

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.

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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.

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(Established in 1844)

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Fruitful Opportunities One remembers prayers in past years of earnest Christian men and women for open doors through which our influence might extend and opportunity for the spread of the gospel truth might be found.

Those prayers have been answered all through the years, and many blessings have been realized. Sometimes our responsibility has been ignored, and invariably loss has resulted.

Opportunities are still being opened. Again and again calls come from homeland and foreign fields—calls that all too often must be unanswered.

The secretary of our Missionary Board has just sent to the members a copy of a letter from Portugal that must awaken in us a longing to respond. A free and independent Baptist Sabbath-keeping Church of about one hundred people is seeking information concerning us, with a hope of becoming a part of us if we are mutually satisfied after investigation. Correspondence came about between

the leader of the group and Secretary Burdick through Doctor Conradi. A missionary in Portugal would be desirable. Here, as last year from South India and South Africa, the call is clear, and opportunity promising.

Again, in this country, we are made aware of enlarged fields and golden opportunity. For several years the whole state of Georgia has seemed most inviting. In the "Hook-up" of this issue will be found an encouraging note from the Yonah Mountain group—near Cleveland, Ga. Three hundred per cent increase in a year is a good showing. Brother Conyers' whole heart and soul are in this matter, as his letters to the editor and president of Conference always reveal. His letter of very recent date is so interesting and helpful that we give a part of it here:

I want to express to you my earnest desire that the coming Conference will be very successful and that our denomination will take heart and go in for more progressiveness in heralding the Sabbath. If the Sabbath is *not* important, then we're guilty of causing a division among Baptists; if it is important, as we think, we should be more aggressive in promulgating it to others. There is a vast field open, and beckoning, in the rural sections of the South.

I pray God that some day our people will see that they have all they can do to preach Jesus and obedience to God, without taking time to enter these controversial reform movements, which cause division even among church people. I refer to prohibition, war, smoking, and such movements that take time and money from the preaching of salvation. It seems that some are attempting to put the cart before the horse. If we can put Christ in the hearts of men, we need have no fear of these other matters, for Christ will direct his followers, and he alone can change them. Whereas, if we attempt it, we not only fail and cause division among ourselves, but we drive off the very ones that we are seeking to win to Christ. Christ came to call the sinners to repentance, first—not to try to drive them, but to try to win them. We also should win them, if we hold up Jesus, *alone*. J. B. CONYERS.

Saul Among the Prophets When we see pronouncements on religion and theology by successful scientists, business men, or screen stars, we are reminded of a hazy time in Israel's history when it became a proverb, "Is Saul also among the prophets?"

When Edison spoke or wrote on electrical subjects we accepted his word as about final; but when he expounded his own theories about God and interpretations of religion folks had a right to regard him no more highly than anyone else. When we want up-to-date in-

formation in the mechanism of the V-8 we respect the words of Henry Ford; we accept the word of a great banker on the financial situation. But why should the words or writings of such men, while of interest, be accepted as authoritative in matters of religion?

A supposedly great movie star some time ago furnished a popular magazine a three-page article in which she gives her views of religion "with all the gravity of an expert along theological lines." Mary Pickford among the prophets? Shall we follow an actress as a religious leader? One is tempted also to ask why the popular magazine is entering the field of religion. Whatever the motive, it at least indicates that many people are increasingly becoming interested in religion. But one can hardly credit the magazine with being interested so much with a holy religion. Rather, it could be believed that publicity values were predominant in the management's vision.

People who are sick go to a reputable doctor. The engineer is approached by people who want to build a bridge. When property rights are in question, folks go to a lawyer. It may properly be asked, "Why, when our minds turn to religion, should we go to Mary Pickford?"

We do not turn to a Saul, but to a Samuel, an Isaiah, or a John the Baptist.

CONFERENCE PRESIDENT'S CORNER

Come to Conference at Shiloh, August 24-29, 1937. Your bodily comforts will be well cared for by the hospitable people of Shiloh and Marlboro. Your social interests will be largely advanced as you make yourselves friendly. Spiritual interests will be promoted by the program.

We wish space were available for publishing the program in full. It is not.

We shall begin on Tuesday at 10 a. m. The first day will be marked by the welcomes of local pastors and the response by Rev. E. H. Bottoms, by presentation of the president's message, formal reports, and appointment of committees. The second and third days will be given to the programs of the Missionary and Tract societies, when, besides official statements of board members, voices of men like Alva L. Davis and Loyal F. Hurley will be heard in vital messages.

On Friday, messages and reports of the Education Society, Sabbath School Board, and

Historical Society will be given. Such speakers, well known among us, as President Norwood, Dr. Boothe C. Davis, Dean Bond, Dr. Edgar D. Van Horn, and Secretary Erlo E. Sutton will bring their stirring messages. Also there will be a discussion of such questions as The State of Religion Among Seventh Day Baptists, Need of a Full-time Missionary Evangelist, The Seventh Day Baptist Building and Taxes, Need of Another Seventh Day Baptist Council. Thoughtful, informed ministers and laymen will speak.

On the Sabbath, two services will be held to accommodate the large delegation. At the auditorium, Rev. Willard D. Burdick, one of our oldest pastors, will speak on the theme, "The Invisible and Conquering Power of the Gospel of Jesus Christ"; at the church, Rev. Carroll L. Hill, one of our younger pastors, will bring the message from the theme, "The Spirit's Throne Room."

The Woman's Board and Young People's Board will have their programs, and a pleasant evening will be spent with pictures of the Rockies, of an Alfred pageant, and of former Conference scenes, projected on the screen by Dr. Herbert N. Wheeler, Professor John Reed Spicer, and Mr. Karl G. Stillman.

On Sunday, the closing day, seminar periods for ministers and laymen will have a prominent place, and we shall hope to have discovered to us the why of some of our side-slipping. A stirring spiritual message will come to us from Rev. Claude L. Hill. The new president will be presented and new churches and ministers will receive the right hand of fellowship among us.

Every evening but one will be given to evangelistic sermons by old and new ministers among us—Dr. Walter E. Hancock, Rev. C. Burchard Loofbourrow, Rev. Robert W. Wing, Rev. Everett T. Harris, and Dr. J. Lowerie Fendrich. These messages will be preached for a verdict and we are praying for the outpouring of the Holy Spirit upon them, upon the messengers, and upon all the Conference—that men may be saved, reclaimed, and rededicated, and all of us be encouraged to go forward with Christ in a larger way than before, as individuals and as churches and denomination. That such blessing may be realized, the whole program has been planned.

MUSIC

Our Conference music is almost a tradition for its excellence and inspiration. We shall

be carried far this year in this part of the Conference program. Professor Alfred E. Whitford, dean of Alfred University, will have charge, assisted by Mrs. Leona Place Jones of Alfred, as pianist. Shiloh is well noted for its singers, and a fine committee headed by Mrs. Ella Sheppard, local chorister, will ably back the musical director, who will also have the assistance of well trained singers and groups of singers from other churches. Great care is being taken in the selection of the music, and to make it a real part of the worship services and not as a feature entertainment.

BUSINESS

Time will have to be taken for necessary business and discussion. Important questions will be up and will need our best wisdom and patience, our sympathetic attention and care. Some long and warm hours will be spent—and every delegate should prove himself interested and loyal. Too often responsibilities have been lightly shrugged aside for a few faithful ones to carry. It is hoped all will take an interest and have a part in these things. They are just as much a part of our effort to serve and glorify God as an "Amen" or a "Hallelujah," a sermon or an anthem.

Come to Conference. Be at the opening service—and stay through, think through, pray through.

CONFERENCE MESSAGE FOR PUBLICATION

DEAR FRIENDS:

We greet you again from the pages of the SABBATH RECORDER, very diligently and interestedly inquiring into your plans for attending Conference.

Have you relatives or friends in or near Shiloh with whom you have made arrangements to stay? It is quite possible that the Entertainment Committee may not hear of such arrangements unless you let us know by mail and through your church lists. Will you please do so? We would also appreciate knowing if you plan to leave Shiloh before Conference is over, and if so—when?

Several thoughtful persons have already sent us the information in detail which makes our task seem lighter. Conference was last entertained at Shiloh in 1921. Consequently, in 1937 another generation is assuming much responsibility of committee work and hopes to attain a high degree of efficiency. Thank you for all your help.

COMMITTEE.

MISSIONS

NO PLACE FOR DOUBTS AND HERESIES IN MISSION WORK

An unusually able Baptist minister, with many years of experience, said in a sermon recently that at times he had struggled with doubts; but that he had never carried his doubts to the pulpit.

That there should be some seasons of doubts regarding the Christian faith is not strange. It is the common lot of imperfect men. While men as a rule are subject to doubts, some have more trouble in this way than others. A prominent divine and educator declared in the writer's hearing many years past, that he never had a shadow of doubt. With many of us his experience seemed hard to understand.

While doubts, like measles, are the common lot of man, they need not be the master of anyone. Man is an offspring of deity and his soul has an affinity for truth. Clear and intense thinking and noble living cause doubts to disappear as do mists before the noonday sun. A doubter may well talk over, with the wise, devoted, and experienced follower of the Master, the things which bother him; but this procedure will not help to clear away the fogs as will sober thinking, right living, and a passion to help others.

The reason the Baptist minister mentioned in the first paragraph has not been preaching his doubts, is because to do so would harm others. With him, as is the case with all high and noble minds, his doubts were his sorrow, chilling the soul, and he had no desire to infect others. He realized that doubts were not the result of great learning and broad-mindedness. He was not one of those who thinks it smart to express heretical ideas. He knew he might do irreparable harm by flinging such things into the faces of others.

Why preach our doubts concerning the things Christian people accept regarding Christ, the Bible, and salvation? Doubtless some do this to attract attention, but Christ taught us in the parable of the two men (the Pharisee and Publican) who went up to the temple to pray, that we are not to seek to attract people's attention. Some seem to think that their doubts and their heretical ideas are something new and, because they are new, people ought to have them; but let no one think that he has found something new in the realm of the ethical and spiritual. Men have

struggled with the same problems through the ages. The declaration of the wise man is true when he said, "There is no new thing under the sun."

Missionaries, preachers, and all Christians are not called to preach their doubts and heresies. It is theirs to proclaim a positive message, the Christian faith, the everlasting gospel, "Jesus Christ the same yesterday and today and forever." After all is said and done, men's hearts are longing for this and Christ commanded us to feed his sheep.

INVESTMENT COMMITTEE REPORT

During the quarter ended June 30, 1937, there have been no additions to the Permanent Funds of the society, although funds totaling \$5,073.90 have been received which are to be devoted to the expense of returning Dr. Thorngate and family to China as well as to maintain them there as long as possible. In the meantime, this fund is invested in \$4,000. Northern Pacific Ry. Co. 6's of 2047 with balance in a participation account in the Washington Trust Co. The income produced on these investments is used for debt reduction purposes.

We repurchased twenty-five shares of our former holdings of Curtis Publishing Co. Pfd. stock at a price nearly ten points below the figure at which they were sold, and believe the transaction will work out at a profit again over a reasonable period of time. An additional loan of \$200 on mortgage of Annie V. Brown Benson has been made. Ample security exists in the property mortgaged. We have received payments on account of principal of M. S. Damerel mortgages amounting to \$500, and also fifty cents balance due on taxes advanced for R. J. and E. C. Smith, clearing up the latter item in full.

Your committee is watching general economic conditions carefully, and plans to shift our holdings of equities into fixed income bearing securities when it becomes apparent that the present upward trend of industrial activity has been arrested.

A current appraisal of the society's investments reveals the fact that market values still exceed the total value of our various holdings as recorded on the books of the society.

Interest six months or more in arrears amounts to \$675.25, which is \$60.25 more than at the close of the previous quarter. However, the H. C. Buck property at Watch Hill on which the society holds mortgages, has

been rented for the season at improved rentals and satisfactory adjustment of the interest arrears has been promised the end of the month.

A summary of Permanent Funds classified by types of investments follows:

Stocks	\$43,270.36	42.05%
Mortgage notes	40,410.71	39.28%
Bonds	15,052.31	14.63%
Real estate	3,251.44	3.16%
Cash:		
Savings account		
Washington Trust Co. .	309.39	.30%
Equity Savings and Loan Co., Cleveland, Ohio ..	600.00	.58%
	<u>\$102,894.21</u>	<u>100.00%</u>

Respectfully submitted,

KARL G. STILLMAN,
GEORGE B. UTTER,
JOHN H. AUSTIN.

Westerly, R. I.,
July 1, 1937.

THE NEED OF ACCEPTANCE

BY REV. D. BURDETT COON

Do you expect people to accept the gospel invitation you are preaching? If you do not you had better stop preaching. You may well question your call to preach. You are lacking convictions of the everlasting verities of the Christian faith. You do not seem to know that people who hear this invitation and do not accept it are forever lost. Do you really want them saved? Do you care? Do you care enough? Do you believe you are in a life and death business; that this is not a matter of indifference? Do you realize you are handling the most serious and vital question of all life? Is not this our trouble, that we are not expecting to accomplish anything? Are we tinkering with the machinery and trying to find joy in listening to the whir of the wheels without seeing any results? Shall we be satisfied simply to mark time? We need convincing power. We may have it if we want it. People will not volunteer to surrender to the gospel message we present without seeing some earnest effort on our part to secure such surrender. If we want them we must go after them. Shall we not expect to change people's minds? Have we not something worth while to present? To bring people to a decision to accept Christ is the biggest business of our lives. Most of you do not remember Elder C. M. Lewis. But I do. He

was missionary and evangelistic in spirit and purpose. He traveled extensively, always expecting souls to be saved through his work. It was before many of our churches had baptis-tries, and he held meetings in places where we had no churches. It was his habit in going to a new place to look first for a suitable place for administering the ordinance of baptism. He was always looking for candidates for this ordinance, and he was pretty sure to find them. They made the great decision under his preaching. Do you say we are living in a changing world, that things are different now? Regardless of the mighty changes in the material world, human hearts are about the same. Not so very long ago a man was asked to speak at one of our General Conferences on the subject of Special Evangelistic Services. Some four hundred or five hundred people were present when he spoke. He asked how many in the audience came into membership in our churches at the time of special evangelistic services. Fully seventy-five per cent said they did. Since that time for a series of years our Missionary Board engaged a man for full time general missionary and evangelistic work. During that time, because this man was looking for decisions, more people accepted Christ and the Sabbath and came into membership in our churches through that work than through all other means combined. This in spite of the fact that much of our literature was emphasizing other things than evangelistic work. We have not outgrown the need of pleading for acceptance of the gospel of Jesus. Let us not abandon special evangelistic services, the most fruitful source of additions to our ranks. No other people have as many reasons for pleading and beseeching others to accept gospel claims as Seventh Day Baptists. We have a message from God. It is a Bible message. It is for the blessing of the world. It should be accepted by the world.

WHY HURRY AND WORRY CHILDREN

BY HELEN SEARLES MARSH

"Hurry, Betty, eat faster. Just see how quickly you can eat that bowl of oatmeal. Do you hear me? Hurry! I say. I'll put you up stairs in the closet if you don't hurry."

This was the usual way Mrs. Barton hurried and worried her three-year-old Betty when she was at the table.

I had been in the home as a visitor but a

few days when the dread of meal time, with its accustomed nagging and driving, began to make me so unhappy that I planned to go away rather than submit to witnessing these unpleasant scenes. However, circumstances made it necessary for me to stay on, so I hoped I might, in some way, help Mrs. Barton to see the mistake in her methods.

The little child became so nervous and excited every time her mother came near her high chair when she was eating that she began to tremble and cry.

"Stop that crying and eat your breakfast," her mother would say. "Hurry; see what you are doing—spilling your milk all over the floor. Don't take such large spoonfuls. Now eat your bread. Eat every crumb of it, or you cannot have any dessert for dinner."

And so it went all through the trying meal.

I wondered that the father did not interfere, but I soon discovered that he, like myself, was afraid of the consequences of interfering; that he was nagged and driven to a state of nervousness by a wife who had the habit of making the meal hour a most unpleasant time. The call to dinner or supper was the signal for a hurried, unhappy family gathering.

Every day I felt more convinced that I should not go away without helping Mrs. Barton to understand what a grave mistake she was making, and the actual harm she was doing, even if it impaired the friendship which had existed since we were schoolmates. Finally, my opportunity came.

"Betty looks very thin, and I have watched her getting irritable and nervous," I said to Mrs. Barton one morning after the usual unhappy experience.

"Yes, she is losing weight and I can't get her to eat as she should," the mother answered anxiously. "I must take her to a physician to find out what is wrong. It worries me to see her in this condition when I try so hard to make her eat the right things."

Glad of the chance, I answered, "Do you know that your anxiety about your child and your method of making her eat are the very reasons that Betty is nervous and overwrought at meal time? Let me help you with Betty's meals for a time. I think I can show you how easy it is to make the child so happy that she will enjoy and digest her food. She will gain in weight, too. If you will let me, I will relieve you of all care in the morning as far as Betty's breakfast is concerned."

The mother consented. The same food was prepared, daintily served on Betty's tray on her high chair. A tiny glass with a few pansies was placed beside the dish of cereal.

"Pretty flowers!" the child exclaimed with a happy smile, after glancing shyly at her mother as if in fear of doing wrong in speaking.

"Yes, the pretty flowers are coming each morning to make you happy and be with you while you eat your nice breakfast, and after breakfast, I am going with you into the garden to see more flowers and birds and butterflies, perhaps."

The little girl ate all of her breakfast, happily and naturally, in her own quiet, childish way.

"Nice breakurs," she told her mother in a timid manner, afterwards.

Mrs. Barton watched my procedure and the results with real interest. She loved her husband and child. Gradually all the meals proceeded more happily. The child became less restricted. The atmosphere of the home improved greatly.

"I guess it is a true saying that cheerfulness makes every dish a feast," said Mrs. Barton, one evening, after dinner.—*National Kindergarten Association.*

MOUNTAIN CHILDREN

BY ALVA W. TAYLOR

[Dr. Alva M. Taylor has for many years been a leader in Christian social work. He has written books, contributed hundreds of articles to the religious press, and for twenty-five years taught Christian ethics to students for religious leadership. He has directed a number of surveys in mountain counties for "Save the Children Fund" and is now its educational director and chairman of its committee on program.

"Save the Children Fund" celebrated its fifth year last January. It is one of forty such child-saving organizations, united in "The International Save the Children." Dr. John Voris, long associated with "Near East Relief," is its founder and national director. It has now a score of stations in mountain counties, and administers help in as many more. It helped several thousand children last winter, but there are not less than 100,000 in need of its kindly administrations. Doctor Taylor's address is 156 Fifth Avenue, New York City.—EDITOR.]

The purest Anglo-Saxon blood in America is in the southern Appalachian mountains. Here dwell five million Americans, a majority of them on a plane much like that of our colonial ancestors. They are not an inferior people, but an isolated folk living in remote

coves and mountain valleys or on the poor soils of the plateaus, and retarded in their economic and social life as a result of isolation. They are a proud, hardy folk, careful about "strangers," loyal to friends, religious, clannish, and retarded in their culture only as are all isolated or provincial people.

The mountains are a land of children. The average family is from one to two members larger than in the cities or richer lowlands. They live much out of doors, and where there is ample food they are ruddy and lovely to look upon. But in whole counties every fifth child under fifteen years is not in school. In four counties surveyed, out of every one hundred children between ten and fifteen, ten could neither read nor write. This is not because their parents do not care; it is because they have no shoes, clothing, or books.

"Save the Children Fund" kept three hundred little ones in school in one county last winter simply by supplying them with shoes when they had none. One of the workers said: "If I live to be one hundred I will never forget seeing delicate little girls walking to school in mud barely melted from frozen ground, barefoot and with no wraps. Little "Blue Eyes" has been running to keep her "feet from getting too cold; now she has shoes from your shipment." "Save the Children" last winter sent in tons of clothing, supplied by those whose children had outgrown them; it kept several thousand in school by supplying shoes; and it has in the past two years supplied more than twenty thousand textbooks to children who had none.

There are among these five million of our "contemporaneous ancestors" not less than a million children in need. A majority of them came into the world without the help of a doctor, and many of them negotiate all the ills of childhood without seeing one. The average American family has twice as much per person for food; three times as much for clothing; from four to five times as much for health, education, reading and recreation; and fourteen times as much for insurance (these figures from actual surveys). In twenty-one mountain counties there is only one physician to each 2,500 people—less than one-third the number required—and even then hundreds live so far from the doctor that the cost of a call is prohibitive. The writer recently visited a beautiful cove with scores of cabin homes, but thirty-two miles from the nearest doctor. When asked what they did when ill, the re-

ply was "Mostly we just suffer." Forty miles away is a mountain school that would gladly co-operate to supply student workers who would conduct a community house if "Save the Children" or some other philanthropic organization could support a nurse; and the people would build the community house with enthusiasm.

These people love their mountains and cling to them and their cabins as if there were no better world beyond. Perhaps for most of them there is no better world beyond, for when they leave they have little capital and must go to coal mines or factories—as they have by thousands—only to suffer from poor wages, part-time work, crowded living conditions, and the loss of that freedom they so dearly love on their little hillside farms.

It is not easy for people who have lived in isolation for from six to eight generations to "pick up and leave." They become habituated to their environment; they love their hills; they are bound by family ties, by tradition, even by an attitude of superiority toward those who dwell in crowded towns; and they have no experience of the better things of life.

The hope of their morrow is in the children and the hope of the children is in health and education. This "Save the Children" comes to give them. It has supplied not only shoes, clothing, and school books, but hot school lunches, medicines, and the oversight social workers can give. It keeps them in health and in school and gives them an outlook upon a fuller life. Many will thus go to richer lands and many will learn how to improve things at home, for even the mountains are not without resources, once a better way of life is learned.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am having my vacation from school, so I thought I would write to you. This is the second time that I have written to you. I will be in the third grade next year in school.

We have some cute little puppies. We named them Rex and Nippy. We have some nice little kitties, too.

A few weeks ago we picked strawberries. Now we are picking raspberries and later we will have to pick pickles.

My two brothers have gone fishing and I hope they will have some fish when they come home. They went fishing Sunday and got three fish.

It has been very hot for a few days. It is eighty degrees above now.

Next Sunday is our Sabbath school picnic at Round Lake.

I will close. Your little RECORDER friend,
VIRGINIA CHURCHWARD.

New Auburn, Wis.,

July 22, 1937.

DEAR VIRGINIA:

Yours is the only letter I have received this week, so I think I'll have to write a good long letter to you.

Your letter is very nicely typewritten. Do you have a typewriter of your own?

You must have fun with your puppy and cat family. I hope they are good friends. I saw two cute little puppies the other day and I was tempted to take one home with me, but I was pretty sure Skeezies would not give him a very friendly welcome. He does not seem to have any use for members of the dog family, little or big. Yesterday a big dog came rushing up on the porch. Skeezies was asleep on the railing, but awoke immediately and how he did swell up and growl.

We, too, are enjoying the berries this summer, for we can pick them out of our own garden instead of wandering through woods and meadows after them. We picked seventy-three quarts of strawberries and Pastor Greene just came in with two quarts of raspberries and remarked, proudly, "That makes forty quarts of raspberries already." We eat berries nearly every meal and how good they do taste.

I spent from Wednesday to Friday camping in Homemakers Camp at Spring Lake, about forty miles from here. There were twenty-one of us—all women, no husbands or children allowed. There is pretty good fishing there and two of our number went fishing every day, and the rest of us stayed in camp and said, like you, "I hope they will have some fish." It took them two days to get enough for us to even have a taste of fish, but that taste was delicious; in fact it "tasted like more."

Pastor Greene and I have just returned from a picnic on the old fair grounds at Wells-ville. It was a reunion of the descendants of Paris Greene. I hope next time you write

OUR PULPIT

THE GREAT COMMANDMENT

(Sermon by Everett T. Harris, preached at the Eastern Association, Westerly, R. I., June, 1937.)

Scripture lesson—Matthew 22: 34-40.

Text—Matthew 22: 37-38. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

The Ten Commandments came from God through Moses. Moses was the stenographer—the instrument through which God spoke. But people knew the right from the wrong long before these laws were put in writing. There is ample evidence that men knew they should not kill, steal, or worship images, for centuries before the time of Moses. If they had not known better, Moses would not have been so angry when he came back from Mount Sinai with the tables of the law for the first time, and found the Israelites worshipping a golden calf.

We may conclude then that the importance of the Ten Commandments lies not so much in their originality as in their selection, content, and arrangement.

The fact that the Sabbath was kept by other people than the Hebrews, before ever the Ten Commandments were given, does not destroy the sanctity of the fourth commandment; rather it shows that God set it in the hearts of men in the beginning. This is true of the other commandments.

For centuries these commands have been accepted widely as the foundation of law, and students of law say that they are the basis of all legal codes in civilized countries today. This ought to show the divineness of the contents of the commandments beyond question. But what of their selection and arrangement? Herein lies the theme of this sermon.

Reviewing the arrangement of the Ten Commandments, we find that the first four have to do with man's relationship to God:

- I. Thou shalt have no other gods before me.
- II. Thou shalt not worship graven images.
- III. Thou shalt not take the Lord's name in vain.
- IV. Remember the sabbath day, to keep it holy.

The next six commandments deal particularly with our relationship to our fellow men:

- V. Honor thy father and mother.
- VI. Thou shalt not kill.

you will tell us what you did at your picnic at Round Lake.

I was very much pleased to receive your good letter, and hope to receive your third letter soon. Your loving friend,

MIZPAH S. GREENE.

DEAR RECORDER CHILDREN:

Please notice what Virginia said at the beginning of her letter. I'll repeat it: "I am having my vacation from school, so I thought I would write to you." You are all having your vacation, so I do hope you will follow her good example.

Six of our Independence young people joined the church yesterday, and oh, how glad we were to welcome them into the service of the dear Savior! They were baptized the Sabbath before. I wonder how many of my RECORDER boys and girls have joined the church. I know that many of you have and that others will in the near future. May God's richest blessing follow you in your Christian service.

Only about three weeks before Conference will begin, and I am wondering how many RECORDER boys and girls I'll have the pleasure of meeting there. I hope there'll be quite a number and that I'll know them when I see them. Come and tell me who you are, if I miss seeing you. Once at Conference, I believe it was at Adams Center, I asked a little girl her name and she answered promptly, "Why I'm one of your RECORDER girls!" She seemed to think that was more important than her name. What do you think?

Do you realize that fully half of your summer vacation has passed by, and that almost before you know it you will be busy in school once more? Some, too, will be starting to school for the first time and that great occasion is almost here; the vacation days pass by so swiftly. I am anxious to know how you are spending your vacation days, so I urge you again, please write me all about the good times you are having. Remember that when you write it will not be just a letter to "Mrs. Greene," but to every boy and girl, and many grown-ups as well, who read the Children's Page in the RECORDER.

So take your pen and write, I say,
Let not one moment pass away,
When you have read my urgent plea,
Oh, please, dear children, write to me!

Lovingly yours,

MIZPAH S. GREENE.

- VII. Thou shalt not commit adultery.
 VIII. Thou shalt not steal.
 IX. Thou shalt not bear false witness.
 X. Thou shalt not covet.

Is there any significance in the fact that the laws governing man's relationship to God come first in the Decalogue? I believe there is. The teachings of the Bible are consistent in this respect. It is of first importance to be right with God. When Jesus was asked concerning the great commandment he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Not only is this the "great commandment"; Jesus added in his reply that it was the "first commandment."

Again and on other occasion he said the Pharisees ought not to have neglected the weightier matters of the law. It is evident that he considered some things more important than others, and first things ought to come first. When he said, "seek ye first the kingdom of heaven," he was trying to impress upon his hearers the fact that God and his righteousness and our relationship to him are the things that deserve first attention.

Yes, it was no accident that placed the four commandments that relate to our relationship to God at the head of the list of the Ten Commandments. It was by divine revelation and it has significance for the day in which we live.

Turning, then, our attention to this thought, how do we place the Commandments in importance today? In the March issue of *International Journal of Religious Education* is given a report of a study by Professor Edward R. Bartlett of DePauw University, "Designed to reveal students' attitude toward the Ten Commandments."

(A) Students in classes of Bible study and religious education were asked to list the Commandments in the order they "considered most important in helping persons meet problems of conduct today."

(B) The results of this study were as follows:

- VI— 1—Thou shalt not kill.
 VIII— 2—Thou shalt not steal.
 VII— 3—Thou shalt not commit adultery.
 V— 4—Honor thy father and mother.
 IX— 5—Thou shalt not bear false witness.
 I— 6—Thou shalt have no other gods before me.
 X— 7—Thou shalt not covet.

- III— 8—Thou shalt not take the Lord's name in vain.
 IV— 9—Remember the sabbath day, to keep it holy.
 II—10—Thou shalt not worship graven images.

(C) This test has been given to different groups every year since 1933, with practically the same results every year. No pains are spared to make it impartial and accurate. There is no reason to doubt its accuracy in the main things revealed.

Some facts revealed by the test as a whole are as follows:

Commandments prohibiting killing and stealing have had first place consistently, and the commandments relating to Sabbath keeping and no graven images have had last place.

The commandment regarding giving honor to father and mother has dropped from second place in 1933, to fourth place in 1936.

Although this sermon does not deal with that particular matter, still it is a thought to give us pause, that respect and honor for parents are declining in importance in the minds of college young people.

In broad outlines the test shows clearly that young people rank the commands regarding our relationship to our fellow man as of primary importance to the commands regarding our relationship to God. This is just reversing the order in which they were given by Moses.

If anyone feels like discountenancing the study, let him give the test to any impartial person and see for himself if the results do not average the same—with killing and stealing first, with reverence for God and the Sabbath last.

I believe it is a true picture of the trend of our day. We may deny its importance, but I believe this trend is significant and reveals one of the underlying causes of the unhappiness, frustration, and growth of evil in our day.

Every paper that comes into the house is filled with terrible things that happen. Evil beyond our imagination is rampant. There seems to be nothing too horrible that evil men will not do. The cause of it all is in the attitudes and motives—the roots of the soul. It certainly is not a matter of ignorance. The trend of the day is to put the commands regarding conduct to fellow man first in importance, but having put them there in our minds, we are unable to attain them. We

know what is right, but we haven't the power from God to resist evil and do right.

Paul, saint of God, knew our dilemma when he cried out in misery, "Oh, wretched man that I am"; "the things that I would, I do not, but what I hate that I do." But Paul did not stop in this sad condition. As we read on he asks, "Who shall deliver me from the body of this death?" And he found the answer just where we must find it, "I thank God, through Jesus Christ our Lord."

It is by faith we are saved, and not by striving to pull ourselves out of the mud by our own boot straps.

The theme of our association is "Faith and Works," and it has been brought out repeatedly that "faith without works is dead." This great truth needs to be balanced by an equally great truth—that works without faith are not pleasing to God. It may bring bread to a hungry neighbor for us to do a deed of charity without working through the church, and it may please our own vanity, but it does no honor to God.

The first and great commandment is "Love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

God in his infinite wisdom put the first commandment first—"Thou shalt have no other gods before me." God ought to come first in our lives. In our trying moments he does come first. When the soul faces its Gethsemane or when we come to our final hour on this earth, God comes first. In our inner soul we know that all things revolve about the center—God and my soul. Like the solar system, God is meant to be the sun of our souls about which our universe revolves. Then put him there and let him bring order out of chaos.

The Golden Rule is good, but it lacks the motive power to put it across. This motive power comes from a life hid in God. It is the great need of our day. Pray often; meditate upon his Word and his wonderful world, the work of his hands; follow the leading of his Holy Spirit; and it follows as the night the day, we will live right with our fellow men.

CONCLUSION

There are those who take no interest in the worship service of the church. It has been called "silly song singing and being prayed at." But such an attitude can generally be attributed to the lack of a real deep religious experience on the part of the skeptic. When a man has had such an experience, he will put

God first in his life and will say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name!"

Social workers are learning that ethics and religion cannot be separated. Those who would build clean, upright young men and women must touch the inner springs of their lives, must lead them to the source of the power that will keep them clean and holy.

It is not only the sinful world, that knows better than do wrong but is unable to keep from it, that should put God first. It is church people today also who need to put the Ten Commandments back into their hearts in the order in which they were given.

Let reverence for God's name and for his holy day, the Sabbath, come back to their proper places of importance. Put God on the throne of our hearts and let no god of pleasure or of gain come before him.

Love the Lord our God with all our hearts, and with all our soul, and with all our mind. This is the first and great commandment, and this is the cure of all the evil in this world.

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

The fifth annual Bible and Christian Life Conference will be held in the Seventh Day Baptist church this coming week, August 1. There will be classes for the young people in the afternoons, taking up the Book of Colossians and "The Bible Christian." In the evenings there will be general sessions, with sermon lectures on "Serious Spiritual Perils."

Mrs. Stella Fisher, a Bible teacher, will be with us from Kansas City to take charge of part of the classes.

All young people of the town are invited to attend the afternoon sessions and the public is invited to the evening services.—*Publicity Chairman.*—*Nortonville News.*

DODGE CENTER, MINN.

The ladies of the Seventh Day Baptist Church gave a silver shower for Mrs. Charles Thorngate Monday afternoon at the home of Mrs. Wallace Greene. The shower was a complete surprise for Mrs. Thorngate, who is the wife of their new pastor and has been visiting her daughter, Mrs. Clyde Clapper, here. A scrapbook, "What a Pastor's Wife Must Do," was illustrated by all present with pictures cut from magazines, and presented Mrs.

Thorngate to be read on her return journey. The pictures were all aptly humorous and caused much merriment. A shower of envelopes containing silver coins fell from a Chinese umbrella opened over Mrs. Thorngate's head. A dainty lunch of nectar and cookies was served by the C. E. members.

—Dodge Center Star-Record.

CLEVELAND, GA.

On July 3, last, the Yonah Mountain Sabbath school celebrated its first anniversary. There were nineteen adults and children present. This is quite an increase over those present one year ago, which was six, five children and the teacher. This represents an increase of over three hundred per cent, for which we praise the Lord. May God grant that his truth will continue to spread in this mountain country.

—From personal letter of J. B. Conyers.

IRVINGTON, N. J.

Telegrams, cablegrams, and other messages are arriving today at the home of Rev. and Mrs. F. F. Stoll of 492 Stuyvesant Avenue, Irvington, from all parts of the world, felicitating the couple on their golden wedding anniversary. The anniversary will be marked tonight with a dinner party attended by sixteen members of the family and a reception for seventy relatives and friends.

Guests at the dinner party will include the couple's six daughters and sons-in-law, Mr. and Mrs. H. K. Wray of Newark, Mr. and Mrs. A. H. Neuland of Irvington, and Mr. and Mrs. P. O. Schroeder of Jersey City; and two grandchildren, Miss Martha Faller of Jersey City and William Wray of Newark.

The reception will be at the home of Mrs. Stoll's sister, Mrs. August Fassbender of 806 Stuyvesant Avenue, Irvington, and guests will be from Irvington, Maplewood, Newark, Jersey City, New York, and Long Island.

Mr. Stoll, in addition to serving as pastor of the Seventh Day Baptist Church of Irvington, conducts his own steel die and engraving business in Burnett Avenue, Maplewood, and is internationally known in both his church work and his profession. In connection with the latter he has done considerable work for the government. Mr. and Mrs. Stoll have lived in Irvington fifteen years, moving there from California. Before going to the West Coast they lived more than twenty-five years in Jersey City.

After the reception tonight, the couple will leave for their summer home in Ocean Ave., Sea Bright, where they will spend eight or ten weeks.—Newark (N. J.) News.

BROOKFIELD, N. Y.

The Baptist church in this village was built one hundred years ago by First Day and Seventh Day Baptists and has been occupied continuously by both churches, one meeting on the seventh day and the other on the first day of the week, a fact that probably cannot be duplicated in all history.

A celebration of this fact is planned by a committee from both churches to take place August 21 and 22, and prominent speakers from both denominations will be present and take part on the program. The services each day will begin at 10.30 and if the weather permits at 2 o'clock on Saturday a pilgrimage will be made to the former sites of both churches, one four miles to the north and the other two miles to the southeast near Five Corners, where short outdoor services will be held. Should the weather be unfavorable, on Saturday, the trips will be made on Sunday at the same hour.

On Saturday evening a donation banquet will be held at seven o'clock, after which after-dinner speeches will be in order.

A very cordial invitation is extended to all friends of both churches to attend these unique services. Anyone bringing his lunch may eat at the S. D. B. parish house either day where coffee will be served. Those who can stay overnight will be entertained in the homes of the village.—Brookfield Courier.

RELIGIOUS EDUCATION

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular quarterly business meeting of the Sabbath School Board was called to order by the president, J. F. Randolph, at 2.15 o'clock, Sunday afternoon, June 6, 1937, in the basement of the Milton Seventh Day Baptist church. The following trustees were present: J. F. Randolph, J. N. Daland, C. L. Hill, R. E. Greene, A. L. Burdick, L. C. Shaw, J. W. Crofoot, D. N. Inglis, and R. W. Burdick.

Prayer was offered by Rev. C. L. Hill.

The minutes of the last meeting were read by the secretary, who also reported on the call of the meeting.

J. N. Daland, chairman of the Field Committee, reported that he had received a letter from Mr. Sutton in which he stated that if advisable he would visit the Farina Church on the way to Conference, and include other field work on the return trip.

Rev. C. L. Hill presented the following report of the Committee on Publications, which was adopted and ordered filed with the secretary.

REPORT OF THE COMMITTEE ON PUBLICATIONS

Material for use in the churches during the month of May has been compiled and was mailed on April 27. The entire cost to the board was \$2.51.

The matter of publishing material for use of the children in our Sabbath schools has been considered. The committee believes that with our very limited budget the cost is prohibitive, even though such material might be combined with the *Helping Hand*. Acceptable material can be obtained from several denominational publishing houses with which we are not in a position to compete. Even though the use of such material necessitates explanation with regard to the use of the words "Sabbath" and "Sunday," the committee believes that we should not attempt to enlarge or multiply our publications.

Respectfully submitted,
CARROLL L. HILL,
Chairman.

Milton, Wis.,
June 6, 1937.

An informal report of the Finance Committee was given by Dr. A. L. Burdick. By vote this report was accepted as a report of progress.

R. E. Greene presented the report of the treasurer, and this was adopted and ordered filed with the secretary. The report follows:

R. E. Greene, Treasurer,
In account with the
Sabbath School Board

<i>Receipts</i>	
Balance on hand in General Fund	
March 21, 1937	\$ 1.70
Harold R. Crandall, Denominational Budget	108.08
Milton Sabbath school, for salary of director of religious education	4.00
Interest on Cheeseboro Bond	14.90
Harold R. Crandall, Denominational Budget	69.48
Plainfield Sabbath school	4.00
Total receipts	\$202.16

<i>Expense</i>	
E. E. Sutton, salary for March	\$ 75.00
C. L. Hill, postage	1.71
Milton College, stationery supplies.....	.80
E. E. Sutton, salary	75.00
Total expenses	\$152.51
Balance on hand in Educational Fund	
June 6, 1937	40.00
Balance on hand in General Fund June	
6, 1937	9.65
	<u>\$202.16</u>

June 6, 1937

The president reported verbally for the committee appointed to prepare the program of the board for the General Conference. The tentative program includes presentation of the annual report of the board, an address by the director of Religious Education, and two addresses by representatives of the Cumberland County Council of Religious Education. The report was adopted as a report of progress.

It was voted that the president appoint the nominating committee. The following were appointed: D. N. Inglis, L. C. Shaw, and Dr. A. L. Burdick.

It was voted that the secretary be instructed to proceed with preparation of the annual report of the board.

It was voted that an appropriation of \$10 be made for this work.

After remarks by D. N. Inglis, the board entered into general discussion of the budget for the next Conference year.

It was voted that C. L. Hill with the assistance of two other members of this board draw up a resolution pertaining to an amalgamation of the boards that carry on the educational work of our denomination, namely, the Sabbath School Board, the Education Society, and the Young People's Board; 2nd, that this resolution be made a matter for discussion at the adjourned meeting of this board; 3rd, that the resolution, if passed, be presented to the Commission of the General Conference with the request that it be presented finally to the General Conference for action.

It was voted that on adjournment we adjourn to the call of the chair.

The minutes were read and approved.

Adjournment.

RUSSELL W. BURDICK,
Secretary.

MINUTES OF THE ADJOURNED MEETING OF THE SABBATH SCHOOL BOARD

The adjourned meeting of the Sabbath School Board was held in the basement of the Milton church on Sunday evening, July 18, 1937, at eight o'clock. The president, J. F. Randolph, was in the chair, and the following trustees were present: J. F. Randolph, A. L. Burdick, C. L. Hill, G. H. Crandall, J. W. Crofoot, D. N. Inglis, Mrs. L. A. Babcock, L. A. Babcock, E. B. Shaw, and R. W. Burdick.

Prayer was offered by Rev. J. W. Crofoot. The secretary read the minutes of the last meeting, and reported on the call of the meeting.

Dr. A. L. Burdick reported verbally for the Finance Committee concerning the audit of the treasurer's books, and the budget of the board for the coming year. The committee recommended the acceptance of the treasurer's report and the adoption of a budget of \$2,500 for the coming year. It was moved that we accept the report of the committee. It was moved that we amend the motion to add a supplementary budget which we consider as absolutely essential to the carrying on of the work of the board at the present time.

BUDGET PROPOSED

	Regu- lar	Pre- ferred	Second- ary
Salary of director of Religious Education	\$1,500	\$ 900	\$ 600
Expenses of the director..	300	200	100
Membership in International Council of Religious Education	50	25	25
Editor Children's Page, SABBATH RECORDER	25	25	..
Apportionment of "Year Book"	25	—	25
Postage and other board expenses	150	50	100
Promotion of Religious Education	350	..	350
Expense of representative on the Commission..	100	100	..
Total	\$2,500	\$1,300	\$1,200

The amendment was carried, as well as the original motion as amended.

The annual report of the treasurer and the auditing committee was read and adopted. The report follows.

THE ANNUAL REPORT OF THE TREASURER OF THE SABBATH SCHOOL BOARD

Dr.

To balance, June 30, 1936	\$ 000.00
Denominational Budget	1,252.12

Special contributions	248.83
Interest on bonds	67.30
Sale of farm mortgage loan	12.00
Total	\$1,580.25

Cr.

Salaries—Director, E. E. Sutton	\$1,137.00
Mrs. Walter L. Greene	25.00
Expense of director	172.18
Premium for bond for treasurer.....	5.00
Postage, letters to churches	1.71
Apportionment on "Year Book"	22.10
Stationery	1.80
Expense, member of Commission to Conference	35.00
Expense, member to mid-year Commission	28.02
Expense for printing annual report ...	5.50
Speaker at Conference	5.00
American Bible Society	31.83
Expense of secretary, postage, and collecting reports	10.00
Reserve, special gift for Vacation Schools	100.00
Total	\$1,580.25

Balance, General Fund, June 30, 1937..\$0,000.00

ROBERT E. GREENE,
Treasurer.

The Auditing Committee of the Sabbath School Board have examined the accounts of the treasurer, compared the same with vouchers, and believe the same to be correct.

J. W. CROFOOT,
RUSSELL W. BURDICK,
Committee.

The report of the director of Religious Education was read and accepted.

The special committee appointed at the last meeting presented the following resolution:

WHEREAS the Sabbath School Board has found it necessary, because of insufficient funds, to limit its activity to a point below the irreducible minimum of efficiency, and

WHEREAS the board is incorporated in the State of New York, and

WHEREAS the proportion of the Denominational Budget received is inadequate to the needs of any of the boards, and

WHEREAS so large a per cent of denominational money is consumed by over-head expense; therefore be it

Resolved, That we the undersigned members of the Sabbath School Board do hereby record our regret and dissatisfaction with this situation and express our belief that for the sake of the cause we are trying to serve, the Sabbath School Board should be combined with, and its work co-ordinated with, that of the Education Society and the Young People's Board, in one organization, to be placed on an equal basis with the Missionary Society and the American

THE TASK OF THE CHURCH RELATED COLLEGE

(Paper given at Boulder Conference by Ben R. Crandall, of Wasco, Calif.)

The greatest triumvirate of history was not composed of Roman citizens, nor of the great military and civic leaders of modern times. The greatest triumvirate of human history consists of three Christian Institutions—the home, the church, and the school. This triumvirate has marched in the advance guard of human progress and civilization. At times they have faltered, they have made many mistakes, but the trend has ever been for the benefit of the races of men.

Too often we take for granted our many blessings and fail to appreciate them. A very conspicuous example is that of our childhood homes. Not until we attempt to establish a home of our own, do we appreciate those who sacrificed so much for us or realize the sterling worth of those parents and old neighbors who by precept and example contributed so much to the establishment of our standards and ideals.

Most of us received our early Christian training in rural, or at least small churches. This is another blessing which we have come to appreciate more with the years. This second member of our triumvirate as the center of the neighborhood social life influenced us far more than we realized. There we learned the great teachings of Infinite love and wisdom and were given the interpretation of the life and teachings of Jesus that were to be our standards of religious and moral life.

It is, however, of the third member of this greatest of triumvirates that I am to speak—the school.

Bishop Hughes made the statement before a state gathering of school administrators that eighty-seven per cent of the colleges of the United States began as denominational schools. It was interesting to learn that the University of California at Berkeley began as a Presbyterian college; just another proof of the tie between church and school and the debt the latter owes the former.

The liberal arts college is one of the most firmly established elements of the Christian Church. A glance into history shows that the court schools created by Charles the Great in the eighth century mark the beginning of this type of institution, hence, have more than a thousand years of history behind them.

Sabbath Tract Society, both in financial consideration and in denominational recognition. Be it further

Resolved, That copies of these resolutions be forwarded to the officers and Commission of the Seventh Day Baptist General Conference, with the request that it be made an order of business at the next sessions of the General Conference, and to the various pastors for their consideration.

C. L. HILL,
L. C. SHAW,
R. W. BURDICK,
Committee.

It was voted unanimously by those present that the resolution be sent to the Commission with the request that the matter be presented before the sessions of the General Conference.

It was voted that expense of the preparation and distribution of the above resolution be made an item of expense of the board.

The Nominating Committee made the following report which was adopted:

The committee appointed to nominate officers and trustees for the coming year would recommend only two changes in the present list of officers and trustees.

We recommend that the name of Willard D. Burdick, now of Rockville, R. I., be placed on the list in the place of L. A. Babcock, who has requested that his name not appear again as trustee.

We recommend that the board be represented on the Commission for the year 1937-38 by Carroll L. Hill. This action is taken as the committee felt that this representation on the Commission should be made available to different members of the board, after a three years' service by one member of the board.

We recommend that the address of Claude L. Hill be changed from Farina, Ill., to North Loup, Neb.

D. NELSON INGLIS,
A. LOVELLE BURDICK,
LELAND C. SHAW,
Committee.

It was voted that the director of Religious Education and the editor of the Children's Page be retained as during the past year.

The secretary read and outlined the report of the board to the General Conference. It was voted that the report as outlined be approved.

The president reported on the program for General Conference. By vote, this report was accepted.

The minutes were read and approved. Adjournment.

RUSSELL W. BURDICK,
Secretary.

Harvard University, the oldest college in America and dating back three hundred years, was established "to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust."

The traditions passed on from generation to generation, from century to century, have been both a help and a hindrance. Hebrew, Greek, and Latin have their place, but we have come to an appreciation of the fact that there is just as much need for a trained laity as a trained clergy. Social, economic, and even religious changes call for a wide expansion of the opportunities that should be offered in the church related colleges. Undoubtedly the increased cost of the vocational type of training over the academic has been one of the principal factors in changing so many church related schools and colleges into public institutions, where the cost is borne by taxation rather than donation, and educational opportunities are more widely extended. The classical college of yore prepared for a very limited number of professions. Our colleges today should prepare for over 2,300 distinct occupations and professions.

Back of every church related college must stand a loyal and devoted constituency ready to provide not only the necessary financial support but also an enthusiastic and ambitious student body. The good Book says, "Where your treasure is there will your heart be also." It is that for which we give and sacrifice that we care. Alumni and supporters are the influence that make or break an institution.

(Continued Next Issue)

MARRIAGES

CRANDALL-DELAND.—Miss Mary Deland of Potter, Kan., and Roy Crandall of Milton, Wis., were united in marriage Sabbath afternoon, July 10, 1937, at the Seventh Day Baptist church at Nortonville, Kan., by Pastor Lester G. Osborn.

RAMSTEAD-BECKER.—On July 3, 1937, Mr. Martin S. Ramstead of Los Angeles and Miss Tena Becker of Dinuba were united in marriage by Rev. Loyal F. Hurley at the Seventh Day Baptist church in Riverside, Calif.

OBITUARY

JEFFREY.—Mary Ring was born at Wiby, Soken, Sweden, March 31, 1865, and passed away at her home in Los Angeles, Calif., May 8, 1937, a few hours after suffering a paralytic stroke.

The Ring family came to the United States in 1869, when Mary was four years of age, and settled at Big Springs, S. D., where she grew to womanhood and received her education and early training.

In 1909, she was married to Jas. R. Jeffrey, of Nortonville, Kan. At the time of her marriage she united with the Nortonville Seventh Day Baptist Church, later transferring her membership to the church of this faith in Los Angeles.

She is survived by one sister, by two brothers, a step-daughter, a step-son, and a step-granddaughter. L. G. O.

LIPPINCOTT.—Claude M., born at Walworth, Wis., April 25, 1899, died at Battle Creek, Mich., July 18, 1937, stricken suddenly with heart failure.

He was the second son of Perry B. and Rebecca Shie Lippincott, who with one brother, four sisters, his wife, and three daughters, and many other relatives survive him.

On January 29, 1918, he married Celeste May Hyde. He was baptized with his wife and three daughters, May 6, 1933, and united with the Battle Creek Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Rev. Edward M. Holston, July 21, 1937. E. M. H.

ROGERS.—Alice Miller, daughter of Edward and Janette Miller, was born in Brookfield, N. Y., May 3, 1848, and died in Los Angeles, July 22, 1937.

For many years she cared for an invalid mother, giving up the study of nursing in order to do so. On August 11, 1913, she was married to Dr. Albert C. Rogers and came to live in Los Angeles. In early girlhood she united with the Seventh Day Baptist Church at Utica, Wis.

She is survived by a brother, Adelbert Miller of Brookfield, N. Y., two nephews, and one grand-nephew.

Funeral services were conducted July 24, at Los Angeles, by Rev. Loyal F. Hurley and Rev. E. S. Ballenger. Interment was in Brookfield, N. Y. L. F. 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.

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No. 7

What Are We Trying To Produce?

The ends of the different systems of thought and faith may be summed up as follows:

- Greece said—Be moderate; know thyself.
- Rome said—Be strong; order thyself.
- Confucianism says—Be superior; correct thyself.
- Buddhism says—Be disillusioned; annihilate thyself.
- Hinduism says—Be separated; merge thyself.
- Mohammedanism says—Be submissive; bend thyself.
- Modern Materialism says—Be industrious; enjoy thyself.
- Modern Dilettantism says—Be broad; cultivate thyself.
- Christianity says—Be Christlike; give thyself.

Christianity seeks to produce Christlike characters. Can any goal be greater, nobler, more beautiful?

E. Stanley Jones, in The Messenger.

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