ing true for the Sabbath. They surely made us feel very much at home. We felt just as though we were among our own people. They were profuse in their praise of the messages they had heard and in their requests for us to come again and stay longer.

It furnished us cheer and comfort and inspiration to find and meet with these companies of Sabbath keepers in Oregon. We wish to share these things with you, hoping we may all be inspired to a better observance of the commandments of God as evidence of our love for our precious Savior.

Sincerely yours,
D. Burdett Coon.

2455 12th Street, Boulder, Colo.
August 13, 1936.

MARRIAGES

ROGERS-WING.—At the Baptist church in Unadilla Forks on July 8, 1936, occurred the wedding of Miss Doris L. Wing, daughter of Mr. and Mrs. Chester Wing of Unadilla Forks, and Mr. James K. Rogers, son of Deacon and Mrs. George Rogers of Leonardville. Rev. Paul S. Burdick officiated.

OBITUARY

BABCOCK.—Harold H. Babcock, only son of D. L. Babcock and Martha Langworthy Babcock, born November 14, 1862, died on the farm where he was born, July 15, 1936.

On June 26, 1906, he married Lenora Johanson, who died June 30, 1908, leaving one daughter Lenora, now Mrs. Charles Saunders of Albion. On October 5, 1911, he married Vera M. Saunders, who survives him, as do his mother, his daughter, and three grandchildren.

On September 1, 1906, Mr. Babcock was baptised and joined the Albion Church. He was a liberal supporter and active worker in the church.

He has been a reliable citizen and faithful member of the Seventh Day Baptist Church as many carbon copies of the Farewell service and burial at Walworth, in charge of Rev. M. G. Stillman and Pastor Donald Grey, August 13, 1936.

M. G. S.

TENNEY.—Elise Shepard Tenney, born August 9, 1852, in Royaltown, VI., died just before her eighty-fourth birthday.

While very young she moved with her parents to Beaver Dam, Wis. She attended Waukesha University and taught school in Beaver Dam until her marriage to Elder George C. Tenney. Two children were born to them: Ivers, who passed away in 1926, leaving two sons; and Ruth (Mrs. Devault), who has three sons and one daughter.

Mrs. Tenney’s life was devoted to being a helpmeet to her husband wherever his work called him, going to Australia twice, holding tent meetings when building up churches, proof reading when his work was editorial, and becoming a mother to numberless homeless children. She was a faithful member of the Seventh Day Baptist Church, a diligent student of the Word, and of unwavering faith.

The closing service was conducted by Rev. E. S. Ballenger, assisted by Rev. Loyal F. Hurley, s. d. e. s.

RECORER WANT ADVERTISEMENTS

For sale, Help Wanted, and for advertisements of a like nature, this column will be run in this column at one cent per word. Sabbath Recorder, Postpaid.

A MANUAL OF SEVENTH DAY BAPTIST PRINCIPLES (Revised), is of great value to those who would become acquainted with the Seventh Day Baptist theological manner and contents. Price, 75 c., postpaid. Sabbath Recorder, Plainfield, N. J.

COLOMBIA ENVELOPES, Pledge Cards, and other supplies carried in stock. Collectors orders for $10.00 or over, or denominational pledge cards, $5 per 100; duplicates pledge cards, $5 per 100; 11 postpaid, Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITORS, by Uncle Oliver. Of special interest to young people, but interesting to all. Ten cents per page, or $1.00 per page in denominational budget pledge cards, 30c per page. Four parts each year, four parts each year. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPERS, four years course, three years course, and one year course. Far in nature, Intermediate in effort, Junior in economy. Price, 10c per page, 25c per part. Will be published on receipt of prices. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS.—Printed at the expense of the Seventh Day Baptist Church and bound in cloth, 75c postpaid. Bound in leather, 1.00 postpaid. Sabbath Recorder, Plainfield, N. J.
MISSIONARY DAY

The second day of the Missionary Day, Wednesday, dawned bright and clear after a beautiful, brilliant, and sublime night. The stars here shone so much brighter and brighter in this mountain atmosphere.

A full hour and a half of the morning session was devoted to reports of officers and committees, many of which were referred to special or appropriate committees for further consideration. Many of these reports comment will be made later.

In the absence of President Willard D. Burdick of the Missionary Society, Rev. Harold R. Randall presided. He brought a message from President Burdick, whose health did not justify his being at this Conference, which is the fifty first he has attended. I am sure it was the regret of all that he was not able to be at this session.

Rev. Eli F. Looftbore, pastor of the Lost Creek, W. Va., Church, read the fifty-fifth chapter of Isaiah and offered a helpful prayer of thanksgiving and petition for God's blessing upon this Conference, this hour's service, and especially for the Missionary Board upon which so much responsibility rests.

TREASURER'S REPORT

This report is glad that so many of our western people are having the privilege of meeting some of the leading men of the church. Particularly was this gratification felt in the case of the treasurer of the Missionary Board, Mr. Karl Stillman of Wesleyville. His reports, always clear, made the listeners attractive and illuminating. Since regularly they appear in the Sabbath Recorder, Mr. Stillman did not think it necessary to do more than sum up and call attention to a few main points. With him, one is sure, all were glad that the year's work was closed with all current bills paid and a balance to meet the summer demands. This was made possible, we were led to see, by some generous anonymous gifts to the board. The substantial reduction of $4,500 in the Board's indebtedness brought encouragement.

Mr. Stillman's address on "Are Christian Missions Worth While?" appeared in the Missions Department of the Sabbath Recorder of August 31. Cogently, however, with fact and illustration from history, he showed the value and importance of mission work in this country and in our foreign fields.

Our machinery for this work is adequately organized to carry on even a greater program as men and funds are available.

SECRETARY'S ADDRESS

Secretary William L. Burdick reminded us of the things that must be remembered in our mission work. He declared the fundamental principle of Christian religion is love, two kinds of which it is important to remember, outgoing and incoming. Without the former, we will perish regardless of the amount we may have of the latter. God's outgoing love is the dynamic of missions. The purpose of missions, he urged, is not only to evangelize but to Christianize. The first is our part, and Christ will do the latter if we are faithful in the first. Dr. Burdick pointed out that Christian missions is to "make bad men good, and good men better." This is true of institutions also. A redeemed man is the highest fruit of Christian work. Eternal life is also the purpose of missions. "This is eternal life that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The purpose of missions is to transform the state. Christian missions have given us the best form of government we have known. To do all this, "Where's your 'John?"' The answer is, individuals and churches. We do not go alone. Christ goes with us. Responsibility rests upon our boards, and it was urged that representatives of the churches, or any board, are the 'creators' of our churches, and of this General Conference. Christian missions cannot fail with such fine leaders for the speakers. Men may fail but missions will not, because Christ is back of them. Because God is God the work shall go forward; it will succeed.

MORE MISSIONARY ADDRESSES

We thought we had had a wonderful forenoon, but in the afternoon and so we did. But it was but a happy prelude to some helpful thoughts in the afternoon's program.

The session was opened by three prayers. That we may all have some part in winning men and women from the way of sin to the way of life, was the burden of the prayer by Pastor Claude L. Hill. Thanking God for the certainty of the mission enterprise and for the great missionary motive, outgoing and incoming, love, Dean Alva J. C. Bond's peti- tion was for divine help from us that by this expression of "outgoing" love that wins men and women to everlasting life; and that divine blessing might be richly felt by board and workers. That we may find the right solution of the question of the kind of love and understanding of one another may be deepened and lives enriched as we actively back up our confidence in the great mission work, was in substance the prayer of Professor H. O. Burdick of Alfred.

The addresses that followed were illuminating and inspiring and gave an idea of the coming issues of the Sabbath Recorder. Dr. George Thorngrate said that from his own experience on both sides of the Pacific he was convinced that the church is alive only as it is missionary. The Christian missionary must be the true ambassador to the nations. He must stand debted to the church, which sent him forth. We can pray for the International Mission of Preaching, attend the central meetings as far as possible, and have a meeting of evangelists on the Sabbath Day Baptism church during the coming year. Methods must be adapted to local circumstances, but all difficulties can be met and our work and dependence upon the Holy Spirit.

Professor Ben R. Crandall, superintendent of public schools of Wasco, Calif., spoke on "The Place and Duty of the Public School in Missions," and urged that no better plan had ever been discovered than that of "rites and offerings." One who had been a most generous giver when rich and through the depression had lost all, he quoted as saying in reply to the question—was he not sorry he had given so much?—"All I saved now is what I lost." The value of teaching our children in tithing, and giving them a chance to know our leaders, was emphasized.

"Our Home Field" was the subject of the address by Pastor Everett T. Harris of Ashland, O., and was an excellent one. If he referred to the gospel to foreign fields, he said, we must look well after our home base. There is need of our leaders and workers to be on guard that we must share it with others. Personally, the question was put—How long since you have spoken to one about Christ and salvation? History shows that churches in England ceased
to exist because they thought only of conserving themselves. We can be easy-going, complacent, and become extinct; or we may be aggressive, true witnesses, and live. Our auto lights are efficiently only when coming from a charged battery. Neutral churches cast no light. We must be positive, charged batteries.

In speaking on the "Foreign Field," John H. Crofoot avers that in accepting Christ one has a choice, but when one is not Christian at all. The spirit of missions to blood in our nine others spoke briefly from the ports, and announced reports, but for the most part brought vital, Secretary's report of the publishing house, which report, our own.

The address by Rev. James L. Skaggs on "Yesterday, Today, and Tomorrow," was packed full of careful thought, with a challenge in every paragraph. Doctor Skaggs urged that with our churches, equipment, people—with our heritage from the past and opportunities of the present—we should expect things to come to pass. Why not expect new churches to be formed, people coming to the Sabbath, converts in our midst? We must recover the art of soul winning, he urged. Not everything in this line should be left to the pastor, but the people themselves should be warned to statement of President. We were led to believe that if our folks will go home from this Conference thoughtful from the challenges of this message, complacency will evaporate and an enthusiastic movement forward will result.

In the afternoon, there was held an interesting discussion in which many took part, and questions were asked for the most part brought vital, challenging messages containing information, inspiration, encouragement, and challenge. Secretary Van Horn in speaking of "What We Need," said we need better homes, men, moved hearts, and spirituality. The summary of the report of Ethel T. Stillman, treasurer, was stimulating and was read in the interest of President S. Warner in her own vivacious, helpful way.

The business manager of the publishing house, Mr. L. Harrison North, presented the report of the publishing enterprise, which was read by its clearness and fullness furnished needed information and disarmed much criticism. One of our western leaders and Conference officials was heard to remark that it would be a fine thing if Mr. North could visit every one of our associations and carry the first-hand information. North's clear answers to questions from the floor in the afternoon discussion were still further illuminating concerning the activities, problems, and possibilities of the publishing house.

A comprehensive review of the work of the leaders of Sabbath Promotion was presented by Dean Alva J. C. Bond. For fourteen years Doctor Bond has been actively engaged, part time, in this line of work, especial emphasis upon young people. For example, in the summer camps. His contacts with outside religious organizations have been far-reaching and of real value, both to us and to these other bodies themselves.

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Continental Divide beyond, with its snow-seamed mountains in the distance. Oh, the wonder of God’s handiwork and designs! Should man not walk humbly before him? One scarcely can come from such heights without a feeling of awe, and a sense of his own need of God and the righteousness of sincere and constant consecration to his will. And here in the shadow of the mountain top, there is work in the valley for the children of God, where sin and suffering have made their mark upon souls created in the image and likeness of God.

EDUCATION DAY

“O beautiful for spacious skies, For amber waves of grain; For purple mountain majesties, What price shall I set on America? America! God shed his grace on thee, And crown thy growth with spoils From sea to shining sea.”

“Amerika the Beautiful” could find no more fitting setting as an opening song than in the shadow of the Rockies, as the initial bit of joyous music of the education hour at Boulder.

A pause in the singing of this anthem was made as the leader, Professor Harold Stillman of the college, began to introduce the speakers to the congregation for its art and appreciation in song. Professor Stillman made a fine leader of our Conference music. He is the son of our gifted and veteran Seventh Day Baptist minister, Rev. M. G. Stillman, now the energetic treasurer of the Milton Church.

Rev. A. Clyde Ehret presided at the education day in the presence of the society president, Rev. Edgar D. Van Horn of Alfred Station, N. Y. Mr. Ehret made a point for the introduction of the subject of song. Professor Stillman’s appreciation of the musical ability of the Conference. He said this art and appreciation of and ability to sing together was largely due to the common training and experience our people had in our own schools.

Professor Ben R. Crandall of Wasco, Calif., was invited to speak on “The Task of the Christian College in Higher Education.” The influence and the importance in early training of Christian ideals were emphasized. High Christian ideals are highly important. Of not a little importance is found in our program the opportunity of forming life alliances on higher planes—that make for stable, ideal homes.

Since economic conditions are so basic in many young people leaving the Sabbath, Doctor Crandall suggested and urged that every college office should become an employment clearing house. From his years of experience, Doctor Crandall will follow up this suggestion with some practical suggestions as to how this department of the college should be handled. If we are to help our youth, we must keep ourselves informed.

The need of studies in preparation for worship services was stressed. Complete and thorough Bible study was urged, especially at Spring-Field church, missions, social ethics or applied Christianity were helpfully discussed and emphasized. But just read his address, “Why a Seventh Day Woman’s Theological Seminary?” was the topic of Dean Alva J. C. Bond. This was interesting, human, and realistic. We should not forget that in “one-two-three” order said it was needed: (1) To keep faith with the past; (2) to keep faith with the present; and (3) to solve the problem of the future. To this hope Professor Crandall added this: “Is the church and seminary could all these opportunities be found?”

HISTORICAL HOUR

A happy introduction of the Historical Society’s hour was made by Rev. E. V. Ballenger of Riverside, Calif., as he conducted the devotional few minutes. The great distinctive of the Christian religion, he said, is Christ abiding in the human heart.

The president of the society, Dr. Corlis F. Randolph, presided, and after a brief report of conditions and work of the society, presented Dr. J. Nelson Norwood, president of Alfred University, to speak on “Why Both Protestant and Catholic view the history of their religion.” Dr. Randolph’s brief remarks and Doctor Norwood’s most excellent address caused many to feel, perhaps, as never before, the worth-whileness and inevitability of history as related to our lives today and of our work for tomorrow.

In his characteristic way, the speaker plunged into his subject by declaring that history is absolutely essential, and then showing in concrete ways the truths of his statement as seen in personal, family, community, national, and denominational life. In speaking of denominational history Doctor Norwood pointed out the importance to us of the facts of our history. Facts, he said, must be sought out, verified, and recorded. Documenting service is necessary. It must be classified, cared for, and made available. But history should not only bring us facts, it should touch our hearts and do so on a family basis; it should do so increasingly, denominationally. We may become increasingly sensitive about it by cultivating it. To this end shrines are helpful. He pointed out that we have Wesley, Shiloh, and other historic places. Many are in the making—places where great men have lived and worked, or are now working. “Let us not forget the pit out of which we are digged, nor the rock from which we are hewn.” He said: (3) to offer specific help in the problem of the Church and Seminary. He felt that the leadership of the society and the president of the society could all these opportunities be found?

CONFERENCE BUSINESS

In the absence of Professor Paul S. Saunders, Rev. Lester G. Osborn was appointed temporary secretary. Later Mr. Osborn was regularly elected secretary for 1936 and 1937 on nomination by the Nominating Committee. He made a fine recording officer and his services were much appreciated. The smiling face of Mr. Osborn as he closed the table, was greatly missed by the editor.

The reports of the various boards, Commission, and standing committees were presented early in the Conference and referred for special consideration to committees appointed for the purpose. Later these committees reported with approval of the reports and with recommendations which were adopted by the Conference. The amended report of the Commission will be printed in the Recorder as soon as received at this office. The Denominational Budget for the new year calls for a total of $212,176 (pension and insurance $8,346).

Missionary Society .............................................. $16,601.00
Tract Society .......................................................... 2,463.00
Education Society ............................................... 2,140.00
Young People’s Board ......................................... 2,500.00
Sabbath School Board ........................................... 192.00
Women’s Work .................................................. 250.00
Historical Society ............................................... 2,000.00
Ministerial Relief ................................................. 900.00
General Conference ............................................... 4,885.00

The conclusion of the Commission’s report is of cheering nature:

IN CONCLUSION

In spite of the perplexing situation which the Commission has had to face in reference to the taxing of the Denominational Building, in spite of the depression existing at the present time, we believe it is desirable to continue the desired lines of work due to insufficient finances, yet there have been encouraging notes during the year. We have noted with satisfaction the willingness of men to accept added duties that our cause may progress; the fine leadership of the sight of consecrated young men fitting themselves for the work of the church and ministry; we have been impressed with the responsibility of our mission work, and how women turn toward our church for help and a church home, which has resulted in an effort to meet the situation in informal conferences with such seekers; we have been encouraged by the reports that have come from the mission fields; we note that there has been a steady, even, though small, increase in support of the denominational program.

The three hundred years of Seventh Day Baptist history is a record of constant struggle against adverse conditions, with periods of deep gloom and of material and spiritual depression; but underlying it all has ever been a deep and abiding faith that has brooked no spirit of defeat, and has ever been confident of ultimate success.

Thus we are led to make an even more urgent plea for a united effort, for increased co-operation on the part of ministers and leaders in getting into effect the program for the year now facing us. We outlined it by the boards and other denominational agencies.

The Credentials Committee reported two hundred and five delegates and forty-four visitors, representing thirty-three churches in the United States and one in China. At an early session a letter was voted to be sent to Rev. Willard D. Burkard, whose health, it was hoped, would improve. Later, letters were voted to be sent to our foreign
churches, including Europe, China, and Jamaica. The messages received from brethren in these countries were appreciated.

Rev. Walter H. Henderson of Salem, W. Va., and Rev. W. C. Lewis, pastor of the Christ Seventh Day Baptist Church of Los Angeles, Calif., received the hand of fellowship extended by Professor Inglis. Mr. Lewis was not present and Rev. E. S. Ballinger represented him in this service. Rev. John I. Easterly of Healdsburg, Calif., who was received as an accredited member of the Commission last year, was present, and is the first Seventh Day Baptist minister to visit Conference by airplane. His business detained him from attending the early sessions but his presence and bearing were real assets while he was there.

Conference goes to Stihoh, N. J., in 1937, and its vice-President, Herbert C. Van Horn of Plainfield, N. J. The first vice-president is Professor Harold O. Burdick, and the newly elected member of the Commission is Professor D. Nelson Inglis. Professor Burton Crandall of Alfred, N. Y., was elected president of the Young People's Board to succeed Miss Eliza Ormby.

At the close of the last Conference session a short meeting of the Commission was held, a chairman, Rev. Loyal F. Hurley, appointed, and other necessary matters attended to.

MISSIONS

THE NATIONAL PREACHING MISSION BEGINNS

When this article appears in the SABBATH RECORDER, the National Preaching Mission will be in progress, the first meetings being held in many, Syracuse, Rochester, and Buffalo, N. Y.

The Religious Life Committee of the General Conference has asked that the churches unite as far as possible in this movement; the General Conference has called upon the churches to join in it; and the Missionary Board has authorized the corresponding secretary to promote it as circumstances permit. Preliminary communications were sent to the pastors in the early fall, concerning the time and date of meetings being held, and the purpose of the movement, and instructions were sent to all churches last week.

The point where this movement touches most Seventh Day Baptist churches is the "Eight Day Preaching Mission" which is to be held preferably in November, and some of our churches are already planning for it. The resolution adopted by the last General Conference is as follows:

Resolved, That the General Conference commend the Eighth Day Preaching Mission to be held September 13 to December 9, 1936, and promote by the Commission herein undertaken, the Federal Council of the Churches of Christ in America. Furthermore, the General Conference urges all the churches composing this body to participate in this movement: (1) By holding an eight day preaching mission in every church some time in November, or before; (2) By endorsing, with a denominational spirit, the work of the National Preaching Mission; and (3) By uniting in unceasing intercessory prayer for the outpouring of the Holy Spirit upon the churches and the nation.

CONCLUSION

FROM REPORT OF BOARD OF MANAGERS

This outline of the year's missionary work and the condition on the various fields presents only a part of the tasks undertaken and the problems encountered, to say nothing of the many calls from the home and foreign lands which are not herein mentioned. The General Conference has called upon the churches to provide the means for supporting this work, and the new calls are many and very urgent. This should cause joy not sorrow, enthusiasm not discouragement, for it is a glorious work and a task to every disciple of the world's Redeemer. Our task is nothing less than to help bring the light of the knowledge of Jesus Christ unto all the world. This is a very trying and uncertain period of its history, and its hope is that many, one by one, may be brought to Christ. This alone can save the home, state, and church. In the unfolding of human events we have arrived at the auspicious time. The world is passing through a very trying and uncertain period of its history, and its hope is that many, one by one, may be brought to Christ. This alone can save the home, state, and church. In the unfolding of human events we have arrived at the auspicious time.

The whole world is passing through a very trying and uncertain period of its history, and its hope is that many, one by one, may be brought to Christ. This alone can save the home, state, and church. In the unfolding of human events we have arrived at the auspicious time.

Promoting home missions is the vital concern of every real Seventh Day Baptist, if by home missions we mean the strengthening of our own home church. Paul says that a man who does not provide for his own is worse than an infidel. The same thing may apply to the providing for the needs of our own home churches. Right now we have to go to China, Jamaica, or any other outside field and say to them, "You have had the desire to work there; you lack which the other things, have you brought to you at great expense and sacrifice," if in so doing we lay ourselves open to the criticism that we have not yet set our own houses in order. The picture reminds me of a middle-class neighborhood where I was advising my mother how to bring up her children, while she herself had sons who were the "talk of the town." Our duty as followers of Christ is to edify our brothers and sisters in the faith in our own churches, to reclaim the fallen in our midst, to challenge our young people to follow, to bring the church and the missions in harmony and unity of purpose.

But home missions embraces more than strengthening the established church; it includes the spreading of the gospel of Christ to those around us. When Christ has become so real to us and the Christian experience so rich and overflowing that we cannot keep it to ourselves, then the time has come to share it with others.

If your neighbor’s child was sick with a dread disease and you had the cure for it, would you sit at home and let the child die? No, most assuredly you would not. You would rush over to your neighbor’s home with radiant face and cry to him, "Here, take this. I know it will save your child’s life, for it saved mine." O my friends, the great need of our time is for the preaching Christians who have something so rich and soul-satisfying that they can with conviction give it to others.

Telling men the gospel, explaining what Christ can be to a man, is home missions and laymen can carry this on as well or better than ministers.

Another statement that he could not make a report of General Conference in the home church but he could do it behind the barn in private conversation. Then, let him do it behind the barn. I dare say as many souls are won to Christ behind the barn in private conversations as through smooth Sabbath morning sermons. And this is real home mission work.

Let me ask each one of you a personal question. How long has it been since you have taken Christ to one and two in private conversation? If it has been a long time, why is it? Are you ashamed of the Partner of your soul? Or haven’t you anything to say? We have a few spontaneous testimonies to the
power of Christ in our own hearts unto salvation. But how many of us are willing to give one? Ministers and laymen alike, we neglect our spiritual responsibilities. Why do you go to China when your next door neighbor is spiritually sick unto death and you have the secret of life eternal?

Recorded history shows that the old Seventh Day Baptist churches in England, especially the church at Nan ton, Eng., died out because the people failed to spread their faith. They met regularly on Sabbath, but kept out of the way of God's kingdom — expecting persecution for righteousness' sake and getting it. Our fathers for the sake of the Sabbath were whipped and thrown into jail, were forced to move from place to place for their conscience' sake. Has your Christian faith and spirit grown any stronger in this time of the Lord's return? Why not? Can you truly claim to be a follower of the Christ?

Your car lights will not shine when the battery tester neutral. It requires a positive charge to make them useful. Too long our churches have been neutral and easy-going. Let them be charged with the positive love of Christ. If our lights shine before men, let our home missions program be not the concern of the Missionary Society but the concern of every true Seventh Day Baptist who has had a vital experience of the saving work of Christ in his soul. Then our records will begin to show glorious victories for Christ instead of the pits which churches on the home field have made.

Our young people will no longer be forced to admit being a Seventh Day Baptist in an apologetic tone. Our home churches will be so filled with the love of Christ that they will be a positive force to carry on foreign missions with a full, efficient program; and when new doors are opened, we shall be enabled to enter and present the saving gospel of Christ.

**TREASURER'S MONTHLY STATEMENT**

*July 1, 1936, to August 1, 1936*

Karl G. Stillman, Treasurer, In account with The Seventh Day Baptist Missionary Society

**GENERAL FUND**

Dr. 

Dodge Center Church ... $3

Dodge Center Woman's Day Baptist ... 55

People's Seventh Day Baptist Church ... 23.00

Westfield D. T. Co. Interest earned on account of payment of loan ... 12.79

Milton Sabbath School ... 14.82

Dodge Center Ladies' Society ... 10.00

Memorial Day committee ... 96.50

Total Domestic budget for July 31, 1936 ... 100.00

Missions, Sabbath. School and Bible Society ... 331.34

Domestic budget for July ... 331.34

Bible distribution in China $4; Jamaica $4 ... 8.00

Milton Sabbath School ... 12.00

Missionary Friend ... 12.00

Missionary Fund ... 10.00

M. H. D. S. Fund ... 42.34

Permanent Pension income ... 201.96

Total income for July 31, 1936 ... $588.71

Cash on hand July 1, 1936 ... 1,239.27

Cash on hand August 1, 1936 ... $5,050.54

**FROM REPORT OF RELIGIOUS LIFE COMMITTEE**

Below is "The Suggested Program For 1936-1937," taken from the splendid report of the Religious Life Committee as made before the General Conference at Boulder. We commend it to the attention of all our churches and for careful consideration by all our members. It follows:

**THE SUGGESTED PROGRAM FOR 1936-1937**

It is the judgment of the committee that certain definite ideals and objectives are fundamental for the development and enrichment of the spiritual life of our people. We believe that these objectives should be kept constantly before the people.

Throughout the ages men have been seeking the highest good and that good has been expressed in many ways. May your committee suggest for the coming year that as individuals we move from place to place for the highest good and that good be expressed in the lives of our people.

For the individual which is composed of individuals, makes Christ central in all our plans. For the individual which is composed of individuals, makes Christ central in all our plans. For the individual which is composed of individuals, makes Christ central in all our plans. Then the Church will be moved with delight. Then the Church will naturally reach out in all its associations until the whole wide world will be blessed with the knowledge and example of a people whose lives reflect the life of Christ himself.

1. **THE DEVELOPMENT OF THE INDIVIDUAL CHRISTIAN LIFE**

Life is a serious business. It should be lived with high purpose, actuated by noble ideals, and kept true to the things that are highest and best. It should be lived for spiritual ends. The committee, therefore, recommends:

1. The Cultivation of the Prayer Life. God does not want us to pray and then forget. He wants us to pray and then go to work. The degree that prayer fades out, "The fading out of the God-consciousness," says E. Stanley Jones, "is the greatest tragedy and loss that this generation has ever known." It is said that Dr. J. H. Jowett prayed dangerously. He let nothing stand between his morning meditation and prayer. All true prayer begins with the fact of presence of God, and with the conscious effort to realize that presence. Few of us have sufficiently supported, inspired, and strengthened by prayer. We recommend that each individual seek the enrichment of his life, and especially the period for devotions each day. "Lord, teach us to pray."

2. A Diligent Study of the Bible.

The Bible is the message of God to man. We urge, therefore, diligent study of the Word. Scriptural knowledge and the practice of prayer make possible the realization of the presence of God.


The Holy Spirit should be our Strengthener, Interpreter, Guide, Companion, and friend. The lack of his presence from many lives today is due to the meager use of prayer and Scripture. A whole-hearted yielding will open the way for a Spirit-filled life. His presence in our hearts will guide us in the storm of life with power of divine love, and inspire us in our lives of consecration.

4. The Purpose of Family Religion.

From the family came the old devotion and moral hardihood of our fathers. They began the day with God, did the study of the Word, gave God-consciousness, says Milton H. Coon, salary $280.00.

5. The Development of the Church Life.

In this age of religious confusion, and the weakening of denominational ties, we believe our people, young and old, should be undergirded with clear, definite convictions of basic elements of the love and justice of God, the deity of Jesus, the atonement, the new birth, the resurrection of Christ, the Holy Spirit. It is more than ever that we should return to practice the truths of the Bible. We recommend that these truths be emphasized by giving them prominent consideration in our preaching and teaching.
2. Church Loyalty.

Dr. Daniel A. Poling has said: "Without church loyalty the Church herself would not increase and could not survive." With that statement we are in full accord. Furthermore, we believe that we cannot expect continued loyalty to our denomination, our work and missions in the world, unless.

In our churches have an intelligent understanding of our beliefs and our history, and are inspired by that history and are challenged by the mission of the Church. For our lives are not our own, and our giving of time and talents to the work of the kingdom. We commend tithing or any other means to the generous, systematic support of every individual in our churches.

We believe that we have an intelligent and inspired loyalty to the proposed program, and that the obstacle which church loyalty may be born and nurtured.


Christian life cannot be fully realized until a sense of stewardship has been grasped. Material possessions are but entrusted to our care, and a satisfactory system of giving must be arrived at before real character can be developed. Possessions are not our own, and there must be such acknowledgment in the giving of time and talents to the work of the kingdom. We commend tithing or any other means to the generous, systematic support of our Lord's work.

4. Evangelism.

The primary task of the Church is to relate the soul of man to God through a saving knowledge of Jesus Christ our Savior. Soul-winning is the supreme responsibility of every individual Christian. Believing these facts, we believe that prayer is the basis of our stewards. We believe that prayer is the basis of our stewardship. We believe that prayer is the basis of our stewardship. We believe that prayer is the basis of our stewardship. We believe that prayer is the basis of our stewardship.

This addendum has not been before the committee and carries only the chairman's recommendation. But he feels confident that it is a recommendation that will be received with hearty approval.

YOUNG PEOPLE'S WORK

YOUTH PREPARES FOR THE RESPONSIBILITIES OF CITIZENSHIP

RUTH NORWOOD

(Presented at Conference)

Generally speaking, a citizen is a person belonging to a particular country, as opposed to an alien in that country— he must certainly be one or the other. However, citizenship seems to be thought of more than merely that. It includes a well-guided understanding of all the responsibilities which the right to be called citizen entails. Thus I maintain that responsibility should be contained in the word and not tackled on as an appendage or afterthought to be remembered or forgotten. The responsibility is a thought in the mind of the child, and that thought can be carried into the word and into the mental understanding of the citizen.

ADDENDUM

Since the preparation of this report there has been the hands of the chairman a copy of The Upper Room, a booklet of daily devotions for the family and individual use. It is issued quarterly by the General Committee on Evangelism of the Methodist Episcopal Church, South, and the General Conference Commission on Evangelism of the Methodist Episcopal Church.

The price per copy, quarterly, post paid, is 10 cents, 30 cents per year. When ordered in multiples of ten, mailed to one address, 5 cents per copy. Pastors, evangelists, mission workers, Bible classes, and young people's organizations can secure a consignment, shipped post paid, to be sold for 5 cents per copy, and paid for when sold. Left-over copies can be returned for credit.

I have seen nothing better for use in family devotions. Many will want the booklet as helps for church officials. The lesson for the day consists of a verse of Scripture, a brief comment, a prayer, and a thought for the day, all on a single page. It would be a splendid thing for the pastor or some church group to secure a consignment of these books for sale in the church: Address:

The Upper Room, 650 Doctor's Building, Nashville, Tenn.

This addendum has not been before the committee and carries only the chairman's recommendation. But he feels confident that it is a recommendation that will be received with hearty approval.

The SABBATH RECORDER

This addendum has not been before the committee and carries only the chairman's recommendation. But he feels confident that it is a recommendation that will be received with hearty approval.
The Sabbath Recorder

The first big election and we are entering in the spirit of the occasion with a great deal of zeal. This, of course, is as it should be, but why, as we are. It is true that our interest be as keen? One of our greatest faults seems to lie in the fact that we do not think of a thing important by the end of our state, city, and village elections should be given just as much attention. Often we are obsessed with the idea that our one little vote was not enough. To have a sad plight we would be in if everyone were hit with the same idea. Sometimes I think maybe we are, by the appearance of some people, interested. Interest must be maintained not only every four years, but during those years between. The right to vote is our privilege and we should be glad to use it well.

5. Tolerance and unbiased judgment. Even with all these tools and equipment there would yet be something lacking if tolerance and an unbiased judgment were overlooked. I wonder if there ever was anyone completely unjudged, unless he never had a thought of his own. Tolerance of the other fellow’s ideas is something we all need. Learning to see the other side of the question is helpful anywhere. It is necessary to distinguish truth from propaganda, but not so far as to think everything contrary to one’s opinions propaganda.

Theodore Roosevelt.

Denominational Budget

Statement of Treasurer August, 1936

<table>
<thead>
<tr>
<th>Receipts</th>
<th>August</th>
<th>Total</th>
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<tr>
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<td>Missionary and Benevolent Society, special</td>
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118 Main Street, Westerly, R.I., September 1, 1936.

Harold R. Crandall, Treasurer.

Denominational Budget

According to the budget adopted by our General Conference at Boulder, Colo., in August, 1936, funds will be divided pro rata as follows:

<table>
<thead>
<tr>
<th>Function</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$16,601.00</td>
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<tr>
<td>Tract Society</td>
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<tr>
<td>Sabbath School</td>
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<tr>
<td>Young People’s Board</td>
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<tr>
<td>Woman’s Board</td>
<td>1,200.00</td>
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<tr>
<td>Ministerial Relief</td>
<td>900.00</td>
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<tr>
<td>Education Society</td>
<td>2,140.00</td>
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<tr>
<td>Historical Society</td>
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<tr>
<td>General Conference</td>
<td>4,885.00</td>
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</table>

$32,389.00 1.00000

Harold R. Crandall, Treasurer.

Yearly Meeting at Berlin

The yearly meeting of the New Jersey, New York City, and Berlin, N.Y., Seventh Day Baptist churches will be held with the Berlin Church, beginning Friday evening, October 9, and closing Sunday evening, October 11, 1936.

Frances W. Ellis, Chairman of General Committee.
I. A letter from 15 Mill Yard, Goodmans Fields, London, E., under date of September 28, 1842, when Hopkins woman's Benevolent Society stated, as follows:

"Believing that every created being is under obligation to render homage to the Creator, and to be instrumental in carrying forward His bounty, for every creature may do something in the cause of benevolence, and having a desire to our mite into the common treasury of the Lord, we do agree to form ourselves into a Benevolent Society for that purpose."

They met every autumn for forty-six years, giving as dues a shilling (12½c) a year at first, later 25c, and soliciting donations. There were 50 charter members.

The first meeting at the home of Doctor Babcock, prominent in organizing the Missionary Society, and ancestor of many of the present church members. In 1844, they gave $3 toward the publishing of Rev. Thomas B. Brown's Sabbath address. In 1846, $5 was given to the Foreign Missionary Society; $5 to the Seventy Days Baptist Tract Society; and $10 to the Missionary Society for printing tracts and cards for China in 1856. Most of this money, however, amounting to over $400, was carefully divided yearly among the very needy members of the church.

The first of the Social papers, the one to the Elder John Davis, pastor of the Seventh Seventh Baptist Church, was a warm friend of the sisters of the society, and is credited with being a leading spirit in its organization. Among the outstanding personalities who supported the work of the organization, was Mrs. Hannah Wheeler, mother of the late Rev. Samuel R. Wheeler. Mrs. Wheeler earned considerable money from her lace-making. She made an annual donation of $5 to the society from her earnings. The society, wishing to perpetuate her memory, established the Wheeler Memorial Fund, and at each regular meeting a collection is taken for the furtherance of those other minds.

They met on Tuesday, once in two weeks, with Scripture reading and prayer, at 4 o'clock. The members paid 25c yearly. The first work was making a baptismal robe.
Quilts were made and quilted, knitting done, and work for needy families, the society often furnishing the material as well. One of the first gifts recorded consisted of articles for the outfit of Charles Saunders to the Mission in Palestine, in 1853. Quilts and clothing were also sent to the poor children of the Guardian Society, in New York City. During the Civil War, the woman's work became "Soldiers' Aid." The same society, sometimes, making bandages, scraping officers: the brave men who so nobly volunteered to defend our country, and to ameliorate the sufferings of the sick and wounded. Often, they sent jellies and syrups, all sorts of linen and clothing, reams of paper, and hundreds of envelopes and covers. They raised money to buy articles which they could not make; and, in November, 1865, the war over, sent what clothes and money were left, to the Home and Guardian Society in New York City. Then they went back to aiding the church more. They added four directresses to the staff of officers, and paid $5 each for the plain supper served at the end of the afternoon's work, but later paid 10c. They gave fairs and entertainments, raising larger sums of money to help buy such things as a furnace for the church, making cypher sets, and carpets, 84 yards of carpet a yard wide being required for the church. They made sewing rooms in the basement of the church, which became church parlours. Here they served suppers to help swell the funds in the treasury. The Board, not neglecting our benevolence, paid 5c each for the plain carpet. 

At the end of the nineteenth century, active members were paying 60c dues, and furnishing suppers, and meeting regularly to do sewing work. Associate members consist of men, friends, and other women church members not living in the village, or women unable to do active work but willing to help as they are able and pay the 60c dues. We made our society cooperative with the Woman's Board of the Seventh Day Baptist General Conference, the object being the promotion of a Missionary and a Sabbath Reform spirit, the collection of money for the Missionary and Tract Societies, and the promotion of general benevolence and home church work. The secretary makes annual reports through the association secretary, on blanks furnished by the Woman's Board, for that purpose.

When the old Hopkins Academy building ceased to be used for public school purposes, the church bought the building and insulated it. The women moved their parlours into it, furnishing it and keeping it in repair, so that it is a fine place for the church, the youth and the community.

While most of the money raised by the women of the nineteenth century was used locally, in the first third of the twentieth century, we have enlarged our borders and our material, that, while not neglecting our own, in the last twenty-five years, we have given to other than local interests, as follows:

<table>
<thead>
<tr>
<th>Society</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Missionary Society</td>
<td>$431.00</td>
</tr>
<tr>
<td>The Tract Society</td>
<td>$375.00</td>
</tr>
<tr>
<td>Miss Susie Burdick's salary (China)</td>
<td>$445.00</td>
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<tr>
<td>The Woman's Board</td>
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</tr>
<tr>
<td>The Onward Movement (Denominational Budget)</td>
<td>$70.00</td>
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<tr>
<td>Foot of the Hill School, at Foske, Ark.</td>
<td>$70.00</td>
</tr>
<tr>
<td>Salem College</td>
<td>$40.00</td>
</tr>
<tr>
<td>Marie Janes (Java)</td>
<td>$40.00</td>
</tr>
<tr>
<td>Georgetown, British Guiana, and Rev. Royal R. Thorngate</td>
<td>$65.00</td>
</tr>
</tbody>
</table>

**Total:** $2,246.00

**WOMEN'S WORK IN THE PLAINFIELD CHURCH**

By Mrs. Mabel Potter Hubbard

The Plainfield Seventh Day Baptist Church was organized in 1838, and as early as 1844 its women were banded together for work. A Benevolent Society earned money with which to purchase materials to make clothing and comforts to be sent to workers "in the far West," which at that time was Ohio. Contributions were made to the work of Rev. and Mrs. Solomon Carpenter who had started a mission in China, and the Civil War required much service for the Board.

The original records are not obtainable, but we know that for many years these faithful women worked together, and they reorganized on February 6, 1876, under the name of the Ladies' Seventh Day Baptist Benevolent Society with a membership of twenty-nine, and the following officers:

**President:** Mrs. Darwin E. Maxson  
**Vice-President:** Mrs. Franklin S. Wells  
**Secretary:** Mrs. J. Dennison Spicer  
**Treasurer:** Mrs. William B. Hubbard  
**Directors:** Mrs. Charles H. Stillman, Mrs. Charles Potter, Jr., Mrs. J. Frank Hubbard, Mrs. David L. Randolph.

Its object was to be "the assistance of such persons and families as they deem needing or desiring charitable aid, also such other work as they may from time to time devise." It was decided to have an extra meeting to make it. They made a furnace for a one person at seventy-five cents apiece, sent boxes of old and new clothing to needy families, and after forwarding an especially nice donation to a minister in the Par West received a letter from a parishioner that the recipient did not merit the gift and that he had left the denomination.

At the same period there was also in our church a Young Women's Missionary Society, and a Women's Auxiliary to the American Sabbath Tract Society, with the same names being given to all three and having similarity of interest, and a triplication of donations and dues. So it was decided to disband all three organizations and create one society.

A new one was therefore formed under the name of the "Women's Society for Christian Work" on October 9, 1889, "to assist in all kinds of denominational work." Under the new arrangement, the Missionary and Tract Committees have each presented the interests of their denominational boards and have cooperated with the work of the society as well.

The first officers were:

**President:** Mrs. George H. Babcock (E. Lua)  
**Vice-President:** Mrs. John D. Titeworth  
**Secretary:** Mrs. Thaddeus C. Smith  
**Treasurer:** Mrs. F. Adelbert Dunham.

It is worthy of note that this society has had only two treasurers since its inception, Mrs. Dunham having served from 1889 until her death in 1919, and Mrs. Alexander W. Vars having succeeded her, still continues in that office, much to the satisfaction of the society.

Women's work in any society seems not very unlike that in others. There is always the necessity of raising funds for church, denominational, and local work by budgets, dues, and entertainments; for very few societies, at least in our denomination, have reached that ideal condition where an adequate amount is pledged to cover these requirements and thus make all gatherings absolutely social events. There is also
We have a people. They were guests of Rev. and Mrs. Harold R. Crandall at a garden party held on the parsonage lawn. A few of our members, including several of the work accomplished during the previous ten years was given by a number of representatives, as do as representatives from our denominational interests who are very welcome. It has always been the purpose of the Women's Society to cooperate in every way with outside interests, for no organization with only an inward look can ever attain the best results. In fact, through all these years, the Women's Society of the Plainfield Church has constantly and consistently endeavored to deserve its name.—The Women's Society for Christian Work.

THE WOMAN'S AID SOCIETY OF THE PAWSCATUCK CHURCH

By Mrs. Jessie H. Woodmansee

A little pasteboard-covered book of little monetary value, but of much interest to the society to which it belongs, has on its fly-leaf the inscription, "Book No. 1 1845-1859." On its next few pages is written: "The Constitution of the Pawcatuck Seventh Day Baptist Female Benevolent Society," in which it states that "the object of the society shall be to aid in missionary enterprises, in the tract cause, in the education of ministering, to assist the destitute, and all such objects as may from time to time be deemed expedient by its members." There were forty-five members recorded, and the list contains names well known in our church and town annals, names which are still well represented on our books today, after over ninety years of existence.

In 1925, our society observed its eightieth birthday at a meeting held in the church parlours, when a review of the work of the organization from its beginning was given by the secretary, Mrs. LaClede Woodmansee.

Ten years later, in July, 1935, we observed our ninetieth anniversary, when we were guests of Rev. and Mrs. Harold R. Crandall at a garden party held on the parsonage lawn. A few of the work accomplished during the previous ten years was given by a number of past presidents, and at the conclusion of the programme, refreshments were served to the eighty or more members and guests, by Mrs. Crandall and her committee.

We have a membership of ninety-one, the society is in a good financial condition, and our meetings are well attended under the able leadership of our president, Mrs. Alexander Ferguson.

We strive to live up to the high ideals set forth in our Constitution of 1845, and are looking forward to observing our centennial in 1945.

(To be continued)
Bonds to visit their daughter Mary and family, and we to visit our son Claire and the cousins with whom he is staying. I'll tell you about it when I get home if it proves to be as interesting as your trip.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:
We went to the White Mountains. We also saw the Old Man in the Mountain. We saw the Indian Face in the Mountain. When we got in a certain place the rocks made it look as if he had feathers on his head.

We saw the cog railway that goes up Mt. Washington. My aunt went up the railway this summer.

My baby sister walks all around and says, "O," "Mama," and "Dadda." When she sees a dog she says, "Bow-wow."

Your friend,
Constance Coon.
August 22, 1936.

Dear Constance:
Philip told some very interesting things about his trip but did not tell just where he went, so I was glad to learn more about it through your letter. I hope some day I can see the Old Man of the Mountain and the Indian Face. What wonderful things we find in nature sometimes. I saw a tree the other day that had one limb which looked just like a huge doughnut. I'd like to see the cog railway, but I don't know if I would care to ride on it, would you? It makes my heart dizzy to think of it.

Your true friend,
Mizpah S. Greene.

Dear Juanita:
I was so pleased to receive another interesting letter from you yesterday, but there are so many letters this week that I'll just answer your previous letter and save the other for next week.

Camping is great fun, isn't it? Pastor Greene and I enjoyed our one night's camping in the Black Forest. We took along folding cots and slept in a "leanto," a log cabin enclosed only on the back and sides, with an overhanging roof. Directly before the open front of the cabin is a large fireplace where we cooked our supper and breakfast. We had one visitor during the night, a raccoon, but he didn't come into the leanto, I'm thankful to say. There are said to be bears in those woods but the cabin is so near the road in a little clearing that they do not come near it. The porcupines, however, are very industrious about gnawing wood articles around the camp.

We had quite an electrical storm here when you were having such exciting times out your way, but I did not hear of any damage being done. Of one thing we are glad, that we have been having plenty of refreshing rain lately, and how green everything is.

Next time I'll enjoy answering your other letter.
Sincerely yours,
Mizpah S. Greene.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and directors and for the transacting of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 13, 1936, at two o'clock.

Corliss F. Randolph,
President,
Courtland V. Davis, Asst. Rec. Sec.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transacting of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 13, 1936, at two thirty o'clock.

Corliss F. Randolph,
President,
Courtland V. Davis, Asst. Rec. Sec.

OUR PULPIT

YESTERDAY, TODAY, TOMORROW

BY REV. JAMES L. SKAGGS

(An address given at Conference Tract Society program and requested for "Our Pulpit")

We are a people with a yesterday. "Others have benefited by the mistakes which have entered into their labor." The faith, the heroism, the labors, the sacrifices, and even the mistakes, of the centuries, have contributed to our present status. However, our own personal attitudes, the manner in which we have met the demands of recent years, have been to a large extent the determining factor in our denominational experience and lend color to the circumstances under which we have come to this General Conference.

From the days of the Reformation, Seventh Day Baptists have been known as a people of character, steadfast in adherence to truth, as they have understood it. They have been more or less sacrificial in living and in giving. They have fostered evangelism and missions. And we of this generation may look back with some degree of satisfaction upon our denominational history.

We can see how our institutions and organizations have grown through the centuries. Our schools have played an important part in the development of our country. They have stood for Christian ideals, for the production of liberal-minded, well-trained men and women, capable of taking their places in the leadership of civic, social, religious, cultural, and educational fields. Our boards and societies have been organized and developed with a view to meeting every phase of religious need. Christian missions and evangelism at home and abroad; the publication and distribution of Christian literature; religious education and organized work for women and young people.

We have our churches of yesterday—some of them dating back, from the standpoint of membership, to the seventh day of the week, and in the Seventh Day Baptist Building, Plainfield, New Jersey, more than two hundred years. We are a people conscious of our heritage. We have been laborers, but we have entered into the harvest. We have been partakers of the sustenance, as we have made harvests. We have been interested, consecrated. People, perhaps, of other generations, with greater facilities, have labored, and we have entered into their heritage.

But as we face tomorrow, it might be well to consider conditions which may bear upon our future experience. We have been very much interested, consecrated, people, in the relationships, organizations, and resources, which ought to give us hope for tomorrow.

Asst. Rec. Sec.

The SABBATH RECORDER
guish us. Were it not for our doctrine of the Sabbath we would be indistinguishable from the Baptists, the Methodists, or the Southern Baptists. Thus the Sabbath becomes our distinguishing point. And come what may, we stick to it and do not depart from it, no matter what obligations or commands all Christians, friends, is no light matter for any group to take such a position. When we once thus set ourselves apart, and make an issue with the world, are we not under obligation to do something about it?

All Christian people are presumably working toward a common end: the building of Christ's kingdom of righteousness upon this earth. Yet, surely by our real actions we are working from various angles; but we are all verging toward a great center. Presumably all want to use the best and highest means of reaching that goal. And it may be a real question whether any group is justified in standing apart, emphasizing a peculiar doctrine, unless that doctrine is very important and vital. If it is a question of obeying God rather than men, then surely they are justified. Such we claim for the Sabbath. But such an exclusion must impose obligation. If such a position is held with carelessness and indifference it cannot also be held as vital. So are we Seventh Day Baptists under obligation? Must we not live, act, work, in harmony with our conviction? James said, "Faith without works is dead." It surely follows that any deviation from the Sabbath must weaken faith. And some of us have long been troubled that we have not with our churches and ourselves and not greatly concerned as to whether others accept this vital Christian truth, or are not that danger that our attitudes will be held against us.

Yes, surely, we want to maintain our churches. We would like to see them grow and prosper, and do as much good as possible to keep our numbers increasing, bringing our own young people into our churches. But what of further concern or effort?

In a meeting of a group of pastors, more than a year ago, it was stated that there are Seventh Day Baptist communities where churches would not be willing to have any special emphasis placed upon the Sabbath teaching, lest it would cause some ill feeling. If that charge is true, is it not time we considered just how vital we really are toward the Biblical teaching concerning the Sabbath?

And right here is where some independence of thought is needed. Seventh Day Baptists know how to think, and they say we are too passive, and lack the aggressive spirit which ought to go with real conviction.

Another element which may affect us as we face the future is a subtle psychology. We hardly expect anything to happen. We merely expect the same or very similar situation to continue, unless indeed they come to us from independent Sabbath-keeping groups. It is a matter of surprise, if in the midst of one of our churches someone comes to the Sabbath and joins the church. And further, we have come to be known by historic Seventh Day Baptists, Burdick, Babcock, Coon, Randolph, Stillman, etc. Wherever we hear these names, we think they ought to belong to us. We belong to that name, say, "Well, that must be someone who has married into one of our families. But why should we not have new names, new blood in our churches? I know situations in isolated churches where there is a real problem in the marriage of young people. They must not marry outside our denomination. Why not begin to build an aggressive spirit in all our churches, and go out among them and try to bring them into our churches and into the fellowship of the kingdom of God? Not simply that we may make them Seventh Day Baptists, but that we may win souls to our Lord and Master? Why not?

Another condition which confronts us as we face tomorrow, which we feel may be largely to blame, is that our churches in general seem to expect the pastor to do all the soul-winning: that is, if any perchance there may be done outside our own church families and Bible schools. We need to recover the art of evangelism and soul winning. Our future depends upon what we do to save young people. As in the city of Irvington, N. J., the pastor should not be expected to do the aggressive work; he should plan it, supervise it, and send others out to Christ and his church. Such is the method in the Irvington Church, and the pastor expects an occasional report from him in laymen as to what they are doing and as to the success they have had. Might we not profit by a cultivation of this same spirit in other churches? If we after his graduation he worked as a civil engineer in Plainfield, N. J., at one time being the city engineer. In 1885, he was elected to the head of the department of industrial mechanics in Alfred University, where he served for a year. He was called to a professorship at his alma mater in graphics and mathematics in 1886. Later he became dean of the Engineering College.

For two more years he served summers and vacations as a transit man for the United States Government in triangulating the state of New Jersey. He also assisted in determining the boundary line between New York and New Jersey.

In his later years of teaching he retired from the field of civil engineering and taught only pure mathematics in Rutgers University, and the New Jersey College for Women, and New Jersey College of Rutgers University.

During the World War he served on reorganizing parties in New Jersey. He also has been a member of the governing board for the state of New Jersey and the city of New Brunswick, N. J., where he lived for forty years.

In 1927, after teaching at Rutgers for forty-one years, he retired and came to Alfred to live with his daughter, Mrs. Eliza Davison. He passed his last fall, winter, and spring months in St. Petersburg, Fla. The summer he spent in the North. He was a trustee of Alfred University for a number of years. His long and distinguished life as a teacher, surveyor, and public benefactor has endeared him to a great many people.

Contributed.

NATIONAL PREACHING MISSION

ALFRED A. TITSWORTH

Alfred Alexander Titsworth, M.S.E., was born in New Market, N. J., December 4, 1852, and died at Penn Yan, N. Y., April 12, 1933. He learned the carpenter's trade, but was forced at an early age, because of ill health, to change his profession. After attending Alfred University, where he matriculated in 1869-70, he entered Rutgers College, from which he was graduated in June, 1877. In 1878, he was married to Miss Alice Butterfield. After a few years after his graduation he worked as a civil engineer in Plainfield, N. J., at one time being the city engineer. In 1885, he was elected to the head of the department of industrial mechanics in Alfred University, where he served for a year. He was called to a professorship at his alma mater in graphics and mathematics in 1886. Later he became dean of the Engineering College.

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Contributed.

NATIONAL PREACHING MISSION

RADIO PROGRAM, COURTESY OF THE NATIONAL BROADCASTING COMPANY

E. Stanley Jones broadcasts. On the opening day of the National Preaching Mission, Sunday, September 13, Dr. E. Stanley Jones of India will broadcast one of his unusual messages over WEAF and the red network station WABC. The broadcast is known as the "Sabbath Reveries" program. Doctor Jones will be introduced by Dr. Charles L. Goodell of New York City Committee for Mission will be launched over radio officially in this broadcast.

Norman Vincent Peale will speak. On Saturday evening, September 19, at 6:45 (E. D.S.T.), Dr. Norman Vincent Peale will speak about the National Preaching Mission
over WEA and the red network. Doctor Peet, the pastor of the Marble Collegiate Church, New York City, and a member of the Department of Evangelism of the Federal Council of Churches, New York City, will speak over WJZ and the blue network on the National Preaching Mission over WJZ and the blue network which is the regular "Trail Finder" program.

William Thomson Hanszache will speak. On Wednesday morning, September 23, at 11:00 a.m. (E.D.S.T.), Rev. William Thomson Hanszache will speak on the National Preaching Mission over WJZ and the blue network which is the regular "Trail Finder" program.

Lyndsay, and one of the National Preaching Mission over WJZ and the blue network which is the regular "Trail Finder" program. It has been suggested that in this number of the "Bulletin" I write about another family, the two older girls came into my industrial work several years ago, and both of them became Christians. They live so far away that the girls cannot come to school, so we meet them at their homes. They live in the country. Yesterday San pak and I walked out there to see them. It was pretty hot, though towards night, and though she must take care of her old mother, and then her daughter, and her old mother have several eggs for us. She is an adopted girl, naturally, and one of the National Preaching Mission over WJZ and the blue network which is the regular "Trail Finder" program. The most important member of it is the father. His name is Tsha. The most important member of it is the father. His name is Tsha.

Both women love children. The oldest daughter is a betrothed girl, naturally religious and very attractive. She has two girls; then twins, one of whom died last year; then two other babies in quick succession. The grandmother came a year ago from the Chinese fruit islands as soon as it was born, but the grandmother went next day and redeemed it. We are Christians, they say, and should not give away our children.

DEAR BULLETIN READERS:

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Miss Zau. Her nickname seemed to be "The Rabbit" and now it is "The Boy." (She carries the baggage and waits on the crowd on an outing.)

Miss Zau is our jolly little first grade teacher. She took her junior high school work with us and became a Christian here. After graduation she taught a while in the city school, then a way back in the high school and graduated from Brigham Young.

She has had two children, a daughter and a son. She is going to teach in New York. She says "I am the first one of my family and the first one of my town to become a Christian. It is my privilege and duty to tell them about Christ." She returned radiant — such a wonderful opportunity, the boy’s school. She also has taken some very interesting pictures, two of which were of the school children at their play, and drills, and of different parts of the mission. They looked very enthusiastically. Another reel was loaned by a friend and showed pictures taken on a trip round the world. We enjoyed them very much, but it was a busy night for the movie-quites.

Sunday morning teachers, students, and coolies were as busy as the proverbial bee. Flowers were to be arranged for the auditorium platform and all the last minute preparations for commencement. The girls in their cream color dresses (Jersey cream) and the boys in their long white silk garments looked very fine. Dr. Herman Liu, some of you may have seen when he was in America with Dr. E. Stanley Jones, and who is president of the University of Shanghai, came over to me with an address. It was another busy time for movie-quites and fans, especially the latter.

A school board meeting was held in the Bridgman School on Monday afternoon, May 30, and 3.30 the members of the mission met to consider important questions. Then dinner at 7.30 with guests who were leaving Tuesday for America. It is a custom here to have dinner before ten o’clock, and we went on Monday morning, June 29, we are planning another quiet week. Sincerely yours, E. M. W.

EMILY CHAPIN.

She has taken some very interesting pictures, two of which were of the school children at their play, and drills, and of different parts of the mission. They looked very enthusiastically. Another reel was loaned by a friend and showed pictures taken on a trip round the world.
the people spend most of their time looking after their material interests, their need for security, their need for membership, their need for self-preservation. Whether the race or the church, is essential for the greatest good to the greater number. The church, as we know it, is not organized for the sake of individuals only. It is a group, increasing in number, organized to help each other and from group to group to spread the gospel to those who are indifferent toward, or ignorant of, a reasonable understanding of the meaning of Christianity. If the foundation is strong, the superstructure can safely be added.

In a discussion of the recruiting work of the church, you are expecting some ways and means to help. I suggest that only general suggestions can be made. If the local church will cultivate three fields, the recruiting work of the church will increase beyond the expectation of most of us. The three fields are: (1) the present membership of the church, (2) the boys and girls in the families of the present members, and (3) those in the community who have no active church affiliation.

The present list of members of each church needs to be examined in an effort to find those who can be returned to active duty. The reference here is not primarily to the long list of inactive nonresident members that most churches have. The inactive nonresident members should be encouraged to work with a church nearer them, and if that is not possible, to increase their activities to church work. There is usually a large number of people living near the local church who seldom show any interest in its work. A way needs to be found to revive their interest. Among these people are those who have lost touch with the church because they could not agree with others on some subject. They forget that one does not find two people who exactly agree on very many topics. These are the people who feel that no church has an interest in their welfare. It may be that no one has talked with them about the work a Christian should do. They have not been baptized and joined the church. There are those who feel that all that is wanted from them is money and/or work to keep the doors of the church going. That is the tangible side. The spiritual values are most difficult to try to define. To do good and to be good, both for the individual himself and for others. To reach these people requires tact and courage and training adequate to meet all situations. Not many people can do it, but a few could be trained to it.

The second field is cultivated better than either the other two. If the boys and girls attend Bible school and other religious classes, they are led along quite easily. Since most people make the mistake of not preparing the young people for life when they are too young to understand, but are not too young to accept the message. That is the strategic time to provide some ways and means to help children when they are young, but not too young to understand. When parents decide not to send their children to Bible school until it is too late for them to do much about it, because it has been said that children of parents who went to church had better personalities than the children of parents who did not, and that children of parents who went to church had better personalities than the children of parents who did not go to church.

The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept the message. When parents decide not to send their children to Bible school until it is too late for them to do much about it, because it has been said that children of parents who went to church had better personalities than the children of parents who did not, and that children of parents who went to church had better personalities than the children of parents who did not go to church.

The third group includes the adults in the community who are not active in any church. Often these can be reached by an evangelistic campaign, but in recent years that method of work has been less effective as it once was, chiefly because the ones who need the message will not hear it voluntarily. Jesus preached and talked to crowds of people many times, but his effective work was with small groups or individuals. He was not a social reformer. If he had been, probably he would have been king when the crown was offered him. But he reformed men. When he called some of his disciples he said, "Follow me and I will make you fishers of men." He asked individuals to work with him.

After a period of training he sent them out with the command, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." He sent them to their own group first. It was not until after the resurrection that he gave the broad command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world." People should be invited and invited. It should be done personally, privately, and sincerely. Most of us do not know how to do it. If a sufficient number of small groups were effective each year, what an increase it would mean in a few years.

HOMESICK
BY ALMA BOND
The mountains lift their lofty peaks
To touch the clear blue sky;
Downway bits of cotton clouds
Drift slowly by on high;
Sparkling streams and verdant hills
Beneath the ane of blue;
And Colorado's beautiful-
Blessed land.

The setting sun is lost behind
The hills, so blue and dark,
And just above, a pale pink haze
Says, "This is my work!"
A bird is singing! But his tone
Says, "It is my work!"

This pastoral beauty is delightful,
But let me see again
The dazzling glare of the sun
That sinks beyond the plain;
That flaming scarlet, merging now
Into the maples that I know.
And higher yet is violet,
And all is blest and bright.

My soul is awed by shaken gold
Of aspens on the hill, or mirrored
In the face of the lake, cupped in the vale,
But still I crave the autumn splendor
Of the maples that I know.
Yes, Colorado's lovely,
But to Kansas I would go.

Nortonville, Kan.
MARRIAGES

Brook-Langworthy.—Married at the home of John Langworthy, father of the bride, Adams Center, the evening of September 5, 1936, Mr. Harold Brook and Miss Hazel E. Langworthy, both of Peterborough, N. Y. A former pastor of the church, Rev. E. A. Witter, performed the marriage service. The future home will be in Peterborough, N. Y.


Craw-McWilliam.—At Starved Rock State Park, La Salle, Ill., on July 19, 1936, occurred the wedding of Miss Elmina Josephine McWilliam, daughter of Mr. and Mrs. J. E. McWilliam of Milton, Wis., and Mr. James Craw, Jr., son of Mr. and Mrs. James Craw, Sr., of Monmouth, Ill. Rev. J. F. Randolph of Milton Junction, W. Va., officiated.

Davis-Franklin.—At the home of the bride's parents, Mr. and Mrs. H. Arthur Franklin, Rome, N. Y., August 11, 1936, Mr. Arnold A. Davis of Battle Creek, Mich., and Miss Harriet L. Franklin. The groom's father, Rev. Wilburn Davis, was assisted in the ceremony by the bride's pastor, Rev. A. L. Davis. The new home will be in Battle Creek.

Sutton-Tate.—At the Seventh Day Baptist parsonage, Salem, W. Va., August 29, 1936, by Rev. Geo. B. Shaw, Brady Sutton, Jr., of Bladensburg, W. Va., and Mary N. Tate of Smithsburg, W. Va.

OBITUARY

Crandall.—Leonora G. Wood Crandall, daughter of Benjamin F. and Eliza A. Boyce Wood, was born in Independence, July 22, 1866, and died at her late home on the Andover and Independence town line, August 28, 1936. She was married to Sherman G. Crandall, February 28, 1870, and came to live where she has since resided. To them were born four children: Benjamin R., of Wasco, Calif.; Florence E., who since resided. To them were born four children: Benjamin R., of Wasco, Calif.; Florence E., who since...