at the church she so much loved, on June 8, 1936, conducted by Pastor Herbert L. Polam, burial in the Brookfield cemetery.

Fogg—Anna M., daughter of John and Susan Fox Langer, born at Finley Station, June 12, 1838, died suddenly at her home in Shiloh, N. J., on her seventy-eighth birthday.

At an early age she became a member of the Friendship M. F. Church. On March 16, 1901, she was united in marriage with Charles D. Fogg, who has been dead nineteen years. Of the six children born to them, three survive: Clarence, Percy, and Edward. Since August, 1894, Mrs. Fogg has been a member of the Shiloh Seventh Day Baptist Church, where she has been greatly respected for her faithful, consistent Christian life. Of her immediate family besides her sons Mrs. Fogg is survived by a sister, Mrs. Elizabeth Curley; eight grandchildren and four great-grandchildren.

The pastor was assisted at the farewell services by Pastor Conwell. Interment was made in the Shiloh cemetery.

Knight—Edmund Cone Knight, son of Edwin and Pocory E. Knight, was born at Jackson Center, Ohio, September 28, 1862, and died June 5, 1935, at his home in Topka, Kan.

On November 20, 1884, he was married to Minnie A. Ward, also of Jackson Center, who survives him with their five children: Raymond A., Roy W., Robert R., Mrs. Olive F. Anderson, and Mrs. Velora M. Wood. There were six grandchildren, three of whom survive. When a young man he united with the Jackson Center Seventh Day Baptist Church, transferring his membership to Garwin, Ia., and later to Trot- nville, Kan., where he was a member at the time of his death.

Funeral services were conducted at the North-townville church on June 7, with Pastor Osborn officiating. Burial was in the village cemetery.

Matteson—Roseltha, daughter of Joseph and Mary M. Clare, born November 3, 1859, at Sci, N. Y., died at the Coudersport Hospital June 18, 1936.

On May 25, 1881, she married James Matteson, who survives her together with their three children: Elwood, Mart, and Mrs. George White. There are also twelve grandchildren and one great-grandchild; two brothers, F. W. and Timothy Clare; and one sister, Mrs. Hattie Scott.

At the age of fourteen she was baptized and joined in ideal location Florida permanent home, capable of developing and operating 75 acre fruit and vegetable farm, in Putnam County (5 acres of rich muck). Salary, with profit-sharing arrangement, in opposition for the right party. Early consummation of deal desired. 110 Marion Street, Daytona Beach, Florida.

Parker—Clyde Parker was born in Wisconsin, February 10, 1871, and entered into his eternal rest at Gentry, Ark., May 13, 1936.
THE SABBATH RECORDER

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Are You Praying

For Conference? The time now is short before the General Conference meets at Boulder. This will be an especially important meeting. East and West will be there; the Church from the Atlantic to the Pacific will be represented—the youngest and the oldest. New faces will be seen in the audience. It will be interesting and it will be questioning.

Are Seventh Day Baptists look upon and receive our recently come-to-us brethren? And how will they look upon us?

If the General Conference is to bring blessing to this new fellowship and to all our divisions, the Church, forever Ours, this coming up must be spiritual to our people; if anything is true, and oneness of purpose are to be increased and become effective; and if we are to be more fully dedicated and loyal to the Lord's cause, we must put upon us by a loving heavenly Father, we shall all need to pray much for divine guidance and for the power of the Spirit to move the disciples of old. Pentecostal showers would be most desirable, but Pentecostal come only through prayer. Had not the faithful disciples "continued with one accord in prayer and supplication" before the day of Pentecost, it is not likely they would have been filled with the Holy Spirit, "when the day of Pentecost was fully come." Nor is it likely that the outgoing would have occurred had the disciples not been of "one accord" when they came together in the upper room.

The coming together at Conference will do little good unless the people of the churches draw near to God in prayer and put upon them application for his Spirit to abide with the delegates as they send to Boulder.

Truly much depends upon those who attend Conference. But do the churches realize how much depends upon the interest they take in this matter? Do they appreciate how important the business is, and the interest of those who remain at home?

Is prayer now being made by God's people that his plans for the future will be accomplished? Do they feel the need of our being all upon us by a Spirit-filled Christ in us. The help of Spirit-filled Christians is much needed to make our churches and the General Conference mighty in the Master's work.

Responsibility The Boulder Conference is offering an outstanding opportunity for many in the Midwest who are not privileged often to be present in such gatherings. Special privilege of visitors from the eastern section will be afforded for the first time to see the great Rocky Mountains. When Conference was held at Boulder in 1908, it is said that for business meetings was hard to get because of sight-seeing trips.

Let all, therefore, remember for what purpose Conference meets and first of all attend to "first" things. All who go with these matters upon their hearts and in the spirit of prayer will share in the enlargement of the purpose and time and place. There are heights to be attained in this Conference in spiritual things rather than in physical altitudes. Pentecost, not perpendiculars, must be sought. There is no reason why the great blessing may not come to us as a people at Boulder and all over this country when the Conference is held, provided it complies with the conditions: "For to you is the promise, and to your children, and to all that are afar off, even as the Lord our God shall call unto him."

A Daily Meditation Reading: Matthew 7: 15-27

Am I a real Christian? Does the fruit of my life prove it? Am I a doer of the Word? Am I a part of the world's sin or its cure? If Jesus sent the twelve and seventy, does He not also send me? Obeying the call is the key to fully come. Is it nor likely that the outgoing would have occurred had the disciples not been of "one accord" when they came together in the upper room. This will be the case when the conference is held at Boulder.

Do I say, "My experience is too sacred to share," or am I robbing God of the most precious possession? Am there barriers in my life that block God in this attempt to get to me through my friends? Am I growing in grace and increasing in the knowledge of God? Do I let down when I see the Cross? When have I done something that really cost me a price in money? In friendship? In popularity? Is love of praise, fear of blame, or is God's will back of my actions?

Do I see that the power of my witness is in terms of my purity of motive and heart? Has something happened to me that I cannot help but speak of the things I have seen and heard? How much has Christ had of me this week? Would the record of my time, my expenditures of money, my use of my talents, my friendships, prove to me to be a Christian or a pagan? Prayer—Father, forgive us that we have become too near or too far from the life that the world has not noticed us. Forgive us that we so often let religion go in place of all. Forgive us that we have been so easy-going when we have ignored when we should have turned our world upside down. Forgive us now, and lead us into action for thee. Amen. The Christian Advocate.

Tennessee Valley

The casual observer passing any of the highways of Tennessee and Alabama can scarcely fail to notice the vast damage caused by erosion, or be impressed by the growth of groves, avenues, and woods. Soon, also, he becomes aware of the activity of the Tennessee Valley Authority, and of the far-reaching effects its vast project is increasingly significant as the work advances and time is given for the rebuilding of the devastated areas.

A visit to any of the dams involved is a real education and produces varying emotions. The famous Wilson Dam—at Muscle Shoals—is the oldest and best known, though not the greatest. It was completed in 1925. Muscle Shoals is the name given to a stretch of the Tennessee River, about thirty-seven miles in length, which has a vertical fall of 134 feet in the thirty-seven miles long including the driveway. Its height is 117 feet. It is equipped with tandem locks for navigation purposes and provides an unlimited amount of water power. The vast power house already operating is 1,180 feet long, 79 feet wide, and 139 feet high, and has a capacity of generating 624,000 horse power. Eight of these giants are already installed—four Westinghouse with 30,000 H.P. capacity each, and four General Electric with an individual capacity of 35,000 horse power. Installation of the other ten awaits the need and demand. The total cost of this dam was $51,000,000.

Two great nitrate plants are in operation turning fertilizer out for use in the basin and everywhere.

Other dams of the system, completed or nearly so, are the Norris Dam, Guntersville, Wheeler, Pickwick Landing and Wilson, and Powell and Fowl River. Several of these surpass the Wilson Dam for length, height, and for length of shore line, which their impounded waters wash. The combined lengths of these shore lines, exclusive of that of the Wilson Lake, total 3,972 miles, and would reach from the Rocky Mountains near Colorado via St. Paul, Minn., and Los Angeles.

In the total vast project, reforestation, fertilization, water storage, land utilization, erosion control, and the development of large-scale industry, agriculture of a great interior are all involved. The Tennessee watershed and basin cover 40,600 square miles in seven states. A few facts concerning the original history of the development may be briefly stated. During the War-in-emergency conditions — the Federal government acquired properties at Muscle Shoals, Ala., for the production of nitrates essential to the exploitation of the war. On March 18, 1933 President Roosevelt asked Congress to pass legislation for the construction of the Wilson Dam, power house, two nitrate plants, a quarry, a railroad, transmission lines, town sites, power plants, and various accessories.

For a number of years following the war this giant enterprise stood idle, while Congress debated over what should be done with it. It was made for huge private interests to secure control, but finally President Roosevelt asked Congress to pass legislation which would "enlist this project in the service of the people of the United States as the great potentialities of the Tennessee valley are utilized for the benefit of the nation."
of the people." Congress responded to this appeal by creating the Tennessee Valley Authority in May of 1933.

(Preamble taken from Government bulletin.)

This great social experiment, variously estimated—praised or condemned—seems to have brought considerable prosperity and development in this beautiful section of the country. Of its wisdom and justification, it will take time to tell.

UPPER ROOM

Pray for the General Conference at Boulder, August 18-23.

For those who are blessed by the Holy Spirit upon the leaders, all who attend, the local church, which the work of the family is to be attended.

We may all say "go forward."

CHRISTIAN EDUCATION IN THE HOME

A paper read at the Education Hour, the Boulder Union Association.

BY MRS. A. G. T. BRISSEY

The Bible is recognized as the great source of character. The parent is often, however, perplexed in the attempt to apply its precepts and its lessons to the life of the child. If the habit of daily reading of the Bible is established, the problem is much simplified; then the selection may be chosen to fit some crisis or emergency, or to inculcate some desired lesson or principle. It is far more effective also to build up a character to meet temptations and difficulties than to wait until they come and then attempt to apply a remedy. It is better to put on the whole armor of God at once than to take the child to the hospital to repair some moral injury after it has been overtaken as a fault.

How are we going about this?

In one way or another a large proportion of the children in the United States are being reared without any character building worthy of the name. The old-fashioned Sunday school has been widely discounted, the family altar has been generally discontinued.

Any one who knows the state of the wide areas of America, and the ignorance of even the most primary matters concerned with religion and the almost total darkness that obscures their minds so far as the Bible is concerned—will agree that they are "little pagans."

When, however, the pendulum swings far one way, it is time to expect it to swing the other. Things are not going well in America on the basis of irreligious family life and irreligious education; many parents who will not particularly worried about themselves—although probably ought to be—are deeply worried about their children.

Even with the best intentions, a child's religious training under modern conditions of thought and life presents a difficult problem. Even the home, for instance, is used more often than it usually is for moral end religious teaching.

A question of morals arises in the air-conditioned trains is quite comfortable. Why not pack the bag and meet us in Boulder?

D. NELSON INGLES,

President.

Parents must realize that it is futile to try to teach religion unless they live it. What a powerful force the blend of personality in all sorts of people, he gets primarily from the way his parents act.

This same truth holds about the more intimate matter of teaching children to pray. Children are taught to pray at all, whether privately or in a family group to pray with them.

Family prayers should be considered as an ideal in every Christian household. An old man told his grandson how, when a young man, he built with his own hands the home to which he planned to bring his bride. "One day," he said, "I knelt down on the unfinished floor and promised God that as long as we lived in that house we would pray family prayers every day; and there were." It is not surprising that every child in that family was an active Christian.

Cultivate a taste for the Bible as literature. Every child in a Christian home ought to be at least familiar with the fact that the Bible contains literature of the highest order. If the taste for it may be cultivated, the answer must be another question, "How do you cultivate the taste for any other literature that has to do with that literature. Every child has a natural curiosity about the things around him. How natural, when a child has been taught a bee, for instance, stop his attention from pain by telling him what the Bible has to say about bees. If he has noticed the brightness of the stars, when will tell him about the star Arcturus mentioned in the Bible. The present day custom is to send the child to a book of science. Why not send him to the Bible also?

Do not say that young people today cannot appreciate the literature of the Bible. They can, and often do. Young people occasionally desire literature.

One boy of seventeen read the Gospel of John through with eagerness because he said, "It was such a fascinatingly written book."

Teach the children to love the Bible. Win them to know it. Help them to appreciate the beauty of its words in all sorts of people.
THE SABBATH RECORDER
MISSIONS IN THE EASTERN ASSOCIATION
BY REV. WILLARD D. BURDICK, D. D.

We can better understand the nature of the missionary work carried on in the Eastern Association during the one hundred years of its existence if we first have in mind the work accomplished by Seventh Day Baptists within the present bounds of the American Baptist Church and its antecedents before it organized.

In the middle of the seventeenth century there were eight or ten Seventh Day Baptist churches in England. Naturally they were interested in the religious stand taken by Roger Williams and his associates in the Rhode Island Colony, and it seemed to them a promising field in which to interest others in Sabbath truth. This interest caused the London Seventh Day Baptists to send Stephen Mumford to Newport, Rhode Island, in 1664, or 1665.

Mr. Mumford united with the Newport Baptist Church, remaining a member for several years. While a member of the church he interested others in Sabbath truth, and several accepted the Sabbath, remaining in the Baptist Church till 1671, when they withdrew, and on January 3, 1672, organized the Newport Seventh Day Baptist Church, with seven members.

Rev. Oscar U. Whitford, in an article prepared for our history, Seventh Day Baptists in Europe and America, says, "In 1675, the Rev. William Gibson came from our English brethren as a missionary into the new country."

The efforts of these men at first seem largely to have been to bring people to see and accept Sabbath truth. Our historians regard such as missionary work. Dr. Arthur E. Main, when corresponding secretary of the Missionary Society, wrote, "One of the things that has greatly interested us while studying the history of our earlier missionary operations, has been the importance given to Sabbath truth, and the vital connection that was believed to exist between the spread of this truth and the missionary spirit and effort."

Eighty-four years ago there appeared in the Seventh Day Baptist Memorial (p. 41) this question concerning Mr. Mumford, "Who could better claim the honour of a missionary than he?" and this statement, "When the London Seventh Day Baptists, in 1664, sent Stephen Mumford to America, and in 1675, William Gibson, they did as much, in proportion to their ability, as had been done by any society for propagating the gospel in foreign parts" (p. 43).

To the organization of the church there were three or four other persons in south-western Rhode Island who were keeping the Sabbath, and they soon united with the Newport Church. Thus was opened an important missionary field. The interest was carried to New London, Conn. In May, 1675, Mr. Hiscox and Mr. Hubbard visited New London, and in September of that same year they were members of the Newport Church till 1671, when they withdrew, and on January 3, 1672, organized the Newport Seventh Day Baptist Church, with seven members. In 1675, Mr. Hiscox and Mr. Hubbard visited New London, and in September of that same year they were members of the Newport Church till 1671, when they withdrew, and on January 3, 1672, organized the Newport Seventh Day Baptist Church, with seven members. The members of the church moved to other places and helped in organizing other churches, some of which were Shiloh, Woodbridge (P.), Oyster Pond (L. 1), and Plainfield.

In 1821, the Shiloh Church sent its pastor and Deacon John Bright on a missionary tour of three and a half months into Pennsylvania, West Virginia, Ohio, and Indiana. Its work in missions during the earliest part of the Association, from 1705, was very active. After a careful study of the Bible, he accepted the Sabbath and became the active agent through whom others came to the Sabbath. In 1705, they united in organizing the Piscataway Church. The members of the church were widely scattered, and it was not long before meetings were started in Trenton and Hopewell.

The Piscataway Church was the second centre from which missionary work started. After a carewful study of the Bible, the Sabbath and became the active agent through whom others came to the Sabbath. In 1705, they united in organizing the Piscataway Church. The members of the church were widely scattered, and it was not long before meetings were started in Trenton and Hopewell.

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With the growth of the Newport Church there were soon felt a need of gathering the scattered members together in an annual meeting. The first of these meetings was held in Newport in 1684, and after that at Newport or with the Westerly congregation.

I quote from the pamphlet, Seventh Day Baptist History, General Conference, 1800-1806. p. 4: "From the Mutual General or Yearly Meeting beginning in 1696 (corrected date, 1694) between Newport and Westerly, when the latter was only a colony branch of the former, there sprang up a "Union and Communion" among the churches, which, without written constitution or formal organization, continued for a hundred and five years." (corrected, a hundred and seventeen years.)
THE SABBATH RECORDER

Yearly Meetings were later held in Connecticut and New Jersey. These Yearly Meetings were missionary in spirit and tended to unify efforts in carrying on missionary work. At the Yearly Meeting at Hopkinton in 1793, it was voted to send Elder Henry Clarke to labour in central New York.

One writer has stated that this was the "beginning of commissioned evangelistic work in the denomination, the germ from which have sprung the Conference and all our missionary enterprises."

MISSIONARY WORK EXTENDED THROUGH THE ORGANIZATION OF THE GENERAL CONFERENCE

Before Elder Henry Clarke removed to Brookfield, N. Y., in 1795, he had become greatly interested in the Yearly Meetings and their missionary tendency. In 1798, he asked the Hopkinton Church to change the time of the Yearly Meeting so that interested persons living in churches at a distance might be able to attend the meetings. This was granted. In 1801, he introduced the following important measure:

"Elder Henry Clarke brought forward a proposition for the several churches of our union to unite in an institution for propagating our religion in the different parts of the United States, by sending out, from the different congregations, different missionary enterprises, which may fall in with the proposition. After hearing the voice of the elders and brethren and the approbation of the Conference, it was voted that the proposition be and is to be put on the part of this church; and also that the same resolution be inserted in our letter to the different churches, requesting their approbation."

The other churches responded favourably at the next Yearly Meeting, and a committee of five was appointed to devise a plan for carrying out the proposition. Rev. James Bailey, in his History of the General Conference, says: "The plan of this committee was the basis on which the General Conference was first established. . . . The Conference was the child, and not the father, of the missionary enterprise, and was designed as a means to the end proposed . . . . By this act, Elder Clarke became the originator of missionary operations in the denomination."

According to the same author, this change was regarded, at the time, "as a new era in the history of our fraternity,entering upon with hope of better developments."

Elder Bailey says, "It is worthy of note here, that the missionary enterprise gave life to the General Conference, and was not an outgrowth thereof."

But a little constructive and unified work accomplished till 1818, but individuals and churches continued their interest in missions. A letter from Elder L. Chester, when retiring as treasurer of the Missionary Society in 1895, said:

"From the best information that I have been able to obtain, I find that the Seventh Day Baptist missionary work in regular organized form, in the year 1818, under the name of The Board of Trustees and Directors of Missions of the Seventh Day Baptist order in the United States of America."

In 1843, our present Seventh Day Baptist Missionary Society was organized, according to Chester, and in 1859, the headquarters of the Board was located in Westerly, R. I.

The transition of the supervision of our missionary work from the local church to our present Missionary Society is a long but interesting story. But although the Board of Managers of the Society has been, and now is, largely, of persons living in the Eastern Association, the general scope of the work is denomination-wide, and should not be considered in this paper, except as it relates to work in the Association.

MISSIONARY WORK PROMOTED BY THE EASTERN ASSOCIATION

At the time the Eastern Association was organized, two of the four churches reporting favourably to the plan of organization reported that they had missionary societies; namely, Piscataway and Shiloh. Among the resolutions adopted was the following:

"Resolved, That the cause of Domestic Missions claims the prayers and liberal patronage of all the members of our churches, believing that those who sow liberally shall reap more abundantly." For several years missionary work was carried on under the direction of the Association, several men being employed at different times to work at places in the Association, and even outside the Association. "Almost every annual session passed resolutions upon the people to support our denominational missions, till the committee on resolutions was abolished in 1893."

In 1846, the Seventh Day Baptist Missionary Society recommended that each association appoint a Missionary Committee to act as an auxiliary to the Board of Directors in direct local missionary work. The following year the Association constitution was changed to give the Association power to carry on "Missionary and Tract work."

Apparently this plan did not work out satisfactorily, for in 1850, the Board expressed regretting that the Association was carrying on missionary labour within its own bounds, thus hindering combined and effective Missionary enterprises. Missionary work was abandoned, giving rise to independent missionary work, but in 1859 resumed it. In 1865, the Association took the positionavouring the placing of missionary work in the hands of the Missionary Society.

CHURCHES IN THE EASTERN ASSOCIATION THAT HAVE BEEN HELPED BY THE MISSIONARY SOCIETY SINCE ITS ORGANIZATION

At times some of the churches in the Association have received help from the Missionary Society in sustaining their services. Among these were the First Wesley (Dunn's Corners), Second Wesley (Niantic or Bradford), Woodville (Richmond), Green Hill (Somerset Island); the Marlboro, in New Jersey; and the Cumberland Church in North Carolina.

At times the Board of Domestic Missions of the Association has arranged that pastors and other ministers in the New England churches supply the pastorless churches. In 1925, the Rev. William Turck, corresponding secretary of the Missionary Society, reported that no church in the Association had received aid from the Missionary Society for several years. Since then all churches have been self-supporting.

During the existence of the Association several of the churches, perhaps all, have carried on meetings in school houses, chapels, homes, and churches. Among these places were: Quonconquaug, Avondale, Canochet Chapel, and Providence, in Rhode Island; Schenectady, New York; various places in New Jersey; and in the vicinity of the Cumberland Church, in North Carolina.

SPECIAL MISSIONARY PROJECTS

During the century several missionary projects have been carried on by the Association or by groups of individuals in the Association, with a considerable assistance from other people in the denomination.

In 1843, the Association employed Vincent A. Horjesky, a converted Roman Catholic, to do missionary work in New York City and vicinity. This continued only six months, because of lack of financial support. The report of the Special Committee of the Association on this mission, of which William B. Maxon was chairman, reported to the Executive Board of the Association that in their opinion "he has been doing good service among those with whom, he has been labouring, and that he has been instrumental in bringing ten or twelve to the observance of the Sabbath, to baptism, and the church, and these are yet more whose circumstances are encouraging. . . . Our confidence in him, as a well-meaning and honest Christian, has not been impaired by our acquaintance with him, and we think his labours would still be successful, could he be sustained for a season longer."
THE SABBATH RECORDER

THE MISSION MISSION IN NEW YORK CITY

In the fall of 1887, the Rev. Judson G. Burdick began a service of ten years, first as supply, and then as pastor of the New York Church. After his death his pastor wrote:

"It was during this pastorate that he and Mrs. Burdick founded the Mission Church for seamen. Here they gathered the sailors who were in from their voyages, and listened to their thus, social, and religious. In the work he gave his evenings for five years, and his genial ways and musical talents eminently fitted him for such a work. It was a walk by faith, as the support of the mission depended upon the contributions of friends. He gave largely from his own salary and trusted the Master to put it into the hearts of others to supply the balance, and he was not disappointed."

For some time before the Mirzoph Mission was started, Mrs. Burdick had been distributing literature and doing missionary work among the seamen, and this developed into the larger work of the mission. A room was secured for the work, and on May 14, 1891, there was a formal opening. Later a house was rented that had sufficient rooms for the needs of the mission. For a while, a sailor's convalescent ward was maintained in the mission.

On July 8, 1896, Brother Burdick reported an attendance of 6,302 seamen during the year, an average of over 17 each night. Fifty of them had taken the Woman's Christian Temperance Union pledge, and thirty the Young People's Society of Christian Endeavor pledge. Members of the New York Church and individuals in other places rendered valuable assistance. Flowers, vegetables, literature, miscellaneous articles, and money were contributed by interested friends in many places. The work was discontinued when the founders of the mission left for other work.

THE SABBATH EVANGELIZING AND INDUSTRIAL MISSION

In 1898 Mr. Joseph Booth, an industrial missionary from Nyasaland, British Central Africa, came among us. While in Africa his attention had been called to the Sabbath question, and when in Plainfield, N. J., he carefully considered the subject with Elder Arthur E. Main and obtained the Sabbath and united with the Plainfield Church. It was not long before he visited several of our churches and interested many of our people in indirect and direct giving and an organization was set up. One hundred and shares of stock were taken by many members. After a few months a plantation under cultivation was purchased in British Central Africa and the work was carried on for a short time. Many complications arose that caused the mission to be given up.

A historical sketch of the mission, prepared by William C. Hubbard, is found in the first volume of Seventh-Day Baptists in Europe and America. Let me cite the concluding paragraph of the article:

"Such, in brief, is the history of the Sabbath Evangelizing and Industrial Association for these about one-half years of its existence. Viewed from the human standpoint, it seems written over with the word 'Failure,' since it was a short of the ideal we had set. It cannot be said, however, that the cheerful giving by so large a number of our people, and the prayers to God for the success of the work shall be without result to those upon whom we have been planted. We may have been planted and are scattered by the constantly moving groups of people, it is impossible to determine any data. At present, however, only directing our efforts as to the wisdom of continuing financial appropriations for this kind of work; and the question turns upon the matter of withdrawing financial support. Brother Burdick, who has been able to serve the denomination, except as a worker among his own people, the Italians, and the Hungarian Missions, is not able to serve the denomination, except as a worker among his own people, the Catholics."

Not long after this Brother Burdick, who had lived long and faithfully, and without charge, managed the work at New Era, closed the Sabbath school.

THE SABBATH RECORDER

THE ITALIAN MISSION

In February, 1909, the Rev. Antonio Savarese, an Italian living in New York City, learning of our people, came to us for employment in evangelistic and Sabbath work. The Rev. Edward B. Saunders, of the Missionary Board, accompanied by the pastor of the New York City Church, the Rev. Edgerton, visited the homes of several families who had accepted the Sabbath under Elder Savarese's ministry. As the result of the investigations, the Italian Mission was started under the joint management of the Missionary and the Sabbath Tract Societies. The following year, Pastor Van Horn baptized several persons, and with the assistance of members of his church and of the Sabbath Tract Society, organized a church of twenty-six members. Lectures were held in homes and on the streets in New York City and at Williamsbridge, in the northern part of New York City.

In 1912, the work was extended to New Era, not far from New Market, N. J. The following year the headquarters were changed from New York City to New Era, and the New Era Church asked to be included in the management of the mission. It was then directed by Jesse G. Burdick of New Market, assisted by Miss Edna Burdick and others from the Piscataway and Plainfield Churches.

For some time Elder Savarese spent Sabbath forenoons among the Italians in New York City; and in the afternoon were preached, in many homes and at New Era chapel. This was followed by the Sabbath school, conducted by Brother Jesse Burdick and his helpers. Elder Savarese printed and distributed much literature and did personal work among his people.

On several occasions the Catholics worked against the mission, and eventually discouraged its continuance.

The last that I find about the Italian Mission in the reports of the Missionary Society is in the Year Book for 1922, the last part of which I quote:

"Early in the history of these two enterprises among foreigners (the Italian and the Hungarian) the question was raised as to the wisdom of continuing financial appropriations for this kind of work; and the question turned upon the matter of withdrawing financial support. Brother Burdick, who has been able to serve the denomination, except as a worker among his own people, the Catholics, is not able to serve the denomination, except as a worker among his own people, the Catholics."

Not long after this Brother Burdick, who had lived long and faithfully, and without charge, managed the work at New Era, closed the Sabbath school.

WORLD AMONG COLORED PEOPLE IN NEW JERSEY

In the spring of 1923, the pastors of the Plainfield and Piscataway churches called on a colored family of Sabbath-keepers living south of Bound Brook, N. J., and not only became acquainted with the family, but also became more interested in a movement for Seventh Day Baptists to work among colored people in the United States. This movement meeting at Marlboro in 1923, an independent movement was started to begin such work. A committee was chosen.
I offerings by work of other parts of the world, through the Missionary Society, towards the employment of native workers in Jamaica.

During the past century the management of our missionary work has so changed that the major missionary interests at home and abroad are now entrusted to the Seventh Day Baptist Missionary Society. The members of the Board of Managers of this Society are, with one exception, living in the Eastern Association. They are men and women who are greatly interested in our missionary enterprises. They have a knowledge of the fields, and their knowledge of the work that is being done on them, tend to increase in the churches of the Association the moral and financial support of the work supervised by the Missionary Board.

But with this superior organization for missionary work, churches and individuals must not delegate to the Missionary Society all missionary activities. There are possibilities for such work for every individual and every church. The following are examples of what is now being done:

A Christian woman invites children of the neighbourhood to her home on Sabbath days and teaches them the Sabbath school lessons. This woman is not a member of the Seventh Day Baptist Church, and it is a denominational missionary work.

The New York City Church gives the services of its pastor for a month of missionary work under the direction of the Missionary Society. The pastor of the Berlin Church has for many years been going on Sabbath work there and has met with a group of Sabbath keepers in Schenectady, N. Y., with rich blessings to the Berlin Church and the group in the neighbouring city.

Such work is entirely in line with the denominational policy of entrusting our home and foreign missionary work to the Missionary Society.

In its second century the Eastern Association should realize greater results from mission work than it did in its first one hundred years. The denomination is now properly organized to direct missionary work at home and abroad. Our foreign missionary work is calling loudly for foreign and native workers, and the work that is being done is bringing encouragement for the future. None of our home fields are pleading for absence of workers. Our work may not be given up for lack of workers.

In the neighborhood of all of our churches there are people who need the gospel. In the past we have failed to reach them. Today we need more of that missionary spirit which was being done and by whom it cost.

There is no occasion why we should yield to the spirit of "defeatism," for the Lord has said, "Lo, I am with you always, even unto the end of the world."

Note: The following sources have been drawn upon freely for the foregoing: Seventh Day Baptist in Europe and America, 1909; A History of the Sababarians or Seventh Day Baptists in America, by Henry Clarke, 1811; The Seventh Day Baptist Memorial, 1852-1854; Seventh Day Baptist Yearbook: Generations of Baptists, 1882; Minutes of the Eastern Association, Various Years; and numerous articles which have appeared in the Sabbath Recorder during the last 75 years.
REPORT OF GRACE HOSPITAL
JUNE 1, 1935 - JUNE 1, 1936
BY DR. GRACE I. CRANALL

The work during the year has not differed greatly from that of past years. The in-pa-
tients show quite an increase over last year, both in total numbers and in days per patient and in daily average. The out-patient de-
partment shows considerable decrease in num-
bers, especially in return visits. This decrease is probably largely due to the work of the new a medicine
which has greatly from that of past years. The
was not remarkably
in several
partment shows considerable
in our county seat, and
and this year have
road
It
twenty
been
en joy the outdoors without the trouble of
Our financial account shows that we have
His car, we can save much

REPORT OF THE SABBATH RECORDER

would be more tolerable for Sodom and
and Gomorrah in the day of judgment than for
them. Why? Because they had received more.
Freely ye have received, freely give.

THE SABBATH RECORDER

was paid back seven per cent of our deposit
Their is probably largely due to the work of the new
medicine
is almost free,
while
a three years' contract with him for work here. He has returned with many new ideas and is
enthusiastically adding to our laboratory equip-
ment and preparing for more and better work.
We have continued to employ four of our
last year's graduates, the four who had six
months' extra training in the Ningpo Hospital.
They have helped much to improve the work of our
hospital which near last year.

The Nurses' Association of China has been
taken over by the crusaders for the government and they that we cannot call
our school a nurses' school. We lack many
things. The teaching could be managed, but
we have no instructors whose sole job it is
to teach in the school and we have no proper
classroom hung with charts and full of demon-
stration material to show the instructors when
they call. So we have had to register under the
name of a Nurses Class, which can have only
six months' training, while our pupils have
three years with very near the required
curriculum. And they are still looking for our
classroom!

In our tuberculosis department our most
urgent need just now is a good fluoroscope, and
"God bless you" was being spoken. So closed
a ten-day meeting with urgent invitation to
come again, and soon.

The sabbath recorder
THE SABBATH RECORDER

TRACT BOARD MEETING


Report of Corresponding Secretary Herbert C. Van Horn:

This report is being prepared from the Robert Lee Butler home, Dothan, Alabama, July 7, 1936.

Meetings were begun here in the Cedar Point Union church, July 4, and are progressing hopefully thus far. Attendance is good, the largest attendance - eight persons - being contributed, his expenses being fully thus far. Attendance is good, the largest attendance being contributed, his expenses being fully thus far. Attendance is good, the largest attendance being contributed, his expenses being fully thus far. Attendance is good, the largest attendance being contributed, his expenses being fully thus far.

Sixteen letters and some tracts and publications have been sent in preparing for the "Sabbath Recorder." Complete reports of the Director of Sunday School have been received, and both the quarterly and annual meetings have been held by the treasurer leading with an exposition of the budget for the year beginning July 1, 1936.

"Sabbath Recorder" ........................................... $6,500.00
"Helping Hand" ............................................. $1,500.00
Printing annual report ...................................... 100.00
Printing, postage, and distribution ....................... 1,000.00
Corresponding Secretary: Salary ................................ 1,425.00
Expenses ...................................................... 300.00
Recording secretary: Salary ................................ 300.00
Surety bond .................................................. 25.00
Stationary expenses ....................................... 250.00
Auditing ........................................................ 30.00
Expenses of representatives to Conference, etc. ....... 362.75
Life Annuity payments .................................... 1,250.00
Special Annuity ............................................. 25.00
Interest on loans ........................................... 200.00
Indebtedness - amount on account .......................... 1,275.00
Expenses ...................................................... 1,275.00
Incidentals ................................................................ 1,275.00

$16,363.00

Anticipated Income

From Permanent Fund of Tract Society ........................................... $5,000.00
From Permanent Fund in hands of the Mammorial Board .................. 2,700.00
"Sabbath Recorder" (subscriptions) ....................................... 2,600.00
"Helping Hand" (subscriptions) ......................................... 1,500.00
Fiscal Income .................................................. 1,000.00
From Denominational Budget .................................. 4,463.00

$16,363.00

Chairman Irving A. Hunting reported that the Auditing Committee had audited, through J. W. Hiebelie, the treasurer's books for the year just closed.

It was voted that the board hold its next regular session on the first instead of the second Sunday in August.

Rev. Neal D. Mills spoke briefly of his work in his new charge. A unanimous vote of thanks was extended to Mr. Mills for his services as secretary and member of this board.

Corllis F. Randolph, President.

COURTLAND V. DAVIS, Assistant Recording Secretary.

TRACT SOCIETY TREASURER'S REPORT

For the quarter ending June 30, 1936

Ethyel T. Stillwan, Treasurer.

To balance on hand April 1, 1936: General Fund $363.52

Reserved for "Recorder" Supplement for the quarter ending June 30, 1936: $651.00

Reserved for "Sabbath Recorder" Supplement $651.00

$1,270.00

To cash received since as follows:

GENERAL FUND

Income ...................................................... $21.00
Contributions ............................................. 6.25

$27.25

DENOMINATIONAL BUILDING FUND

Rent from publishing house, including extra expenses and printing shop office ...................... $275.00
Internal circulation ........................................ 56.18

$331.18

PERMANENT FUND

Transferred from savings account for investment .................. $2,900.00
Carryover from 1935 ........................................ 1,100.00
Federal tax due on Federal Reserve check .................................................. 1,489.00

$5,489.00

Carryover in full for Dean mortgage ...................... $4,500.00

$19,356.84

By balance on hand:

General Fund ............................................... $3,179.47
Reserved for "Recorder" Supplement ........................... 710.00
Reserved for Permanent Fund ................................ 100.00

$4,099.47

By balance on hand:

General Fund ............................................... $2,021.35
Reserved for Permanent Fund ................................ 710.00
Reserved for Permanent Fund ................................ 100.00

$3,831.35

By balance on hand:

General Fund ............................................... $1,668.33

Total indebtedness - General Fund .......................... $1,550.00

ETHEL T. STILLMAN, Treasurer.

Plainsfield, N. J., July 11, 1936.

Examined, compared with books and vouchers and found correct.

J. W. HIEBELER, Auditor.

YOUNG PEOPLE'S CAMP

There will be held at Assembly Park, Shinglehouse, Pa., from August 16 to 23, a Seventh Day Baptist young people's camp for boys and girls from 12 to 18 years of age. Anyone interested may obtain full information from Rev. Clifford A. Beebe, Coudersport, Pa.
WOMAN'S WORK

"And let us not be weary in well doing for in our labor we shall reap, if we faint not."

WORSHIP PROGRAM FOR AUGUST

Song—"More Like the Master."


In a Sabbath school class the teacher asked the little girls to write down the name of the person they believed to be most holy. Of them, except two newcomers, wrote the name of the same man, a saintly and modest neighbor. How surprised he would be to know of this incident! So to move among one's fellows, in the everyday relationships of life, that they will be reminded of Jesus is a triumph of Christian living which is impossible to self-consciousness. This friend is as humble as he is holy. He has no knowledge of how greatly successful he has been, in highest ways. But one day he will know, when he hears the "Well done." Prayer—We pray today for such self-forgetting purpose to walk with Jesus that others may praise, not us, but him. Amen.

Song—"Let the Beauty of Jesus" or "More About Jesus."

WOMAN'S BOARD MEETING

The Woman's Board met Sunday, July 26, 1936, at 2 p. m., at the home of Mrs. Geo. B. Shaw, Salem, W. Va., the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Miss Lotta Bond, Mrs. O. B. Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Kenneth V. Hulin, Mrs. C. H. Siedhoff, Mrs. Edward Davis and Mrs. Oris O. Stutler. Mrs. Loofboro read the ninety-tenth paper written by Harriet L. Franklin, Boulder, Colo.

The committee to judge the contest essays made the following report which was accepted.

To the Woman's Executive Board of the Seventh Day Baptist General Conference.

Your committee appointed to read the contest papers would make the following report: From the Dorscas Society of the Riverside Church, Ernestine Henry was the winner. Central Association, two papers, the winning paper written by Harriet L. Franklin, Verona, N. Y. Southwestern Association, five papers, two of which were poems, Winning paper written by Miss Lura Mae Fitz Randolph of Fouke, Ark. Northwestern Association, five papers, one of which was a story and another a poem. The winning paper was written by Myra Thompson Barlow, of the Nellie Shaw Society, North Loup, Neb. Eastern Association, two papers, one of which was a poem. The winning paper was written by Mrs. Thurman Davis, Shelch, N. J. "Under the vaulted ceiling of this cathedral" was the title of the winning paper published in the Recorder of November 25, 1935, the committee felt obliged to eliminate poems and stories, although they were very commendable. The efforts put forth in the contest were very gratifying to the committee.

VENICE BOND,
MARY HULIN,
FRANCES DAVIS.

Salem, W. Va., July 26, 1936.

The corresponding secretary reported briefly on her annual report.

Correspondence was read from Mrs. Frank J. Hubbard, Plainfield, N. J.; Mrs. Tacy Ingalls, Milton, Wis.; Mrs. May Dixon, Shelch, N. J.; Federal Council of Churches; and Mrs. John Wheeler, Boulder, Colo.

Voted that the librarian order mission study books to be sent to the General Conference for inspection by the women for study groups.

MILTON COLLEGE

PRESIDENT'S ANNUAL STATEMENT

If improvements in our material equipment are to be mentioned in this statement, the changes in the gymnasium come first of all. In fact, there keeps recurring to my mind the inscription commemorating of Sir Christopher Wren in St. Paul's cathedral in London,—the best known work of that famous architect. The inscription reads "Si monumentum requiras, circumspice." It may be translated, if you wish to see my monument, look around you.

Of course, I do not mean that the renovated gymnasium-auditorium is anybody's monument. I do mean that to those who were familiar with the building up to one year ago, especially the parts under the stage, the locker and shower rooms—a look around is well worth while.

As is usual in renovating old buildings, the cost was greater than expected. When it became evident that the $12,000 appropriated from our capital by the trustees would not be sufficient to complete the work, a special subscription for painting the inside walls and ceiling was asked for and of thirteen of our friends, five gave their names to the committee to take up this work. But it is not expected that anyone of the background and ability of Doctor Johnson can be secured. Four mem-
THE SABBATH RECORDER

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MURIEL IRENE:

Since I had to wait until this week to answer your letter, I will answer it the very first of all, and Joyce's next.

I was disappointed that Pastor Greene and I could not attend association at Brookfield, too. We did plan to go but for various reasons it had to be up. The present weather definitely must have been very interesting. I was sorry to miss that, and sorry, too, that I could not see and chat with you and Joyce.

Yes, indeed, I think picnics are fun and I expect to attend several this summer; one is the Greene reunion which we have at Watkins Glen just a week from today.

I congratulate you on your Bible prize and also on your splendid average in your third grade work. I am expecting you will do exactly as well in fourth grade next year.

Your true friend,

MIZPAH S. GREENE.

DEAR JOYCE:

You asked me how I was during the hot weather. I was all right, but didn't exactly enjoy it, especially when I had to work. Our present cool weather is more comfortable, isn't it? Thursday night we had a fine shower.

I think little puppies and colts are very cunning pets. Our only pet is our kitty, Skieeas, and of course kittens are cunning, too. I suppose you have one or two. We have again drawn on our capital and we need more, not less.

I should like to close on the note of hope—believe that there has been an improvement in the quality of our student body as well as in our numbers. I again desire to appeal to you all for your loyal backing of our college in sending students, in financial help, and in moral support.—The Milton (Wis.) News.

PASS ALONG YOUR RECORDERS

More copies of the Sabbath Recorder (clean and not mutilated) are wanted for distribution from house to house. Send them postpaid to Mrs. Frank Jeffers, 1223 Franklin St., Racine, Wis.

"Eagerness for novelty and hunger for truth are by no means the same."

PHILIP COON.

Bradford, R. I.

DEAR MRS. GREENE:

I am visiting at my grand-ma's. I live in Delmar, Iowa, one hundred twenty miles from Garwin. Pastor Trevor Sutton is staying here.

I am going to be baptized. I went up in front to show that I want to be baptized. My mother belongs to the Garwin Church.

I have one brother; he is fifteen and I am ten. He works in the dairy and gets ten dollars a month. He bought a little calf for five dollars. He calls it Pete. When the other calves and Pete get done drinking milk they lick each other's mouths. When one of my uncle's calves push out of the box, one that is pushed out sucks the other calf's ear. I get the cows in for Uncle Herbert.

I like to water the flower garden for grand-ma. I think the flowers are pretty and I like to pick bouquets. I just got through staying at my aunt's.

I took the picture of Lonnie the little boy next door, with my camera I got for selling seeds. It is as big as the outline I have drawn for you. I've told you about as much as I can.

With love,

RUTH SAUNDERS.

Garwin, Iowa.

July 11, 1936.

DEAR CONSTANCE COON:

I have enjoyed reading your good letter. You see I lived on a farm when I was your age and I like to be my job to feed the calves, so I know just how they act. They would dink milk all over me if I didn't watch out. I think a farm is a wonderful place for children, aren't you?

I am so glad to hear that you have been baptized. It is one of the happiest times in our whole lives when we begin our service for Christ, so I know how happy you must be. Will you join the Garwin Church? I am so glad you are learning to know Pastor Garwin and his work. I love Garwin and his people, and I am sure you are finding him your good friend, too.

It was nice that you could earn such a nice amount and I know you are having a happy time taking pictures with it. It was nice of you to send me the outline, and I wish it were possible to get it into the Recorder.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR PHILIP:

I can imagine just how fine a time you are having at Vacation Bible School. I always liked to be at my grandmother's, and that was on a big farm near Walworth, Wis. And talk about kittens; we always had a goodly number of them. We didn't have many blue berries to pick but we did have raspberries, mostly black cops.

When did your Vacation Bible School start, and how long does it last? I am sure you will enjoy it, for our Independence children have always liked it very much.

Here's hoping you will write often.

Sincerely your friend,

MIZPAH S. GREENE.

THE SABBATH RECORDER

DEAR MRS. GREENE:

My mother reads the Children's Page to me.

We are planning to have a Sabbath school picnic Sunday.

I am nine years old. I have a brother Philip seven years old, and a sister thirteen months old.

Sincerely yours, CONSTANCE COON.

Bradford, R. I.

July 16, 1936.

DEAR PHILIP:

I hope the sun shone brightly, that it was neither too warm nor too cold, and that you had the finest kind of a time at your Sabbath school picnic.

I was much pleased to hear about your nice little family and hope you and Philip will write often for our Children's Page.

Your baby sister is just the cutest age and how you must enjoy her. Is she beginning to talk and walk yet?

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am leaving a splendid letter from Jean Stone of Canastota, N. Y., until next time, for I would not have room to answer it this week.

Sincerely your friend,

MIZPAH S. GREENE.
SOUTHEASTERN ASSOCIATION
REPORTED BY EDITOR VAN HORN

"Oh, the West Virginia hills! How majestic, and how grand!, With their summits bathed in gloryLike Our Prince Immanuel's land. Is this the land of my fathers? That my heart with rapture thrills, As I stand once more with noted scenes—On Virginia Hills!"

A beautiful, cool evening welcomed arriving guests at Lost Creek for the opening meet-
ing of the sixty-first session of the South-
eastern Association. A lawn supper awaited incoming delegates and friends under the shade of the beautiful maples, planted some thirty years or more ago. It was a happy social place where West Virginians, and others who were ever there, love to come.

As early comers were eating, the interurban car stopped at the crossing to let Pastor and Mrs. Shaw alight from Salem; another car "dropped" Moderator A. G. T. Brissey, who is doing summer work at West Virginia University at Morgantown. Two people—including the Meathrells, Pastor Bottoms and wife and Miss Ada Keith from Berea, arrived in time for the lunch.

Rev. L. New York, Pontiac and others following faces of Dr. Alva L. Davis and wife—delegates from the Central Association—brought welcoming bearing from members of the entertaining church.

If anyone felt a lack of welcome it was more than made up by the cheerful songs of the opening session led by Ernest Florin Bond, with his mother at the piano.

Pastor Shaw's devotional service of Scripture, heartfelt prayers, and three minute emphasis upon the text—Isaiah 45: 22—was an inspiring beginning for inspiring meetings throughout the association.

O. B. Bond, supervisor of Harrison County Hardware, welcomed in an informally for-
mal manner the visitors and delegates. The cobwebs had been swept away, papering of rooms done, and yards mowed in preparation of our coming, he said, and we were welcomed to freshly cleaned homes and surroundings. But most of all was welcome extended to us to help build for the future. He spoke briefly of former days of the "old log creek"—how both have changed, but the old log and frame buildings are gone. "The Brick" still stands and offers oppor-
tunity and encouragement for the future. His words were greatly appreciated and the host of young people present in the text, and the little children with interested parents spoke eloquently of the opportunity and promise of tomorrow.

Miss Conza Meathrell of Berea observed, as so many with her strain of Randolph blood in their veins are always able to do. She spoke in place of Pastor Ayr T. Bottoms, who at the last moment "plucked his tail" for Rev. James L. Skagg's, whose name was on the program for the introductory sermon. Miss Meathrell urged that as visitors and representatives of other groups we must be ready to make our contributions if future building is to be success-
ful.

The sermon by Pastor Bottoms was a prac-
tical address on the Value and Need of Reli-
gious Education. The discourse was earnest and sincerely reflected the concern and vision of one who has given much study and thought to our modern religious problems. From ex-
periences, personal surveys, and questionnaires and readings he showed the need right in West Virginia of right religious training in the home, Sabbath school, Vacation Bible School, and one hour a day of the public school. He showed that in Ritchie County in five public schools there was no child receiving any religious training from any source whatsoever. "Who is responsible?" he asked. Earnestly did he lay responsibility upon the home. The reporter cannot give his figure, but hopes the address may be secured for the Recorder in full.

The moderator's address was helpful and will find a place in the Recorder.

FRIDAY

FROM "Love Divine, All Love Excelling," the opening song of Friday morning, till the closing satisfying and testimony meeting, a high spirit of devotion and consecration prevailed. Secretaries of the Missionary Union and Coordinating Bodies, and the Missions and Missions Coordinating Bodies of the Eastern and Central associations were presented by the moderator. Rev. Leon M. Maltby represented the former, and Rev. Alva L. Davis the latter. Wayne Rood from Riverside was welcomed from the Pacific Coast Association. Greetings and words of helpful fellowship were brought. Forty-one people were present—twenty-two from the lost creek, but the old log and frame buildings are gone. "The Brick" still stands and offers oppor-
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are bound to vary between a Burbank or a Jack Dempsey; an Ellen Keys or a Babe Ruth; Thomas North Osborne or a Charlie Chaplin. 

Dr. Burdick said, power is needed. Work on four continents is being done by Seventh Day Baptists. The church building in South America has been disposed of, because our work is not finished. Twenty-six churches have been organized in Germany, with a membership of six hundred. Our labor is to train adequate leadership. We were told Doctor Thorngate is ready to return to China, and Miss Anna West will come home on furlough this fall.

The needs of the home field demand our interest and support. Opportunity challenges us on every hand. We—and the world—are aghast莫过于 the fact that the world lies in the gospel of Jesus Christ. For this we must be willing to make any sacrifice. If we are concerned let us dedicate ourselves, our youth, and our means to God and his service.

Three men spoke in a brief discussion period, on "Missionary Thinking About." Pastor E. F. Lofbooth challenged all to connect up our religion to giving. Pastor Bottoms was thinking about the new Seventh Day Baptist Church at Rock Island, III., and the opportunity of the work there. Pastor Shaw's thought was the need of developing and using new laymen. In closing this service, Doctor Burdick assured us of the ultimate triumph of Christian missions—for the power of God is back of it. We may fail, but missions will not fail.

A wonderfully inspiring message followed the discussion by Dr. W. E. Hancock, who spoke on the Possibilities of Colporteur Work Among Seventh Day Baptists. Out of many years of experience, the speaker presented rich possibilities of evangelistic effort through carrying the printed page, tracts and other literature, directly to people. How beautiful is the message of our literature, with the words of life shining forth. The gospel message is not something to be enjoyed merely, but to share. Others have succeeded wonderfully in their service through consecrated giving, and by publishing and distributing through colporteurs. Many new fields thus have been opened and developed.

Our own printing plant should be taxed to capacity in our home field interests. It should be made not only to be self-supporting, but to turn goodly profits for missions. If literature is provided, evangelizing colporteurs can be trained; abundant, paying work can thus be furnished our young folk in college and elsewhere.

The world needs the message with which Seventh Day Baptists have been entrusted. We must arise to the occasion and go forth with the gospel of Jesus Christ. "When the Lord doth call, God constrains us, God will show us the way."

The woman's hour was conducted by Miss Constance Marshall, associate secretary of the Woman's Board.

Its main feature was a well carried out religious drama entitled "The Challenge of the Cross," conducted by Mrs. Okey W. Davis, assisted by ladies of the Salem Church.

Mission Work—Its Opportunities and Results in South America was the burden of a splendid address. Professor Hancock, professor of modern languages of Salem College, Doctor Hancock was at the head of the Seventh Day Adventist mission work in Chili, South America, for more than five years. He was also missionary for years in Spain and Africa.

SUNDAY

At 5:30 a.m. about seventy young people and a few older people met on a beautiful hilltop for a program and breakfast. A fellowship circle was formed and a brief informal program of worship was conducted. Representatives of several society boards briefly of work being done and of interest shown. Other speakers brought messages concerning Building up the church, and emphasized ways of doing this thing.

All showed a deep interest in these exercises and some interest in the breakfast that followed. The meal consisted of bananas, bread, bacon and eggs, and coffee. Games were played and "Hills of West Virginia" was sung.

The hilltop early morning experiences are valuable in leading us closer to God and to a larger appreciation of life and of each other.

EDUCATION HOUR

A splendid series of addresses was given as the program of the education hour, arranged and conducted by Professor Harley D. Bond, dean of the College of Christian Education in the theme. L. Milton Van Horn in sum- sum-ly employment of the State University of West Virginia, which recently granted him a Master's degree in science, gave a well developed and freshness paper on The Need for Christian Education, followed by G. P. Bossey, wife of our genial moderator, gave a practical, searching paper on Christian Education at Home. Alfred L. Davis of Verona, senior of Salem College, gave a thoughtful and well prepared paper on What I Expect of Christian Education in Colleges. The final three addresses will be published in the SABBATH RECORDER.

Another address—not written—was given by Edward Bond, teacher of science in Salem High School. He urged that it is a grave and serious mistake that so little religious education is given in the public schools. The results are early seen. We are sorry not to have notes or manuscript of this excellent address so evidently spoken out of the heart and from experience and observation.

"Findings"—or a summarizing up of the central points of these addresses were given by Dr. L. Davis in a skillful and appraisable manner.

Miss Velma Davis led the young people's hour, Sunday afternoon, the main feature of which was a splendid address on the theme of the association, by Bruce Burns, a young man from one of a nearby Methodist Protestant Church.

The closing meeting of the sixty-first session of the South Davin Association was conducted by Orville B. Bond in the absence of the moderator, who had to return to his work following the afternoon adjournment.

A Scripture lesson and offered the prayer. The choir rendered a worshipful anthem and the congregation was led in its singing by Wayne Rood. Mr. Bond gave a few remarks in appreciation of the meetings, and feelingly presented the writer, to preach the closing sermon.

"Except I shall see in his hands the print of the writing," through the text taken by Mr. Van Horn, who urged that ideal, the world of the least world is to be convinced of the reality of Christian religion, Christians must be willing to show the marks of sacrifice and consecration. We must present a Christ, bear the cross, possess a conviction, and manifest a concern. There is all too little of this shown in the body of Christ today. We must not be afraid of seeming 'queer.'

Though many of the visiting delegates were constrained to return home following the after-
noon service, the house was well filled for the evening meeting and an inspiring audience greeted the speaker. So closed the sixty-first session of the Annual Meeting of churches in attendance. The next meeting will be held at Salem on call of the moderator, Mr. Carrol Bond of Lost Creek. Miss Greta Bond of New Milton is recording secretary and Miss Lotta Bond of Lost Creek, continues corresponding secretary. The delegate to the Eastern and Central associations in 1937 is Ovartie B. Bond, Lost Creek, with Miss Cona Meathrell, Berea, alternate.

INTERESTS ON THE PACIFIC COAST

In the report of the Pacific Coast Association held in April, reference was made to several German Sabbath Churches in attendance. They were so favorably impressed that they wanted a meeting similar in character in their own community. Elder B. B. Friesen invited the seventy-two-Day Baptist churches of the state to send all the delegates who could to Dimuba for a meeting July 10-12. And there were from many places. It is reported that there were hundreds of people in attendance. There were several German Sabbath keepers from the vicinity of Dinuba and other places in the vicinity of Dinuba, from the vicinity of Yokum and Crack, and the district, including a group of churches from the vicinity of Dinuba, from the vicinity of Meathrell, Berea, alternate.

CITATION OF ELDER CONRADI

BY DEAN AHVA J. C. BOND

MR. PRESIDENT:

I wish to nominate a distinguished gentleman for an honorary degree in Salem College. The gentleman whose name I present cannot be present because of distance, but he is in every way worthy of any honor this institution can give.

He is a native of Germany and at the age of fifty-five years left his unquiet employer, made his way down the Rhine to Rotterdam, and by way of England to America.

In this country of New York, he built one of the most successful communities in the state of New York, and has been a long-time resident of Dimuba, where he has lived for nearly half a century. He has been a faithful and zealous church worker, and has been a constant attendant at all the meetings of the Churches of Christ throughout the state.

It was a heavy program. Two messages in the forenoon, two more in the afternoon, and one at night gave all the people a chance to hear a fine message. The entire church was filled.

The meeting was held in a little community tabernacle which Mr. Friesen built for the occasion. All the churches were invited to send at least one delegate, and nearly all did. The meeting was a great success, and the people were spiritually hungry and looked up to be fed. The meeting was held in the same place in the autumn.

LOYAL F. HURLEY,
Corresponding Secretary.

OUR PULPIT

LET US MERIT OUR HERITAGE

BY REV. EVERETT T. HARRIS
ASHAWAY, R. I.
(A sermon preached June 6, 1936, in keeping with a proclamation of Governor of Rhode Island, and reprinted in Woman's Sun, June 17)

Text—Isaiah 54: 2.

It is well to keep in mind the history of the Church Universal as it has come down through the ages to us, as well as the history of the local church in the community. Let us know something of the way over which our fathers in the faith have come.

Turning our eyes to the past, what of the history and aims of our church and the churches in the state of Rhode Island? Both have a long and honorable history that goes back to the earliest days in this state. As Seventh Day Baptists we should have an especial interest in the Tercentenary celebration.

Seventh Day Baptists in Europe and America states that the acceptance of the Sabbath (or the actual beginning of the church) by those living in the vicinity was in 1666, or only a few months after it was first observed in Newport, R. I. This is only thirty years after the founding of the state. It can readily be seen that the earliest settlers in this section were Seventh Day Baptists. The first five set up as churches, all Seventh Day Baptists, were Robert Burdick, Thomas D. Clarke, Elder John Crandall, and John Maxson.

Sabbath worship was maintained for a time in the homes and not until 1680 was a house of worship erected. This old building stood at Meeting House Bridge on the spot where now stands the ministers' monument. For a generation not another church was organized within ten miles.

A hundred years ago last August it was replaced by this present building in which we are assembled. We have a sense of continuity with the past.

The earliest records of this church show that the Bible was their only rule of faith and practice. They had no creeds or confessions. Emphasis was placed upon a personal acceptance of Christ as Savior and the keeping of the Ten Commandments.

There are many members in state and in other lands, of which you are the nucleus.

Members from this church have been leaders in education throughout the state and further. The first president of Alfred University came out from this church, President Kenyon. It has had one or more of its members in state assembly every year since the colony became a state up to the present time.

The governor of Rhode Island Colony, at the time of the famous Stamp Act which precipitated the Revolutionary War, was a member of this church, Governor Samuel Wilberforce. This is only thirty years after for any judgment? Unless we have in mind something definite which the church is not accomplishing or that ought to be accomplished we ought not say it is just pumping. Perhaps it would aid in passing a judgment to note the aims and purposes of our present church program. They are:

(1) To learn more of God and his will for us.
(2) To bring about definite commitment to Jesus through conversion and acceptance of him as Savior.
(3) To install higher ideals and practice of conduct after the example of Jesus and by keeping the Ten Commandments.
(4) To establish and maintain proper relationships and contacts with other organizations and activities of the church contribu-
Perhaps we are accomplishing the same ends through different ways than one hundred or two hundred years ago. The town and state have taken over the care of the poor—just as it took over the educating of children from the churches. This does not mean the church is indifferent to the poor or the cause of education. There are, however, those in the church today who are prepared to keep in mind. Let criticism be done in the spirit of love and the church will benefit by it and rise to meet the occasion. She always has.

The text today, "Spare not, lengthen thy cords, and strengthen thy stakes," Isaiah 44: 1-2, is looking to the future at a time when the elect of God were in dire need. Instead of giving way to discouragement the prophet said in effect: get ready for a great revival. Expect great things of God for his day is coming. Increase your efforts and extend your program. As we look to the past and present we may well take heed to the prophet's words concerning the future. Let us expect great things from God and he will not fail us.

The work of the church and its message of the Christ and his sacrificial love today as never before. Like Queen Esther of old, perhaps we are come to the kingdom for such a time as this. Let us rise to the issue mindful of our heritage, from the thousands of Christians who have labored for Christ through this church, through the centuries, and carry on their good work in the future.

DENOMINATIONAL "HOOK-UP"

MILL YARD, LONDON

The Emperor of Ethiopia who recently arrived in London held a reception on Tuesday, June 9th, in the presence of a large gathering of various organizations which have shown practical sympathy with Abyssinia in the conflict with Italy. As a result of sending some of these people to the Ethiopian Red Cross the pastor of "Mill Yard" Church was also invited to the garden party held at 5 Princes Gate, S.W. 7.

The community interests committee, Mrs. Harriet Martland chairman, held a forum in the afternoon of May 23, at which several of our people spoke and also Mr. Frank Trevor, the secretary of the Y.M.C.A. This meeting was both interesting and informative. Each family brought its own supper and a pleasant social time was enjoyed while eating together.

A garden party was held July 1 at the home of Mr. and Mrs. Wm. M. Stillman in honor of Pastor and Mrs. Warren—this being their tenth wedding anniversary. Nearly all of our people attended and a very pleasant time was enjoyed.

The Woman's Society closed its year's work with a picnic at the summer cottage of Dr. and Mrs. Stanton H. Davis, at Lavallette, June 16.

We had no church service on June 13, as our people were attending the Eastern Asso- ciation meetings at New Market. Children's Day was observed June 20.

As several of our young people are home for the summer vacation, the young folks got together for an all night" full house watch party.

Mr. and Mrs. Wm. Martland are leaving us for Westerly, R. I., where Mr. Martland has a position in the office of C. B. Cottrell Sons. They will be missed in the services and the social life of the church, and we greatly regret their going.

Secretary H. C. Van Horn has returned from three weeks' work on the field, in Alba- ney. He also attended the Southerners Association.

Vacation time means small attendance at church. So the church has decided to discon- tinue the morning services during August. The Friday night meeting will continue as usual. Several of our people are planning to attend Conference this year.

ASHAWAY, R. I.

A musical was held in the church Sunday evening, July 12, by a large audience. Each one taking part on the pro- gram did so in a very creditable manner. The free-will offering taken was given to the orphan fund.

A committee has been appointed and plans are being made to hold a Vacation Bible School for three weeks.

Plainfield, N. J.

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Kenneth Babcock of Milton, Wis., guest
The quarterly meeting met with us April 17-19. The following were present: Rev. C. L. Hill of Farina, Ill.; Pastor Chas. Thorngate of Albion; Pastor Donald Gray of Walworth; Mr. Stanley Kemp; and Professor L. C. Shaw.

A church night program was enjoyed, May 3, by seventy or more people. The supper was planned by Mr. and Mrs. U. M. Baker and Pastor and Mrs. Randolph. The program was arranged by Mrs. Lottie Baker, Mrs. Hugh Whitford, Mrs. Edna Shelton, and Mrs. Corrine Dolan.

A Junior C. E. society of eleven members has been organized this summer with Mrs. J. F. Randolph as superintendent, assisted by Mrs. Hugh Whitford, and Mrs. C. C. Burdick.

The annual Sabbath school picnic was held at Riverside Park at Janesville, on July 6. The weather was cool for picnicking, but the small shower in the afternoon helped to warm up those who played.

The Vacation Religious Day School was conducted from June 15-July 3. The school was supervised by Pastor Randolph assisted by nine part-time or whole-time teachers. There were sixty-five pupils enrolled, ninety-two in all. Including two speakers who came in, Rev. E. E. Sutton and Dr. Edwin Shaw, as well as the ten teachers, ninety-two different people had some connection with the school. Sufficient funds were received from tuition and contributions to pay expenses. and to pay teachers at the rate of $1.60 per week. A demonstration program was given on the evening of July 2, and a picnic was enjoyed at Galligris on Clear Lake on the closing day.

A box social was held in connection with the school on May 17, and an ice cream social on the church lawn on June 21, were sponsored by the young people’s classes of the Sabbath school for the benefit of the organ fund. The young people are doing their part to help pay up the organ debt before the close of this year.

New paint is being put on the church and parsonage. The parsonage has received one coat and the church is receiving its first coat. All labor has been donated so far.

From Chicago take U. S. 30 to Big Springs, Neb.; take U. S. 138 to Julesburg, continue to Grayton and turn east to WolDevil; from Loveland go south on concrete through Longmont to the canyon, turn west for Boulder. You will enter Boulder on Arapahoe Ave. at 24th Street; continue on Arapahoe to 9th and the church, or continue on Arapahoe to 12th Street, turn north on 12th, go five blocks, turn east one block for North Junior High School.

We have more information and maps write Co- noco Travel Bureau, Denver, Colo. They will send you a complete set of maps and much valuable information for your trip. This service is free. You should do this at once. There are no mountains east of Boulder. Twenty-five dollars should pay for gas and oil for light car from Chicago or St. Louis to Denver. In Denver information write Roy P. Rogers, Route 2, Boulder, Colo.

Clergymen Reply to the President

Quite a number of the peppy clergymen of the country replied to President Roosevelt’s letter addressed to them for “counsel and advice” on how “better to run the nation.”

One of the noted divines of the country gave a very apt reply, which we think is to the point: “It is the President’s business to run the government, and not the clergy’s.”

Another clergymen gave a reply that was not so apt: “I suggest that you cease having politicians in office as you have had recently; that you cease making the Sabbath a holiday for boating and fishing, and that you attend church regularly.”

The Standard Dictionary in defining the Sabbath day says: “The seventh day of the week is set apart by the fourth commandment of the decalogue.”

Webster’s Dictionary defines the Sabbath day as follows: “The seventh day in the Jewish calendar, now called Saturday, the observance of which as a day of rest and worship was enjoined in the decalogue.”

The Old Family Bible in its Table of Time calls “the first day of the week, Sunday,” and “the seventh day of the week, or Sabbath.”

The four commandments of the decalogue says: “Six days shalt thou labor; and all th
work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." Did this clergyman, who himself observes the first day of the week, mean that he wants the President of the United States to observe Saturday? We guess not. But does not the Jewish rabbi or other seventh-day observer have just as much right to demand that the President observe the seventh day of the week as holy time as a first-day clergyman has that he observe the first day of the week? As a matter of propriety, neither has a right to demand that the President of the United States observe any day of the week as a "holy day" instead of a "holiday." That is purely a religious obligation, the same as is the observance of the Lord's supper and the Lord's baptism.

If the President were a member of this clergyman's congregation, such spiritual advice would be pertinent, but since he is not, it is the President's own business how he observes the day, whether it is Saturday or Sunday, and whether he "attend church regularly" or not. The President may be delinquent in many things, but his failure to be religious according to the prescribed creed of a certain sect is no ground for taking the President to task for nonfeasance of his official duties.

Too much zeal along this line leads to civil penalties for nonconformity to religious customs. —C. S. L., from "Liberty."

A CALENDAR FOR ALL THY LIFE

Not what we have—but what we use!
Not what we see—but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things nearby, not things afar,
Not what we seem, but what we are,
These are the things that make or break,
That gives the heart its joy or ache.

Not what seems fair, but what is true,
Not what we have—but what we use!
Like stars, in heaven's firmament,
Not as we take, but as we give.
Not as we pray, but as we live—
This is the difference, this is the peace
Both now and after time shall cease.

"A holier-than-thou Pharisee is never satisfied until he has enacted his religious notions into law."

MARRIAGES

DAVIDSON-BROWN.—Married at Adams Center, N. Y., July 8, 1936, Mr. Alexander C. Davidson and Miss Jessica U. Brown, both of Adams Center, N. Y., where they have taught in the high school this past year.

GREEN-Rogers.—Charles H. Green of Edgerton, Wis., and Alice E. Rogers of Milwaukee, Wis., were united in marriage at Mason City, Iowa, June 12, 1936, by S. H. Haynes, justice of the peace.

HALVERSON-ROOD.—Miss Margaret Rood, daughter of Mrs. W. G. Rood of North Loop, Neb., was united in marriage to Mr. Dale Halverson of Scotia, Neb., in the Seventh Day Baptist church of North Loop, June 14, 1936, by Rev. L. O. Greene.


WELLS-CRAIG.—At Battle Creek, Mich., in the Seventh Day Baptist Church, July 3, 1936, Preston B. Wells and Miss Floy Z. Clarke, both of Battle Creek, were united in marriage by Rev. Edward M. Holston.

OBITUARY

BURDICK.—Herbert Burdick was born in Farina, Ill., January 24, 1883, and died in Riverside, Calif., June 4, 1936, at the age of fifty-three years. He is survived by his mother, Mrs. Effie Baker, and three sisters; Miss Stella Davis, Mrs. Elva Severs, and Miss Alice Baker. He was baptized in 1894, joining the Milton Seventh Day Baptist Church. During the past years he transferred his membership to Riverside. During recent months his faith has grown, his peace has deepened as he trusted in the Savior. His interest in missions has been strong for some years. —L. F. M.

"Wrong views of God lead to wrong feeling toward men."

FARMER WANTED

Sabbath-keeper with family, interested in ideal location Florida permanent home, capable of developing and operating 75 acres of rich muck. Salary, with bonus-sharing arrangement. An opportunity for the right party. Early consumption of deal desired. Geo. A. Main, 110 Marion Street, Daytona Beach, Florida.