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Funeral services were held at the Crandall Undertaking parlor in Milton August 2, 1935, conducted by Pastor Carroll L. Hill. Interment was in Farina, Ill.

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She received instruction in both vocal and instrumental music under the best teachers connected with Milton College, J. M. Stillman, George Root, and other noted instructors, and finally attended the Ziegfeld Conservatory of Music, Chicago. She was a teacher of vocal and piano music for a number of years.

At an early age she united with the Seventh Day Baptist Church of Albion, Wis. She freely gave of her talent not only for the church but for the community as well. She was united in marriage to Jesse S. Green, a Civil War veteran, December 5, 1865. Mrs. Green was a member of the Relief Corps of the G.A.R. and loyal to the order as long as active.

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Burial at Albion, Wis. W. C. A.

WESE—Flora Mabel, daughter of Lester and Laura McAvoy Bee, and wife of George M. Weese, was born near Delphi, W. Va., October 2, 1870, and died at Akron, Ohio, June 9, 1935.

Besides her husband and parents she leaves to mourn, one sister and three brothers; two aunts and an uncle, Maggie, Oseia and Elzie Bee, and one friend attended her funeral conducted by Rev. L. C. Harris of Beaverly, W. Va., and burial was made near Cowan.

OBITUARY

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Passing of Will Rogers. There was something wholesome about Will Rogers that appealed to high and low, old and young. News of his sudden death brought to many a heart sentiments. A brief editorial in the Christian Advocate expresses so much in a few appreciative words that it is here passed on to Recorder readers:

The Universal Gospel over the death of Will Rogers—who was not joking when he invariably clasped himself as a Methodist—is welcome evidence of the fact that the American people sound at heart. His plain and witty sense was as essentially American as "How Biglow's." Even the human targets of his blunt arrows laughed while they winced as the shaft went home. As he said, he "liked everybody" and he knew his worth. Nobody was clever enough to predict what he would say or do in any event, but he knew that he would be on the side of the angels. All who knew him say that he was pure and lovely and of good report, who was proof against the infection of Hollywood. Secularists were looking for ways to defend decency in order to get the laugh which the universal appeal to the generation which is supposed to go all on indecency, on the screen, and on the air, liked him better than the others. He brought the credit of the generation, and commend the fact to those who are making money. Genius plus decency pays. Everybody will have been the public as long as Will Rogers is the life of the world. The genuine tributes of esteem. Few have de- served it so much.

Beginning Again. Today multitudes of children are starting to school, some for their very first day and others who begin a new term. They laid down their books and pencils last summer. For the most of them it is a joyous experience after a pleasant summer's vacation. There is something new and intriguing to learn in each book. They are curious about the others on the other hand. Let the capital and energy be turned to good use. Let them not be a burden on man or earth, but that being a laboring man learn that he is his own master and how to help his brother. Let the laboring man learn that he is not the slave of the earth or other men nor give him the right, in connection with his fellow laborers, to do injustice to any man. But the evidence is-the unfaithful learn that they have the unfaithful in their churches and that the churches can be counted on to do something for them and the unfaithful sources to stand by them and to help them in times of distress, when we shall manifest forth the spirit of our Master.

The Sabbath Recorder
A SEVENTH DAY BAPTIST Bi-WEEKLY
Published by the American Sabbath Tract Society, Plainfield, N. J.
Vol. 119, No. 6 WHOLE No. 4,667

Entered as second-class matter at Plainfield, N. J.
Per Year
Six Months
Terms of Subscription
$1.50
$0.75

To those of our young folk who read these words, and particularly those who are going back to their college tasks, we especially recommend the careful reading of the sermon found on Our Pulpit page. There are values and fields that are not estimated by the physical eye or entered by the material man—but values just as important and just as real as those measured by balances or explored by any pioneer. Our "unrealized wealth" has a challenging, hopeful message for us all.

Conference Sabbath. The Sabbath is always a high day at Conference. Many people of the local churches, not fortunate enough to enjoy a regular vacation, have the privilege on this day of attending other sessions of Conference Sabbath. Today they are listening especially experience emotions with the writer of old who sang, "I was glad when they said unto me, let us go unto the house of the Lord." The great throngs who overflowed the auditoriums of the Alfred church could truly continue to express the feelings of the writer, in the words "Our feet are standing within thy gates, O Jerusalem." The morning worship services have been in part already reported. But the editor, who attended these services at Alfred, has since secured from the speaker a resume of the sermon preached at the First Alfred church by Dean Ahva J. Bond. It follows:

Text: They came therefore and saw where he abode; and they abide with him. John 1:1. The disciples accepted the invitation to come and be where he lived, and they spent the day with him. From that simple invitation, they have flowed, each to unmeasured blessings. It was the beginning of it all. It was the beginning of the world's history. It was the first step of our redemption. It was the first of our conversion, and still more important in this intimate contact with Jesus that sustained them in the hour of apparent defeat. When, after forty days of opposition and final manifestation that this fellowship was to continue unbroken, that their formation, their sense of this fact ties the only answer to our own deepest needs.

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The weather throughout the week was splendid, of a splendid variety, and the price was moderate. The commissary committee with W. H. Bassett as chairman left little to be desired by the guests. With two doors of entrance, two lanes of traffic, and cafeterias service, the vitualing was quickly expedited. Meal time was happy time for all. The adding machine girls, the faithful and followed, inspired to make folks feel comfortable, and the friendly Mr. Bassett at the cash register sent folks away wanting to return as soon as hungry.

Various groups enjoyed reunions, and for some of the tables were reserved, or a specially dining room provided. Outstanding, per., Fred, N. Y.; another of the clergy; another of the denominational, which are informative and important. The recommendations will be published as soon as available.

To the Seventh Day Baptist General Conference:

Your Commission would respectfully submit the following its annual report for the year ending with this session of the General Conference.

Members of the Commission for this year were as follows: Claude L. Hill, Farina, Ill., Jay W. Crofoot, Milton, Wis.; Loyal F. Hurley, Riverside, Calif.; Harold O. Burdick, Alfred, N. Y.; Yvonne B. Bond, Lost Creek, W. Va.; James L. Skaggs, Tecumseh, N. J., president of Conference; William L. Burdick, Ashaway, R. I., representing the Missionary Society; George W. Coalter, among others, representing the Tract Society; and John F. Randolph, Milton Junction, Wis., representing the Sabbath School Board. Courtland V. Davis, corresponding secretary of the Conference, is secretary of the Commission.

The Commission met at Salem, W. Va., on Sunday, August 26, 1934, electing James L. Skaggs as chairman and appointing its standing committees for the year.

The next meeting of the Commission was held on Wednesday, August 14, 1935, and continued through Friday, August 16, in the office of President J. Nelson Norwood, of Alfred University. Another meeting was held on Tuesday morning before the opening of Conference.

William L. Burdick was unable to be present at the Alfred meetings of the Commission because of injuries due to an automobile accident. All other members were present at those meetings.

- The Commission has interpreted its previous action concerning the auditing of the reports of the treasurer of the General Conference and the Denominational Budget to mean that these reports be audited by a duly qualified accountant who is not a member of any Seventh Day Baptist Church.

The Auditing Committee of the Commission has directed the auditing of the reports of Harold H. Coe, treasurer of the General Conference, and Harold R. Coe, treasurer of the Denominational Budget, in accordance with this interpretation and has certified them to be correct.

The Commission has revised the list of recognized ministers for the forthcoming issue of the Year Book and has placed the list in the hands of its officers for examination by any who may be interested.

The Commission hopes, since it feels that the situation is still to require the same, that the plan of the Missionary Board to place a man in the Iowa field may soon be consummated.

The thanks of the Commission are extended to President J. Nelson Norwood and other officers of Alfred University for the many courtesies extended during its pre-Conference meetings, and especially for the use of the president's office in which the meetings were held.

CONCLUSION

A year ago the Commission called attention to the new spirit of Christ and of people and the growth of a deeper and a more abundant spiritual life. It is happy to report this year a continuance of that spirit and the growth and the evidence of these statements formulated in a series of pastors' conferences held during the year by the Conference presiding officers.

a. It shall be the desire of the Commission to see that the results of these conferences are placed on the records of the ceilings of our churches and that these results are carried forward into the work of the church. It is the desire of the Commission to see that the results of these conferences are placed on the records of the commissions of our churches and that these results are carried forward into the work of the church.

b. There seems to be a turning back to the Bible as a basis of spiritual authority. We welcome this trend as an increased opportunity for the presentation of our special message.

c. The Church must be exalted and its claims impressed upon the hearts of men. The Church is superior to man-made government, and must stand and suffer, if need be, for the application of the principles of Christ to all human relationships.

d. Our depressed economic conditions challenge the Church to deeper consecration and larger service in putting on a spiritual and practical program.

e. We are concerned for a more comprehensive and active program of Sabbath pro-

motion and evangelism in our own respective fields. We believe the spirit of conciliation toward them is a good sign.

f. The Commission has recognized the need of doing the work of the Commission in a more comprehensive manner. It is the Commission's desire to see that the work of the Commission is done in a more comprehensive manner. It is the Commission's desire to see that the work of the Commission is done in a more comprehensive manner. It is the Commission's desire to see that the work of the Commission is done in a more comprehensive manner. It is the Commission's desire to see that the work of the Commission is done in a more comprehensive manner. It is the Commission's desire to see that the work of the Commission is done in a more comprehensive manner. It is the Commission's desire to see that the work of the Commission is done in a more comprehensive manner. It is the Commission's desire to see that the work of the Commission is done in a more comprehensive manner.

A TRIBUTE TO MRS. E. A. WITTER

In the death of Mrs. Mary Crosby Witter, the Ladies' Aid society of the Adams Center Seventh Day Baptist Church, a great loss. Her entire life was lived among us with the exception of fourteen years spent in California. She was always interested in helping along the work of our church. She acted as charter member, and led in the singing for many years. Even when absent she did not forget us, and many a dainty and tasteful gift she sent us for our sales. We were so glad to have her return, and forward to having her again to help with her gentle and unselfish manner. She was elected secretary of the Ladies' Aid this year, an office she had held before going away. A real friend to her friends, an earnest helper in the church, and a faithful co-worker with her companion has heard the sudden summons, "Come home."
**MISSIONS**

IDEALS IN MISSION WORK

Dean Alfred E. Vivian, for many years connected with the Ohio State College of Agriculture, set forth in the January issue of the Agricultural Education magazine the ideals attached to the work of an extension worker. The most of them apply with equal force to missionaries, mission boards and officers, as well as to extension workers. It is difficult to attain to ideals, as we see when we try to apply the Sermon on the Mount in our lives, but it is very helpful, even necessary to keep these high standards before us. Those given by Dean Vivian applicable to missions, while not the only ones, are as follows:

- **Abounding Faith** in the importance of the work.
- **Infinite Tact** in meeting trying situations.
- **Unlimited Patience** in overcoming community inertia.
- **Endless Good Nature** in the face of all trials.
- A **Saving Sense of Humor** when nothing else will meet the situation.
- A **Large Vision** of the work to be done.
- A **Less Gracefully and to rebound after each defeat.**
- **Indomitable Courage** in standing for the right.
- A **Grim Determination** to see the work put through to completion.
- A **Contagious Enthusiasm** that inspires local leadership.
- **Unquenchable Optimism** in spite of all discouragements.

**THE AUTHORITY FOR MISSIONS**

BY REV. EVERETT T. HARRIS

(A four-minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1915.)

In our cities when neighboring buildings turn into skyscrapers, it often becomes necessary to tear down a fine building in order to build higher. This is made necessary by the need of a stronger foundation. To build higher we must go deeper. A live oak more nearly exemplifies the situation in missions. When the oak in the course of its growth comes to a dry season or a difficult time, it does not stop, but adds its roots deeper into its present foundation—the good earth.

In like manner missions is a living, growing enterprise. It has for its foundation the very Spirit of God. In such difficult times as ours it is well for missions to sink its roots deeper into its founda- tion, the very heart of God. When the subject is faith, it is better than we naturally think of the words of Jesus as the authority for missions, “Go ye therefore and make disciples of all the nations.” The Holy One who spoke these words, God was working in the hearts of the Hebrews, making them his peculiar people with a message for the world. This leads us to think that the authority for missions is in the nature of God himself. Jesus merely gave expression in the Great Commission to that which was inherent in his whole life and teachings. He was revealing God to men and this was a central part of that revelation.

It is not so much a command as it enters into our hearts and takes hold of us as it is an impulse. Missionaries “go” not because they are commanded but because the love of God is in their hearts and will not let them stay.

A study of the book, “Rethinking Missions,” to find what they might have to say regarding the authority for missions, failed to produce results. The authority for missions is not questioned in that study. It was taken for granted. Even so, it is the same today as it will be the same tomorrow and forever—it is Jesus Christ. Shall we whose souls are lighted With wisdom from on high, Shall we to men enlighten The lamp of light deny? No! We shall not if we truly have the Spirit of Jesus. Jesus has a "must" program—a program which has expressed to us the very heart of God—God who through the ages has been reconciling all men unto himself.

**HOME FIELD**

(Taken from the Annual Report.)

Owing to the retreatment, the work on the home field continues to be seriously handicapped. A number of churches which heretofore had pastors have not been able to employ pastors for some time, and some of them are sadly losing ground on this account. Furthermore, though the board has helped in the past by sending board members in the interest of their pastors, the aid the board has been able to give these missionary pastors, together with what they received from the churches, is so inadequate that it endangers the work. Nevertheless, by virtue of the faithful, self-sacrificing work of the missionary churches and their pastors and the blessing of God, the work on the home field has been going on in many places, and at times it seemed possible that when retreatment was made and only heaven can estimate the good accomplished.

In Pennsylvania there are many new churches, one in St. Louis, Mo., and the other in Utkiah, Calif., have been added to the home field during the year. Other new fields are opening, and we may confidently look for an enlargement of the work. "Lift up your eyes, and look on the fields; for they are white already to harvest."

**REPORT OF GRACE HOSPITAL**

BY DR. GRACE L. GRANDALL

(Taken from the Annual Report.)

Since the depression has now reached Shanghai, our report this year will not show the same prosperity as in the last few years. People who have come to us this year have fewer of the large incomes. We make private hospital rooms and those who have done so have mostly asked for the cheaper rooms. There have also been fewer patients in all.

Whereas our duty average of patients last year was fifty-nine, this year it is only forty-three. However, taking the whole year into account we have been able to balance our budget and a little to spare. We ran under by only a small amount during the winter months, May being the first month this year to show a favorable balance. We are duly thankful for that, as the closure of the American Oriental Banking Corporation in May made our bank surplus unavailable. We are keeping on, however, with the few hundred dollars left in our safe, trusting that if God wants this work done, he will show the way and provide the means.

You will notice that our balance is much less than last year. In January, as we anticipated that the year would be a more difficult one than usual, we took our fixed deposit and put it in the checking account. Then we proceeded to spend some of our surplus, which we are thankful now that we did. The old ambulance was requiring too much in repair that we decided to trade it in for a good used car. Formerly we had personally owned part of the car, but this year we were unable to do this. The new car is operated on a small $500 loan for one year, and we are hoping to send two of them into the country to better own it entirely and we pay fares to the hospital, which we are now doing.

Also we had an opportunity to buy an adjoining piece of land which we have long desired to build a large garage on it. The old disused was the building of the new cement garage for the third floor of the women's building. The large ward there was so hot last summer we could not keep the tuberculosis patients in such a room another summer. We took out a partition that enlarged the room and gave it air from three sides leaving a cool and a dry place which we may keep. We have used as a cement porch on it and connecting the porch with the third floor of the women's building, we have a 24 x 36 foot porch where the beds from the big ward can be wheeled directly out upon it. We feel that this provision will save lives as well as add greatly to the comfort of all the third floor patients.

We have had only 377 in-patients this year and we had to buy a very large proportion of them. We have had few proper tuberculosis cases and we have had more cases of pneumonia. The statistical table follows:

In-patients—Men 203, women 158, children 16, total 1. Average number for day: men 25, women 18, Hospital days: men 8,001, women 6,865. Average number in hospital: men 36, women 39.


The work has been quite satisfactory on the whole. Doctor Pan is increasingly efficient. In the spring he spent six weeks in Peking attending lectures and visiting wards. Miss Smith has also worked with the nursing department. There have been sixteen students during the year. Four of the senior class were sent to the Baptist hospital in Ningpo for six months' special training in major surgery. One of them was unable to finish the course on account of ill health, but the others did creditable work. Our first year of five was graduated June 2. Mrs. W. S. New, wife of the famous orthopedic surgeon, Chinese, Dr. W. S. New, gave the graduation address. It was a fine address, remarkable for the clear, forceful Christian teaching it contained. It is a very hopeful sign when strong leaders are so fearlessly Christian. Four of the graduates are still with us. We are hoping to send two of them into the country to...
open a medical and evangelistic out-station, where we can go to hold clinics and evangelistic services. The other two will stay with us for the present and try partly to fill Miss Shaw's very valuable absence during the summer. We are glad that all of our girls are Christians, nine of them having become so since being with us.

There have been 169 outcalls, of which Doctor Pan has made the majority. There have been thirteen outside obstetrical cases and thirteen in the hospital. That is the most we have ever had. Our better nursing no doubt contributes very materially to the growth of this department.

While we have no active evangelist in charge of the church in Liuho, there seems to be real activity along that line. The celebration of the Lord's Supper is always attended by a testimony meeting in which no time is lost. The last meeting of this kind was a wonderful one with many sincere testimonies. There were also four baptisms and one new name signed. Last summer Mr. Pang, my Esther's brother, who is in Nanking Theological Seminary, spent his vacation with us, conducted baptismal services which resulted in a good deal of evangelistic interest. It is to be with us again this summer, working especially among the young people. He has finished the second year in the seminary.

We hope that we have your prayers that we may be guided by the Holy Spirit in all that we do.

The financial statement of the hospital for the past year shows receipts and expenditures amounting to $29,051.60, and a detailed account is found in the Annual Report.—Sec. W. L. B.

TREASURER'S MONTHLY STATEMENT
JULY 1, 1935, TO AUGUST 1, 1935

Karl G. Sturhman, Treasurer

In account with the Seventh Day Baptist Missionary Society

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<td>Building Women's Aid society (Jamaica)</td>
<td>106.00</td>
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<tr>
<td>Second Brookfield</td>
<td>10.00</td>
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<tr>
<td>Seventh Day Baptist Church of C. E. Union in New England for native Jamaica workers</td>
<td>80.00</td>
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<tr>
<td>Adams Canteen</td>
<td>0.50</td>
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<td>First Bethel Sabbath school</td>
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<tr>
<td>Pastors' and Missionary Officers' expenses</td>
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</tr>
<tr>
<td>Pawtucket Church (home missions)</td>
<td>60.00</td>
</tr>
<tr>
<td>Overseas craft, July 1, 1935</td>
<td>$1,937.27</td>
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REPORT OF COMMITTEE ON RELIGIOUS LIFE

To the Seventh Day Baptist General Conference

This report is made in two sections. Section One seeks to review the year's work, and as such, is largely statistical. Section Two deals with the program for the coming conference year, and as such is recommended for your approval.

I. STATISTICAL

While the accomplishments of the past year are far from what we wished they were, yet judged by the reports coming from the churches, we have some foundations for encouragement.

III. SUGGESTED PROGRAM

Religious Life Committee

For two years the Committee on Religious Life has endeavored to keep before the people a program with certain definite ideals and objectives. The committee is not unmindful of other problems facing the Church today—problems of national and international concerns, social and economic actions. Other agencies must deal with these. We have intentionally limited the field of our activities to the immediate tasks of our own church and fellowship. "The nourishment of the spiritual forces" of our people must stand supreme.

1. Dependence Upon God

Our first concern, then, touching our work, is for a greater spirituality among us, a fuller dependence upon God. If God is not in the ministry of our denomination there will be no power there. If the Holy Spirit is not the dominating Personality in our churches all our activities will be fruitless. If Christ does not "dwell richly in our hearts" and empower us for service as individual Christians we will be as empty cisterns. To deepen this sense of dependence upon God we recommend the cultivation of:

(a) Prayer. Praying men believe in prayer. The power of prayer grows out of spiritual insight. Are we becoming careless in our prayer life? Is prayer a mere matter of form? Of generalized strength? We recommend a larger use of prayer, both in private and groups, and that special efforts be made to study the ways and purposes of prayer toward its wider and more spiritual use.
4. Evangelism

Evangelism, the presenting of the "good news of the kingdom of God," is the permanent business of the Church. A comprehen-
sive program of evangelism must include pre-
senting the "good news" to Christians, non-
Christians, ex-Christians, and anti-Christians.

And in our day, the presenting of the "good
news" should include the Sabbath. The
pastors of the churches should lead in this
work. Integrating the gospel of Jesus Christ
will make any pastor an evangelist.

The committee recommends that:

(a) That all pulpits and class rooms, we

(b) That the Conference and associa-
tions, continued to promote the teaching of
these doctrines, to evangelism, and
to study group conferences, with special ref-
cence to Seventh Day Baptist doctrine, his-
tory, and polity.

3. Stewardship

All that we are and all that we have is
God's. Ourselves and all we possess are
first of all God's, then ours only to use.

We give full proof of our stewardship by
using for God our bodies, our minds, our
emotions, our activities, our possessions, our
personalities, our all.

We recommend prayerful attention to
God's Word in Malachi 3: 10, and 2 Corin-
thians 9: 6-10, thus observing the means of
promoting the abundant life.

THE SABBATH RECORDER

Note: In case September cannot be used as
Study Month, we suggest that October be so
used.

6. Conclusion

Finally, "Hear the conclusion of the whole
matter: Fear God and keep his command-
ments. This is the whole duty of man."

"But tarry ye, until ye be endued with
power from on high."

"Lord God of hosts, be with us yet,
Lest we forget we have been set up!"

A. L. Davis, Chairman,
T. J. Van Horn,
H. L. Polan,
P. S. Burdock,
O. W. Barcock.

THIS REPORT WAS ADOPTED IN FULL WITH
THE APPRECIATION OF CONFERENCE. IT WAS ORDERED
PRINTED IN FULL AND THAT COPIES BE SENT TO
THE PASTORS AND CHURCHES IN SUITABLE QUANTITIES
FOR THE NEEDS OF ALL.

THE SABBATH RECORDER

WOMAN'S WORK

"In the presence of thy great love, O God, and standing in the shadow of
the cross, we pray that our hearts may
be purged of all bitterness and hatred."

Amen.

WHITE WITHOUT


Said a ripe Christian who is a student of
world affairs: "I find it hardest to follow the
teaching and example of our Lord in refrain-
ning from hating. My natural impulse is to
hate the callous rich who are exploiting the
poor; to hate Hitler; to hate Japan for
its treatment of China; and Italy for her
offense against Abyssinia; and Russia for its
leadership in the crusades against their own
people's bodies and spirits. Surges of hatred
swell over me against the professional crimi-
nals of our time, and their political and legal
allies.

"But I know this is wrong. If I am to
amount to anything in bringing in a new
and better climate, I am to our country and
to the world, I must do it without hate in
my heart."

CHRISTIAN HERALD.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, Septem-
ber 8, at the home of Mrs. George B. Shaw,
the president in the chair.

The following members were present:
B. P. Loeb, Mrs. George B. Shaw, Mrs. Okey
W. Davis, Miss Lotta Bond, Mrs. Oris O. Stutler,
Mrs. Kenneth Hulin, Mrs. C. H. Siedhoff, Mrs.
Earl W. Davis, Mrs. Edward Davis, Mrs.
Orrville B. Bond. The First Psalm was read in
unison, and followed by membership
questions.

The minutes of the August meeting were
read.

The treasurer read the following report,
which was adopted:

Mrs. Paul S. Geisler,
Secretary.

Frances E. Davis (Mrs. Okey W.), Treasurer.

In account with the Woman's Executive Board of the Seventh
Day Baptist General Conference

Balance August 11, 1935
$147.35
H. R. Crebbell, Denominational Budget
6.20
Refund, Mrs. Shaw
15.00
$169.11

THE SABBATH RECORDER
WHAT IS YOUR DECISION?

What is your decision, friend? You must make your decision—whether you will realize it or not. For if you do not answer this question one way, by your very failure to do so you answer it the other.

Take time to think over the matter discussed herein, if you are a Christian, for as each you want to conform your life to the will of God, which is also the will of Christ (John 17: 22).

As Christians, what day should we keep and observe as the Sabbath? God set apart, sanctified, and blessed the Sabbath day; for on that day God rested (Genesis 2: 3). The seventh day of the week was God's Sabbath day even before the commandments were given (Ex. 20: 10-11), and for forty years in the wilderness God made it very plain to the Children of Israel what day was the Sabbath, in sending manna, so that there could be no possibility of their losing track of the day of the week which was to be observed as his rest day. This same Sabbath was carried on in the Jewish laws down to the time of Christ, and Christ himself observed it (Luke 4: 16), and after Christ's resurrection the disciples observed it (Acts 13: 14, 27, 42, 44), and Paul leaves no doubt as to the keeping of God's holy day. He says, "Sabbath, when he says in Acts 25: 8:—"neither against the law of the Jews, nor against the temple, nor yet against Caesar, have I acted at all." If the disciples had observed the first day of the week (Sunday), after Christ's resurrection, they would certainly have written of such a momentous change in the observance of the law of God, wouldn't they? And they would have been persecuted unmercifully by the Pharisees for doing it; but why? Besides, did it ever occur to you that Christ would not have permitted a day to be set apart for his worship which was different from the day that God set apart, sanctified, and blessed, would he, especially if it were intended to supplant God's holy Sabbath day?

These facts alone should cause you to look further into the matter of what day is the Sabbath of God's own choosing.

Christ also said that the new commandment which he gives to us is to love God "with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37). Can a believer in Christ do this and refuse to keep and observe the day of rest that God set apart, sanctified, and blessed? Is it possible? Will you say to your God that he must accept whatever day you see fit to observe as Sabbath, or else get nothing? Will you say to God, "Well, Sunday is the day that the world has settled on, therefore you must accept that day and change your Sabbath"? If you should say that, God has already replied in his holy word, "I, the Lord, have set the Sabbath, I am the Lord" (Mal. 3: 6).

No, my friend, there is no compromising with God; you are either a Sabbath keeper or a Sabbath breaker. Nowhere in the Bible will you find Sunday or the first day of the week spoken of as a Sabbath, or ever spoken of as a holy day (much less, set apart, sanctified, and blessed). Can you continue to go on in life as you now do and tell your Master of Christ and willfully refuse to keep the day holy that God specifically set apart, blessed, and commanded you to keep? You cannot go on in life as you now do, for you set a part your own Sabbath for yourself, and you are found guilty of what sin? (Gen. 2: 3, 4.)

The seventh day of the week (which we call Saturday) is Creation's birthday! You can no more change that than you can change your own birthday, or the Fourth of July!

If you are a Christian and read the Bible, you must certainly know that the Bible, which you read and study and revere as the Word of God, was written by God-inspired men, who observed the Sabbath of Jehovah, the seventh day of the week. They did not set a single one of them observed the first day of the week (Sunday) as God's Sabbath, nor attached any significance whatsoever to the first day of the week. This is plain as day, for the seventh day was the Sabbath day. They knew what day the Sabbath was, and every one of them.
observed the Sabbath. Then where does any person get Biblical authority for keeping Sunday as a day of rest and sacred to God? It is not in the fourth commandment and substitute, without his consent, or sanction, another day as the day of rest and worship for God's children.

If the Lord's children, God is our Father. Do we "Honor thy Father," as set out in the fifth commandment if we disregard the day that he has set apart and blessed and hallowed? Are we not stealing his holy day for our own use and substituting another, thus violating the commandment, Thou shalt not steal? Christ said, "If ye love me, keep my commandments" (Jno. 14: 15). This contemplates keeping his commandments because we do love him, and not because we expect salvation thereby. "He that keepeth my commandments, and believeth on me, hath everlasting life (Jno. 3: 16).

The answer to the same question in John's own words in John 14: 21, "He that hath my commandments, and keepeth them, he it is that loveth me." —and in another place, we quote from John 15: 10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Another circumstance, quite convincing to many on the question of which day is the Sabbath, is that of the fourth commandment and the rest of the nine commandments, which could not have been laid on him, if a man love him, he will keep my words: and my Father will love him, and will come unto him, and make our abode with him. (John 14: 23)" If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

If you are still doubtful, suppose we quote from the Ten Commandments written with the finger of God (Christ) upon tablets of enduring stone? If you are still doubtful, suppose we quote from the Ten Commandments written with the finger of God (Christ) upon tablets of enduring stone?

If you are still doubtful, suppose we quote from the Ten Commandments written with the finger of God (Christ) upon tablets of enduring stone. Who asked him what he might do to have eternal life (Jno. 19: 17) "—but if thou wilt enter into life, keep the commandments"; and upon being informed that he had kept them, Jesus told him to sell all he had and give to the poor and be his follower that he might fly right in the winter, neither on the sabbath day. This short quotation alone should be convincing to the reader that Christ did not contemplate any change in God's holy Sabbath day. In the first place, Christ knew that God does not change (for Christ is God), and that how that he would not set the appointment of the Sabbath.

Now in Matthew 5: 17-19 Christ says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. WHATSOEVER THEREFORE SHALL BREAK ONE OF THESE LITTLE COMMANDMENTS, AND SHALL TEACH MEN SO, HE SHALL BE CALLED THE LEAST IN THE KINGDOM OF HEAVEN. Now we all realize that Christ will not come again in glory until the end of the world, and when the kingdom of God is established on the earth, according to Isaiah 66: 22, 23, all flesh shall worship on the Sabbath — again showing that God does not change.

Another circumstance, quite convincing to many on the question of which day is the Sabbath, is that of the fourth commandment and the rest of the nine commandments, which could not have been laid on him, if a man love him, he will keep my words: and my Father will love him, and will come unto him, and make our abode with him. (John 14: 23)" If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

If you are still doubtful, suppose we quote from the Ten Commandments written with the finger of God (Christ) upon tablets of enduring stone? If you are still doubtful, suppose we quote from the Ten Commandments written with the finger of God (Christ) upon tablets of enduring stone. Which grand old Book, the Word of God. It has never led anyone astray. Insist upon Bible authority. It is the Word of God. Sunday as God's day of rest and see how quickly the Sunday advocate becomes. He cannot be credited with making the change from the Sabbath (seventh day) to Sunday, and history will partly support this claim of his church. His God is a different God than other's not of his church, over many hundreds of years, has resulted in the almost universal sacrifice of substituting Sunday (the venerable day of the Sun, a relic of sun-worshipers) for the Sabbath of God, the omnipotent, creative, and merciful God whom you look to for the salvation of your soul through the blood of Christ, our Savior and Lord.

Would to God that every group of believers would determine this matter on Bible authority, and that there would soon be groups of Sabbath keepers of every denomination, until we get back to the great truth again which has been shamefully and shamelessly disregarded. Today there are thousands of Seventh Day Baptists and Seventh Day Adventists, and Sabbath keepers who do not belong to either of these denominations.

May God grant that you, dear reader, will settle this question as you believe God would have you do, after you have informed yourself upon the subject by searching your Bible and laying the matter before God in prayer, regardless of what criticism or change in your economic life your decision may entail. Do not let some critic tell you that Sabbath keepers believe that Sabbath keeping is essential to salvation, for they do not so believe. But they believe that God will keep the day of rest that God blessed and hallowed and commanded that we should remember it because we love God, and are willing to follow and do his will.

There are ample references in the Bible about keeping God's commandments; some others are as follows:

"And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of..."
It is the patrue of the ains to heal; are they not the friends of God, and the faith of Jesus?" (Rev. 12: 17)

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12)

Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates into the city." (Rev. 22: 14)

THE SABBATH IN THE SEVENTEENTH CENTURY


After giving the historical background of the leading events during this century in the reigns of James I and Charles I, the Commonwealth under Cromwell, the Restoration when Charles II took the throne, and the coming of William and Mary which secured the ascendancy of Protestantism in England, the speaker showed how the controversy between the Episcopalians and the Puritans over the observance of Sunday threatened the majorities of both
groups. The Seventh Day Baptists evolved out of this advent movement, which reached its greatest height in the middle of this century.

The restoration of the Stuart's in 1660 was a great blow to all dissenters, and particularly to Sabbatarians, for the persecution which then began brought John James to a martyr's death, and caused Tillam and the greatest portion of his followers to migrate to the continent, otherwise the history of Seventh Day Baptists in England might have been very different.

A SUNDAY LAW REFERENCE

The city council of Charlotte, N. C., has declared the 16th of the Seventh Day as a day of rest and the right of a referendum to decide what kind of Sunday the majority wants. In an editorial in the Charlotte Observer, under date of April 23, the writer says that man's mind splits a thousand ways on this matter. The following excerpts are quite illuminating upon this subject:

It is impossible to divide the thought of any community upon Sunday laws in two, one specifically wanting one kind of observance, and the other, the other. There are majorities within minorities and minorities within majorities. There has been a glib jumble of opinion that a satisfactory rectification is beyond reach.

There are two views here; one is inherent. There is an element in the population to which Sunday laws are an obligation, whether from social, religious, or civil institution. People never look at it through any other than secular eyes. They pet no spiritual sanction upon the Lord's day. It is a day of recreation, not of the seven. The other, however, is not presented to so much by such a group—the unmoral element in a community. It is the view of the man who before in the Sabbath, regard it as essential, and accept it as an inherited divine institution, who present pet for this by unrighteous, those who would give some answer to, their spiritual aspirations. They are unable to satisfy themselves as to what constitutes a proper observance, as to how they can square themselves in their conduct with their convictions as to the nature and purpose of Sabbath.

Puritan people, these, who are both in formulating a rule of conduct for themselves, and the others, are not helpful in framing and formulating, governmental prohibitions or regulations to meet the ends of moral acceptability.

When they go back to ascertain for their purposes what the Seventh Day Baptists are, they are appalled at his spirit.

Jesus came notably never having a single word to say in reference to the manner of the observance of the Sabbath. He laid down the broad principle that "the Sabbath was made for man, and not man for the Sabbath," and let it go at that, as he was willing to leave to the enlightened conscience of man to dig out for himself the grooves in which he would run in obedience to that general philosophy.

When his blistering critics stopped on him for what they thought was a gross violation of their Sabbath observance, he turned upon them with a withering scorn to inform them that this is a matter to be determined not so much by complicity to a given set of rules, as by conscience. If one is looking to that source for information on this question, one must be content to come back only with the general enlightenment that so far as Jesus was concerned, as to this question or any other, he was on the side of that will that will tend to the betterment of human improvement.

The case of this Sunday law that will not correlate itself to these great, magnificent ends. If a man's Sabbath does not conspire to this objective, then it is being kept in an entirely traditional manner, that is a day of rest and honor to God and his Son, Christ...; The power of final authority is not in books, or statutes or prohibitions or conventions, but in the inner monitors that have been implanted in men.

The controls are internal, and not in the hands of policemen and magistrates, and the sanctions are provided by the spiritual consequences, and the image that will be formed from the conference of man's intellectuality, who in the word of the Lord, in the mind of man upon his cardinal virtues. It has broken itself up into more than two hundred legislatures, and fishing even the great, vital pillars of testimony and of belief.

Christ did not need to lay down rules concerning the observance of the Sabbath day, for they were already set forth in God's law. He did not command the people in any of his teachings mentioned once so much as the first days of their new commandment to be observed... He did say, however, that not one jot or tittle of God's eternal and immutable law could in any wise be changed. Why should men, then, be compelled to observe it under duress of the police power? God never intended that any of his own laws should be promulgated, written, or made man's business. They were instituted and commanded to be observed, should ever be enforced by the civil magistrate. God accepts only freewill service, which emanates from the heart instead of from the head. The people, therefore, have a right to repeal these religious laws, which should never have been placed upon the civil statute books.

The reason why Sunday laws are so obnoxious is because they are un-American, unjust, unfair, partial, intolerant, antiquated, and unchristian. The nonreligious citizen number more than the religious, and the state should not compel these nonprofessors of religion to act on Sunday as if they were religious when they are not. It makes either hypocrites or martyrs of them, but never Christians. Since the religious sects cannot agree among themselves as to which day should be observed as holy time, nor as to the manner of its observance, the State should not attempt to settle such a controversy by law. It is only to repeal every religious law now upon the civil statute books, and thereafter remain forever neutral upon all religious questions. Religious liberty and equality of privilege exist only where the Church and State are completely separated and legally divorced.

C. B. L

Liberty, 1935.

LETTERS TO THE EDITOR

SUNDAY FISHING

(Published in Observer, April 8, 1925.)

Editor Fayetteville Observer

Dear Sir:

On New Year’s morning I made some resolutions that I have tried to live up to and so far I have succeeded, and one of these resolutions was to be a better man in Christianity. One of these resolutions is that I will have to work all the time, and am able to go fishing only on Sunday. I personally do not think that there is any harm in surf fishing on Sunday, but I will try to do it in a respectable manner.

However, my people are opposed to it and seem to think that I am scandalizing our neighbors.

Can you show me where there is any harm in so doing, and use the holy Bible to support your contentions? I have looked up and read the Bible, but I do not see where the Scripture would tell me about, and so far I have never seen

God, and have the testimony of Jesus Christ." (Rev. 12: 17)

"Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14: 12)

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[Image 0x0 to 1640x1127]
anything that convinced me that I was wrong. I will appreciate any information or good advice from real true Christians along this line, as I am anxious to live up to my reponsibilities.

Thanking you in advance for the same, I am

Very respectfully yours,

A FISHERMAN.

THE BIBLE AND SUNDAY FISHING

(This was written April 9, but was not printed until July 11, 1902.)

DEAR MR. FISHERMAN:

Through the courtesy of the Observer, it is a pleasure to me to submit a few words in reply to your inquiry in the Observer of 8th inst., if by so doing the Father of us all may be glorified.

As one who has read the whole Bible through more than a dozen times, I would say meekly but honestly: No, Mr. Fisherman, there is a single word or phrase in the holy book on the day commonly called Sunday, and which the Christian believes also that the ways of God are pleasantness and all his paths are peace, and that in the way of obedience is to be found true happiness both in this life and in the life to come. In the mind of the Christian, therefore, there is nothing so important in life, and nothing so necessary to human welfare as to be in harmony with the Creator of the heavens and the earth.

If man is to do the will of God there must be some way by which he can learn what that will is. Again the Christian believes that in the Bible is to be found this revelation of God which is necessary in order that we may do his will and walk in his ways.

There is no truth in the world that is set forth with greater clearness than the fact that God established the Sabbath by designating a particular day which should be regarded as holy and which should be observed as a symbol of his own presence in the world. This fact holds true with respect to the Sabbath, no less so than the Lord's Day. It may not be the way we should have chosen, if he but holds that in the Bible is to be found the revealed will of God. According to the first creation story of Genesis the blessing of the seventh day was a climax by which the institution of a spiritual ordinance crowned the creative work of God. At the beginning of the history of the church of which we are a part, which had a genius for religion above all other primitive races of the earth, Sabbath keeping took an exalted position which is strictly maintained throughout the early and formative ages. At every time of spiritual awakening during Jesus' checkered career, when the prophets sought to bring the nation back to God and righteousness, the Sabbath was given a place of renewed prominence in the preaching of the prophets and in the practices of the people. When Jesus' life work culminated in his revelation of God to man; he came not to destroy the law but to fulfill, and declared himself Lord of the Sabbath. The Apostolic Church, which was established upon the foundations that there laid its Lord in the observance of the Sabbath day.

The Sunday is an interloper. Today no one claims for it Scriptural authority, and few would need to substantiate it as being the Sabbath of the Christ earlier than the end of the third century.

There is no establishment of an institution or ordinance of the Church today that has divine authority for its origin and divine sanction for its observance by believing Christians, the Sabbath carries this authority and this sanction by unqualified right and in fullest measure.

The Sabbath, therefore, is not a relic but a living symbol of the divine presence in the world. By its very place in the creation friendship of God and of man, and of our abiding relationship in him:

REV. AHVA J. C. BOND

CONFEDERATE WOMEN'S HOME,

Fayetteville, N. C.

The Sabbath bears witness to the gracious and loving providence of God. Week by week as the Sabbath draws on with the setting of the sun, it serves as a reminder of the ever present God, and of our abiding relationship in him.

Lord of the Sabbath. The Apostolic Church, which was established upon the foundations that there laid its Lord in the observance of the Sabbath day.

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The Sabbath, therefore, is not a relic but a living symbol of the divine presence in the world. By its very place in the creation friendship of God and of man, and of our abiding relationship in him,
XLVIII

find some matter of business that I would be unable to dismiss from my mind.

Here again is revealed the practical value of the Sabbath if one chooses to make the use of it which God evidently intended.

When men walk not in their own ways and think not their own thoughts on God's holy day, but reserve the Sabbath for thoughts of God and devote its sacred hours to social worship, to holy meditation, and to a spiritual ministry to others, there will be present in fullest measure the unfailing joy and holy peace which nothing can bring save the consciens experience of the presence of the Father in heaven.

If the need of the race is a consciousness of the presence of God and if the Bible, whose center and heart is Jesus Christ, reveals to man the abiding God, then have observers of the Sabbath every right in the world and all the authority of heaven to teach this truth to all men, and to bring to the conscious thought of Christians over the world the divinity of the Sabbath for thoughts of God and to make it more holy day, but ministry to

Here again:
The violation of sin and the sinner DEFINITION with sin and the sinner

Ten COmmandments

Faith and Grace have to do with Redemption

Law and Grace are not opposing systems but component parts of the same system, to wit:

GOD'S PLAN OF REDEMPTION

"UNDER LAW"

God's method of dealing with sin and the sinner from Sinai to Calvary

The violation of the will of God as set forth in the Ten Commandments and as interpreted by other parts of the Mosaic Code

Faith in the shed blood of a lamb or other animal

The shadow or type

Deliverance from the guilt of sin only.

Nothing to make one want to do right, or to help him to do so.

THE REMEDY

Faith in the shed blood of Jesus Christ, the Lamb of God

The body or anti-type

Deliverance from the guilt of sin plus

The result

The desire to do God's will, and a new nature to enable one to do it.

"UNDER GRACE"

God's method of dealing with sin and the sinner since the death of Christ

The violation of the will of God as set forth in the Ten Commandments and as interpreted by our Lord Jesus Christ

Faith in the shed blood of Jesus Christ, the Lamb of God

The body or anti-type

Deliverance from the guilt of sin plus

THE RESULT

The desire to do God's will, and a new nature to enable one to do it.

THE SUPERIORITY OF GRACE

"Sin shall not have dominion over you for ye are not under law, but under grace"

[Romans 6:14]

PAUSE GOD FOR DELIVERANCE FROM THE POWER OF SIN AS WELL AS FROM THE GUILT OF SIN!

Which Law could not do, but Grace does!

[Romans 8:3, 4]

gospel to tired, exhausted factory girls who have been working twelve hours or more under the most depressing environment. Therefore, the Christian worker has been most the consistent and persistent friend of the industrial worker, and to such a calling, to such a ministry, such an opportunity God has no doubt called her. These have been strongly opposed by the factory owners.

SOCIAL LIFE

It takes times to permeate the nation with Christian ideals and until that is done the vocation of the "geisha" will remain. The "geisha" means "accomplished person." Little girls destined as geisha begin an intensive training for dancing, singing, and playing an instrument similar to a guitar, and in preparation. At the age of fifteen or sixteen they are beautifully clothed and then it is their work and life to entertain the wealthy and educated men. At the age of eighteen they are open for engagement. At the time of the World War no regular Christian or philanthropic work had been done for this class. One writer says, "Not until the Japanese ladies hold their own in social life, will the vocation of the geisha be ended."

CHRISTIAN ORGANIZATIONS

Christians everywhere can be proud of the wonderful record of women's organizations that were brought into Christ's organizational life, and results throughout the land.

1. The name of the Red Cross Ladies' Nursing Association tells its own story.

2. The Women's Patriotic League was established to serve especially to disabled soldiers and their families.

3. The Women's Educational Society conducts an industrial school for girls.

4. The Women's Hygienic Association is doing a very useful work through lectures and meetings.

5. The Tokyo Charity Hospital Association established and supports the Tokyo Charity Hospital.

6. Poor, sick, and orphaned children are cared for by the Ikuri Society, which had a membership of over two thousand women in 1918.

7. Japan has a larger percentage of insanity than any other nation, and these unfortunates are the special care of one organization of women known as the Ladies' Aid Association for Lunatics.
represents the Commission, for corresponding secretary's expenses, and for Lewis Camp; these in addition to our proportionate share of the Denominational Budget whith, with our other sources of income, take care of our usual items of expense.

I read the other day that "You keep in the pink of condition and have a good mouth, just so you keep out of the red." Attempts to climb out of the red have been made in these two years and our debt is now only $872.80. The interest to be paid is $112.36, and the balance is estimated to offset each other.

We know that this budget is a minimum budget. It is far below the ideals of us all for this work of ours. There are many important and essential items which we would like to emphasize again this year as desirable for present and future planning. Some of these are:

1. A continuation of our policy to pay our indebtedness.
2. Restoration of the Recorder to its former weekly basis.
3. Restoration of Special Sabbath Promotion Work.
4. Continuation and enlargement of the field work of the corresponding secretary.
5. Recruitment of new workers, the education of which have been or are about exhausted.
6. Continuation and further support of our work in Europe.

If we seem to be stressing too much the mere dollar thing, it is because the dollar itself is important, but because it is the means of making all these dreams come true. You all know the story of the dear missionary, William Potter, who, when asked what his business was, replied, "My business is serving the Lord but I cobble shoes to pay expenses." All our current work in connection with the publishing house is only in order to make possible our Denominational Work.

One of the sources of income for our general work is our Permanent Fund, the greatest estate, 81 per cent, of which is invested in six per cent mortgages. The rest is invested as follows:

Per cent.

Participating interest in mortgage loan
Loan to General Fund
Loan to Denominational Building Fund
Subsidies and stocks; by gift or bequest
Cash in savings bank

This Permanent Fund now totals $106,375.25 and has been increased during the year by $3,125.23. This has been effected through the sale of the Amelia Potter estate, being a half share in the fractional interest in a second mortgage covering property in the town of Westley, R. I., of $100 proceeds from a called bond over the executor's inventory price, in the same estate; and of $419.54 by bequest of May B. Fisk, late of the subscriptions. The annuity production is also offset by transfer of $500 from the Annuity Gifts to the Denominational Building by reason of the death of an annuitant. This transfer was so directed by the donor at the time the gift was made.

The Denominational Building Endowment Fund, which is a part of this total of Permanent Fund, is now over $3,195.71.

Little.by little contributions are being received on account of the pledges toward the erection, several years ago, of the Baptist Building. These, and the Annuity Gift mentioned above, have enabled us to pay $800 on account of our remaining indebtedness of $1,900, and all this without recent solicitation on our part. The total of these outstanding pledges is $4,830.02, ample to cover the $1,900.

And so with our "retrospection into the days that are past, our contemplation of the days that are here, and our anticipation of the days that are to come," we go on with Confiam Carriage to make this next year the best one of all.

Work for ten men! Work for one hundred men! Work for one thousand men! Work for ten thousand men! "And yet shew me unto you a more excellent way."

OF UNUSUAL SIGNIFICANCE

BY REV. S. S. POWELL

The following resolution, presented by Rev. Clifford Beebe, of Coudersport, Pa., at our recent sessions of the Southwestern Association, at Gentry, Ark., is well worthy of notice:

Resolved, That as Elder, J. L. Hull, who is now in feeble health, is the only remaining member of the good old association at Texarkana, Ark., forty-eight years ago to-day, i. e., on August the eleventh, 1887, we send to him a message of respect and greeting.

That this resolution was submitted on the very day of the forty-eight anniversary of the annual meeting is most interesting, and had those who were in attendance more generally known of this fact, we might have brought it forward in our program, in thankfulness for God's blessings, during the season. Well nigh half a century of associational life! Who can tell the good that has been accomplished therefrom, or the pouring out of God's blessings, for which we pray, for the future?

[Omit last page of Conference, August 21, a notice of Elder Hull's death was read. We offer this association's resolution, and hope it was received in time,—Erron.]

YOUNG PEOPLE S WORK

IT IS TO THINK

Sunrise and morning star, And one clear call to give, That there be no clouding of the skies. White as snow, yet such seems ahaze, Too full for shade or night.

Daylight and morning bell; And after that to works, And may there be no soft and subtle things

To make me shirk. For though into the maze of toil and strife,

My tasks may set my way, I tremble to meet my Master life to life, As I shall live this day:

—William Hiram Fowkes.

DEAR FRIENDS:

One year ago when my work as president-secretary of the Young People's Board was discontinued at the Salem Conference, my name was left on the board as editor of the young people's department of the SABBATH RECORDER. I did not know this action was taken until Conference had adjourned. After Conference I wrote to the new board asking them, if possible, to get someone else to take my place. My reason for doing this I said to the board rather than once. I believe the editor of this page should be a person who can attend the meetings of
the board and be well acquainted with the work of the board. Later I consented to continue. I was still a little edgy because of the great handicap under which the new board was to work. A year passed and my belief was confirmed; if the page is to represent the young people's activity as planned by the board, the editor must be a resident member. In August, I wrote to the president of the board to take again my convictions. I am glad that my desire was heard.

Friends, I am happy, indeed, that the choice of the denominator for the editor of the Sabbath Recorder for the next year is Mr. Luther Crichlow of Washington, D. C., who is to enter the seminary at Alfred this fall. I commend him to you; I know he will bring many fine things to your attention. Pray for him and encourage him by your words, as you have done for me.

To many friends who inquired about me and told my parents they missed me at Conference, I wish to express my appreciation. My thoughts and prayers were with you, especially the young people. May this be a fruitful year, in which our churches show great growth in local work and an increased interest in the processes of the denominational program through co-operation with the various boards and societies.

Sincerely,

Marjorie B. Bird

Rocville, R. 1.


IMPRESSIONS OF CONFERENCE

BY LUTHER CRICHLow.

Kaleidoscope—the long journey by bus on the mistily beautiful valley of western New York State on a cloudy night—hours of tense expectation—and then at last, Alfred—a tired young fellow from the bed—awakening to the quiet splendor of the Alfred hills—the constantly recurring “I will lift up mine eyes”—the pleasant memory of the long leaf-shaded main street in the sun—the “School on the Side of the Hill” and its snug little campus resident of woody smell—the pleasant meeting of Mr. and Mrs. Bird—sight, sound, white spire on the outside—and quietly dignity affixed within—the bank of organ pipes sending forth fine melody—the first session, and suc-ceder the boys, splendidly conducted and pleasant to the memory—the spirit of co-operation, eager and frugal, must be unmistakably omnipresent Man who shares borrow and joy—decent enjoyment of the messages of Miss Miriam Shaw, everywhere manifest—the fine music of the veepers so conducive to quiet meditation—the young people’s breakfast on Friday—the surprising, but hardly unexpected, number of oldsters (perenni-oungsters) present—spanning all ages, one becomes an oldster—the organ recital on Friday night enhanced by the absence of light—the Sabbath services, fine—excellent piece of work, “The Boy Who Discovered Rasserm”—the shock of suddenly finding oneself an editor—administration for the way in which the re-printing prevented Miss Burdick’s contribution—his successor—the heart-catching strains of “God Be With You”—Conference is over, but the memory lives on—the pleasantly fragrant Alfred woods.

Mr. Crichlow’s “Impressions of Conference” were written at the editor’s special request. We are pleased to include his article with Miss Burdick’s far-reaching contribution. While we regret losing Miss Burdick’s valuable assistance in the Recorder, we believe her position with more means is well taken. What she has done, her fine spirit and helpful co-operation have all been greatly appreciated, and we would thus publicly thank her.

Enroute.

BOYS’ QUARTET IN RIVERSIDE

BY BERNICE A. BREWER

For several years the Riverside Church has had a group of boys who at its very young age. It is known as the “Boys’ Quartet” and was so called, jokingly, even before the time when the boys could do more than sing two parts music as a double chorus. These boys have interested us particularly because they have been the only boys of their exact age in the church as they have grown up, and there were all born the same year, 1915, all within six months. Their heights do not vary greatly, and we think it is a real coincidence that they should be able to take the four parts in perfect harmony.

Professor W. Ray Rood and Mrs. Rood have been responsible for their training. Mr. Rood directs the boys with a firm hand, making them, when they wish to sing, with the piano.

The California Christian Endeavor Union sponsors a quartet contest each year, featuring young people between the ages of eighteen and thirty-five. Our boys waited patiently until they were old enough, and then entered the race. The first year they tried, they won the Riverside County contest, and because there was no district contest held, were asked to represent the district at the state conference. The boys have done well, and, as far away as it seems impractical, so far away made this seem impractical, so the boys waited until this year held entered again. This time they won the county contest again, and at the district contest, in which five counties competed, they took first place. This qualified them to enter the contest at Fullerton, Calif., where the state convention was held this year. They did not win there, but we all felt that they had done well to go that far. It was excellent experience for them, and they profited in another way, for all contestants were given a day at the San Diego Exposition after the convention.

The service the boys have rendered has not been limited to our own church. The quartet has sung again and again in the churches of the city. They have repeatedly gone to town and some distance away to furnish music, and often to take a leading part aside from singing in the meeting.

We have reason to be proud, not only of the boys’ singing, but also of the boys themselves. They are all fine Christian young men, and have made themselves felt in the various departments of the church. We have appreciated the very fine spirit with which the quartet has ever placed its talent at the disposal of the church.

The quartet will doubtless be broken up this year. But if this happened, we wished to have their picture preserved. It was taken this summer, and it appears here.

The boys stand in their singing positions, and are, reading from left to right, Duane Hurley, Lloyd Pierce, Rex Brewer, and Wayne Rood.

Riverside, Calif.

CHILDREN’S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

The prize poems are in the hands of the press, so I cannot tell the result until next time.

Sincerely,

M. S. G.

DEAR FRIEND:

I am very glad for having the privilege of writing you about the Island of Jamaica on which I live.

We have very tall palm trees, over forty feet in height; when the nuts are ripe we have to climb far up to get them, which is very tiresome to do.

Then we have bread fruit; some trees are short and others are tall—about thirty feet in height, so we have to climb for them.

We also have bananas which are of the greatest importance in the island. Without bananas, the people of the island would perish for want of money, food, and clothing. The people do not have to climb for bananas because we do not grow the tallest tree is about twelve feet in height. So the bananas are cut and sent to the market.

Cocoa and coffee trees are not tall; the tallest cocoa tree is about nine feet in height. The coffee tree can be as tall as bush and is kept down by topping the trees, which enables the fruit to spread. The coffee berries have to be fermented, get off the outer covering, and to be dried and thrown out of the inner covering and sent to the market.
It is can get they could appear in the I could see them. I could take a trip there sometime.
impossible, and girls

Iam much that I do wish I could

I have two, I have

It is France Marie Connolly. I have

He would eat it up; if it was jelly, they would leave it in disgust.

We shall be pleased to hear all about your little guinea pig.

I am staying at grandma’s house this week. Yesterday Gloria and Donald came over to spend the day with Dorothy and me. Gloria

I had a baby sister, Ruth. She was two years old last Sabbath day. She has started to run sentences together now and she says some funny things. We have two half grown kittens and she says she is one and I is dad’s. We have another one that we have had about three years. When my sister Dorothy was small and Nig was small, Dorothy rolled

on top of him. She could purr like a cat but she has forgotten how now.

My letter is getting long so I will stop now.

Your truly,

MARGUERITE KENTON.

Hopkinson, R. J., July 19, 1935.

DEAR MARGUERITE:

I am sorry I have not written before but I have been busy getting ready for school. I am in the sixth grade this year and if I pass I will be going on the bus to the Wellsville high School next year. Ours is in the fifth grade except for arithmetic. He has to take fourth grade arithmetic this year for he did not pass it last year. Kyra is in the fourth grade and Durward is in the second grade again this year because he could not read very well. Hilda is in the first grade again this year because of her absence last year. Evelyn, my cousin who lives up on the hill and goes to school with us, is in the same grade as Hilda on the same account.

Hilda had her tonsils out about four weeks ago. Hilda, Kyra, Ellen, Durward and I have been having sore throats and are not over them yet.

I am glad the rest of the family are all fine and hope your daughter and her husband are getting along well.

Dada has some work now. He has had it for about two weeks.

I must close now and eat my breakfast. Hilda says she is going to write soon.

Your true friend,

JUANITA ROSE GREEN.

Wellsville, N. Y., August 24, 1935.

DEAR JUANITA:

I have only room to write a few words in answer to your good letter this week, but I’ll try to write you a longer letter next time.

Your sincere friend,

MIZPAH S. GREENE.
THE SABBATH RECORDER

OUR PULPIT

"OUR UNREALIZED WEALTH"

BY REV. T. J. VAN HORN

(Pastor De Ruyster, N. Y., Seventh Day

E.U.)

"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.

I have in my scrapbook the story of a man whose mother bequeathed to him the old family Bible. He was not interested in the Bible, and so indifferently laid it aside. Old age followed and he grew absolutely want, until finally there seemed no way but to go to the "Poor Farm." Just before that melancholy journey was begun, he took up the old Bible, remembering it as the gift of his mother.

Indifferently turning the pages, he came to a strange looking piece of paper between the leaves. Examining it, he found it to be a bank note. With kindling interest he turned other leaves. More bank notes were found, and when he had finished the search he had a fortune in hand that saved him from the tragedy of the "Poor House."

You may laugh at the result of this story, but let us accept the fact that it well illustrates. The fact is this: it is not merely that there are unexpected moneys, but there are absolute want, until finally there seemed no way but to go to the "Poor Farm." It is only a matter of the degree of our ignorance of the material, the spiritual, and the supernatural aspects of the human condition.

This chapter of Paul's first letter to the Corinthian people reveals God's anxiety that we should be aware of what belongs to us. And there is something tragic in the danger that we will go on to the end of life without finding our heritage of riches. And the danger lies in the fact that we depend quite entirely upon our bodily and intellectual senses as the means through which we gain the knowledge of our possessions.

Now it is the constant teaching of this passage that there are two sets of faculties that contribute to the full development of our existence here.

The material senses—sight, hearing, taste, touch, smell—are the senses by which we humans have reached a stage of scientific development. A far more important revelation God has made to us, not independent of, but in addition to, what has come to us through these material senses. It is the revelation of himself as a spiritual being. This is brought to our consciousness, with other realities, through the spiritual senses, by means of spiritual perceptions. And Paul makes a very clear distinction here between these two sets of senses. And that is the great contrast between men, whose scientific knowledge can convey to them only facts of the world of matter, and those to whom God has revealed by his Spirit, the more substantial realities of an unseen realm.

This comes out very clearly in the eleventh verse of this chapter: "For what man knoweth the things of a man, save a man? But God knoweth the things of God, for it is written, 'No man can give that which is in heaven, except it be given of heaven.' And Paul goes on to understand that man, without the exercise of these higher faculties brought into action by the quickening Spirit of God, is incapable of seeing these great facts of the spiritual realm.

I sat one evening in one of the great lecture halls of the University of Chicago. One of the professors was discussing with enthusiasm the materialism on some of the great and mysterious facts of the material world that scientific study has revealed. And he went on to tell the lecturer that someone improved the opportunity given by asking if the lecturer believed in a future life. And the lecturer answered affirmatively, and then the lecturer asked, "Do you not know about the future life? That was a matter outside his realm of knowledge. His answer was perfectly consistent. Speaking as a man dependent upon the material senses he could not know. But I have always felt that if he had been asked that question on an occasion when he was not delivering a lecture, the answer would have been quite different. As a man of science I do not know. But as a Christian I know there is a future life, for God has revealed that truth to me by his Spirit. Paul in this chapter refers to the greatest treasure of all, the knowledge of our identity regarding the great truths of the spiritual world. "Which none of the princes of this world knew," he says, "for had they known it, they would not have crucified the Lord of glory." Let us soberly heed the warning of these words. Let the Bible help us to a clear distinction of the faculties—the reason and intellectual understanding—and that wisdom and insight that are the product of the Spirit of God entering into the life to give a vision of God and spiritual facts and realities. "Except a man be born again, he cannot see the kingdom of God," Jesus told Nicodemus.

The things we are in danger of missing because of the atrophy of our spiritual natures from disuse, in this age of scientific intellectualism.

"Therefore, we ought to give the more earnest heed to the things which we have heard." "How shall we escape if we neglect so great salvation! Hebrews 2:1, 3. We are in a dangerous crisis in our history as a people. We are desperately in need of money. Almost frantically we have been appeasing the demands of the day, that we might have speculations. Is this our greatest need? It would almost seem that we regard our colleges as the means to that end. Are they of major importance? Money and education are important. Let us subordinate them to the enterprise that Jesus said was of paramount value when he said of his first disciples, "Follow me." It can hardly be doubted that God has graciously bestowed the gift of the Holy Spirit upon his church, and made manifest a lingering doubt, hear what Jesus has to say about it. "If ye then, being evil how to give good gifts unto your children: how much more shall your Father in heaven give the Holy Spirit to them that ask him." Now it is through the Holy Spirit, according to the verse, that we shall have these things revealed to us that God hath prepared for us. How, oh bountiful are his provisions! How rich and satisfying are the results growing out of the life where the Holy Spirit has been acknowledged and received? Paul sets them forth as a luminous cluster of great spiritual fruits. "And these—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self control." Galatians 5:22, 23.

Not long ago an intimate and valued friend criticized my definition of the Christian life—"A life lived according to the example and teaching of Jesus Christ. I suppose he thought the following—that the reason and intellectual conduct is the inner life of the Spirit that is the source and spring of Chris-
There have been special occasions such as the Lord's Supper, Easter, and the King's Silver Jubilee when the subjects were appropriate to the events celebrated. The jubilee sermon forms the leading article in this number of our magazine.

The meetings for prayer and Bible study at King's Cross are now held on Saturday evenings, and will continue thus during the summer.

The superintendent of the E.S.M. took the Easter Sunday afternoon meeting of the Brotherhood at Revelr Hall, Wilsden, and the same evening preached at the mission conducted by Mr. Edgington of the London City Mission near Mornington Crescent. He also conducted the jubilee service at the Methodist church in Shingle Dorm Road on Sunday May 12.

In two of the missions the Sunday-School anniversary service at the Westminster Baptist Mission, speaking on the subject of "Jesus and Childhood."

The E.S.M. has also given financial assistance in connection with a camp to which poor boys are sent for holidays during the summer months in with the Ethorne Road Strict Baptist Church.

We have had several interesting letters from Pastor and Mrs. Pastor Kanyinti of Nyasaland. The latter writes acknowledging receipt of Scripture lessons and books which we sent from London.—The Sabbath Observer.

A large and interested congregation listened to a stirring address by Rev. Ernold E. Sutton, director of religious education, Seventh Day Baptist Sabbath School Board, last Sabbath. The church night program in the evening was in charge of the young people. Miss Jean Woodcock was toastmaster. "Pep talk" was given by Rev. Mr. Sutton on Sunday night.—De Rueter Gleaner.

Rev. and Mrs. E. E. Sutton and son Treval, of Milton, Wis., were week-end guests at the parsonage September 7. Rev. E. E. Sutton delivered the Sabbath morning sermon.

The church night program in the evening was in charge of the young people. Miss Jean Woodcock was toastmaster. "Pep talk" was given by Rev. Mr. Sutton on Sunday night.—De Rueter Gleaner.

On August 3, our church together with the church at Rehoboth Center united in a joint service with the young people at the teen-age camp at Shingle Dorm. About thirty from the Rehoboth Church attended. Pastor Wing assisted in conducting the service, at which Rev. A. J. C. Boyd was guest speaker.

On Sunday, September 1, the Rehoboth and Rehoboth Center churches held their annual picnic at the park at Port Allegheny. Over thirty partook of the excellent tureen dinner, after which a short program was given.

\[ \text{The Sabbath Recorder} \]

TO BUILD A BETTER WORLD

I WILL BE CHRISTIAN

BY REV. EDWARD M. HOLSTON

The Master-Builder, Christ, has set my task for me. The stakes are firmly fixed, the lines precisely placed.

The corner-stone was laid by him in Galilee; and now he asks that I shall be a builder too.

Must always mountains, seas, marks bounds of human creation ever rise?

Must Frowning forts and guns and war lords menace still?

O Spirit of the Christ, thy love compassionate Possess man's very soul, direct his stubborn will.

"Thy Kingdom come!" I pray, "Thy will be done in earth." This prayer my lips repeat as idle words each Sunday, and I will not fail to pray.

Chorus

To build a better world, I will be Christian true;
To build a better life, I pledge myself anew—
A better, nobler race, a broader brotherhood,
A sweeter, richer grace, a deeper gratitude,
A Christ-built world of all that's true and good.

(Tune—Theme of Michigan State C. E. Convention, 1912. Sung by the Rehoboth Sunday School Glee Club at the Quad of Battle Creek Seventh Day Baptist Church by special permission of the Superintendent of Sunday Schools of Michigan Baptists and of the young people's program of Conference at Alfred, 1913.)
BUREN, SzsRm.—At the home of the bride's parents, Mr. and Mrs. T. Stuart Smith of Verona, N. Y., August 14, 1935, Mr. Kenneth A. Babcock of Milton, Wis., and Miss Flora E. Smith, of Verona, Pastor Alva L. Davis officiating.

BISHOP-EUZ—At the Seventh Day Baptist church in Milton, Wis., September 3, 1935, Miss Frances Althea Ellis, daughter of Mr. and Mrs. George M. Ellis of Madison, Wis., was united in marriage to Clarence Arthur Bishop by Rev. Henry N. Jordan assisted by Rev. Carroll L. Hill officiating.

DAWES—Miss Helen M. Jordan, daughter of Rev. and Mrs. Henry N. Jordan, of Battle Creek, Mich., and Roger Clark Dawes of East Lansing, Mich., were united in marriage August 20, 1935, at the Seventh Day Baptist church in Battle Creek. The father of the bride officiated.

O B I T U A R Y

CHASE—At the home of her son in Sayesville, R. I., July 14, 1935, Lydia Frances Saunders Chase, wife of the late James Andrew Chase. Mrs. Chase was born at Woody Hill, Westerly, May 24, 1851, the daughter of Robert Gilbert and Sarah Ann (Parker) Saunders. She is survived by her son, Nathan Morton Chase, two granddaughters, and one great-grandchild. She also leaves a brother, James A. Saunders of Westerly; and two sisters, Mrs. A. V. Larkin of Westerly, and Mrs. Lucy Tucker of Scotland, Conn.

Early in life she was baptized and united with the First Westerly Seventh Day Baptist Church. For many years she was a member of the Pawcatuck Church, a local, devoted Christian. In the absence of the pastor, Rev. Everett L. Washburn of Calvary Baptist Church officiated at services held at the Pawcatuck Seventh Day Baptist church. Interment was in River Bend Cemetery.

Hiscox—In Westerly, R. I., June 25, 1935, Gurdon Byron Hiscox.

Mrs. Hiscox was born in Westerly on May 15, 1857, being the son of Gurdon and Lydia Anne Fenner Hiscox. He was a successful manufacturer of Elder Hiscox, who was born in 1856 and was the fourth pastor of the Westerly Seventh Day Baptist Church. On November 23, 1935, he was united in marriage with Susan Emily Clark, who died April 5, this year.

Surviving are five children: Walter Clark, Robert Maurice, Mrs. Julia Louise Stillman, Raymond, and Mrs. Margaret Earle. There are also five grandchildren and a sister, Mrs. Jessie Louise Woodmansee.


Mr. Palmer, one of four children of Perry G. and Elizabeth A. Palmer, was born in Stonington, Conn., January 28, 1860. On October 21, 1910, he was united in marriage with Mabel C. Burdick. For fifty-one years he was a faithful and efficient employee of the C. B. Gottrell and Son Company, was baptized and united with the Second Westerly Seventh Day Baptist Church at Westerly, now attending at East Providence. To Westerly he transferred his membership to the Pawtucket Church, remaining a faithful member to the time of his death.

Surviving are his wife, a daughter, Mrs. Clifford A. Langworthy; a sister, Mrs. Edwin Cran
dall of Westerly; and a brother, Robert Palmer of Potter Hill.

Funeral services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated.

STANTON—At her home, Westerly, R. I., August 22, 1935, Clara Elizabeth Stanton, wife of the late Charles H. Stanton.

Mrs. Stanton was born in DeRuyter, N. Y., on June 7, 1859, the youngest of three children of J. Clarke and Samantha Newton Crandall. On April 12, 1881, she was united in marriage with Charles H. Stanton. The young couple came to Westerly, where they made their home for fifty years. Mrs. Stanton preceded her in death by only twelve weeks.

In early girlhood she was baptized and united with the DeRuyter Seventh Day Baptist Church. Upon coming to Westerly she transferred her membership to the Pawcatuck Seventh Day Bapt
tist Church. Mrs. Stanton was loyal and de
doted to her church and denomination, and active in all her work. She was a host of friends.

Surviving her are a nephew, Harry Crandall of Westerly; and a niece, Mrs. Mary B. Phelan of Canandaigua, N. Y.; and several cousins, all of hosts.

Funeral services were held at her late home on Sabbath afternoon and interment was in River Bend Cemetery, her pastor, Harold R. Crandall, officiating.

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Expected

Expected

Expected