley Loofboro, Milton Junction, Wis., July 15, 1937.

He was the son of Leven and Sarah Babcock Hurley, and is survived by one sister, Mrs. Mary Clement of North Loup, Neb., and two brothers, Theodore and Charles Hurley of Riverside, Calif.

On March 15, 1873, he married Sylvia E. Bailey, who died March 13, 1898. Of their four children, two remain: Orville Hurley of Milton Junction, and Clarsia Gregoire of Milton. On January 16, 1901, he married Bertha P. Babcock, who preceded him in death October 22, 1936.

He was a faithful member of the Welton, Iowa, Seventh Day Baptist Church throughout his life, where farewell services were conducted, and interment made, July 17, 1937, by Rev. John F. Randolph of Milton Junction, and Pastor Kay Bee of Welton. J. F. R.

HUTCHINS.—Wilton Hutchins, the second son of George and Josephine Whitford Hutchins, was born at North Loup, Neb., November 11, 1930, and died at the University Hospital, July 12, 1937, of double pneumonia.

He was an industrious little pupil in school and Vacation Bible school, "a good natured, gentlemanly little fellow."

He is survived by his parents, a brother, four grandparents and many other relatives.

Funeral services were conducted by his pastor, Rev. Claude L. Hill. Burial was in Hillside Cemetery. C. L. H.

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.

PRINTED STATIONERY. 200 note size sheets 5½ x 8½ and 100 envelopes to match, with your name and address in rich blue ink for \$1.00. R. Pelegri, 662 West 184th Street, New York, N. Y. 3t

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.

The Sabbath Recorder

VOL. 123

AUGUST 9, 1937

No. 6



REV. AND MRS. F. F. STOLL, IRVINGTON, N. J.

Mr. Stoll is pastor of the Irvington Seventh Day Baptist Church, organized by him and constituted in 1934. The church in 1936 reported a membership of thirty-six, and contributed to the United Budget of Conference in the fiscal year ending June 30, 1937, the sum of \$300.

Contents

Editorial.—Fruitful Opportunities.—Saul Among the Prophets	82
Conference President's Corner	83
Conference Message for Publication	84
Missions.—No Place for Doubts and Heresies in Mission Work.—Investment Committee Report	84
The Need of Acceptance	85
Why Hurry and Worry Children	86
Mountain Children	87
Children's Page.—Our Letter Exchange	88
Our Pulpit.—The Great Commandment	89-91
Denominational "Hook-up"	91
Religious Education.—Minutes of the Sabbath School Board Meeting.—Minutes of Adjourned Meeting	92-95
The Task of the Church Related College	95
Marriages.	96
Obituary.	96