Miss Cleo M. Gray returned as head of the department of home economics after attending summer school at the University of Wisconsin. Miss Evelyn Ring of Nortonville, Kan., has been appointed as a full-time instructor in the department of English. She assisted Dr. M. C. Linticum last year.

Miss Elizabeth V. Whipple has been appointed as full-time instructor in art, after heading the department last year on an experimental basis. Miss Alice Bonar will teach piano and pipe organ.

Professor W. R. Harris took graduate work this summer in New York University. He announced that every graduate in the department of commerce last year had secured a position, either teaching school or in business.

Freshmen registered Monday, and upperclassmen, Tuesday. School began Wednesday morning. Although the enrollment is not yet complete, the largest in the history of the school is expected.—Salem Herald.

RACINE, WIS.

I wish here to thank the Seventh Day Baptist people for the SABBATH RECORDERS sent to me during the past few years, and express the hope that they will continue to be a part of the great Preaching Mission.

The Fouke Church very cheerfully spaced their pastor for three weeks. Rev. W. L. Davis and his wife came to us as new workers on this field. They won their way into the hearts of the people, and God blessed their efforts among them. The church was revived, many were reclaimed, and a number made a start in the Christian life.

Claud Mitchell and family, now of Fouke, and Mollie Jackson of Belzont, Okla., spent a week with us and helped in the meetings. Marion Van Horn of Alfred, N. Y., came home for a short time and was with us last week of the meetings.

Our pastor, C. C. Van Horn, was in very poor health and his doctors assure us that he can never take up the work of the church again. It was with sad hearts that we accepted his resignation a short time ago. He is greatly loved by this community and surrounding communities in which he has so faithfully labored.

CHURCH CLERK.

OBITUARY

Torres.—Dr. Lois Whitford Torres was the daughter of Edward Masson and Josephine Burdick Whitford. She died at St. Andrews, Fla., at the home of her sister, Mrs. Mary Ware, where she had gone to recuperate following a sickness at the home of her sister in Farina, Mrs. Carroll Davis.

She did collegiate work in Milton, Wis., in the State University of Iowa, and completed the four year medical course at Ann Arbor University, and was at the time of her illness a teacher and college physician at Mt. Pleasant, Mich.

June, 1923, she was united in marriage to Dr. R. M. Torres of Grand Rapids, Mich., and is survived by him. There were no children.

Funeral services were conducted from the home of her brother by Rev. C. L. Hill, and burial was made in the Farina Cemetery.

C. L. H.

THE SABBATH RECORDER

From August 21 through September 6, the Little Prairie Church and surrounding community engaged in special meetings. We had been planning for these meetings and working toward them since early last spring. August seemed the best time for us to have such meetings, yet we have liked to feel that they were a part of the great Preaching Mission.

The Fouke Church very cheerfully spaced their pastor for three weeks. Rev. W. L. Davis and his wife came to us as new workers on this field. They won their way into the hearts of the people, and God blessed their efforts among them. The church was revived, many were reclaimed, and a number made a start in the Christian life.

Claud Mitchell and family, now of Fouke, and Mollie Jackson of Belzont, Okla., spent a week with us and helped in the meetings. Marion Van Horn of Alfred, N. Y., came home for a short time and was with us last week of the meetings.

Our pastor, C. C. Van Horn, was in very poor health and his doctors assure us that he can never take up the work of the church again. It was with sad hearts that we accepted his resignation a short time ago. He is greatly loved by this community and surrounding communities in which he has so faithfully labored.

CHURCH CLERK.

OBITUARY

Torres.—Dr. Lois Whitford Torres was the daughter of Edward Masson and Josephine Burdick Whitford. She died at St. Andrews, Fla., at the home of her sister, Mrs. Mary Ware, where she had gone to recuperate following a sickness at the home of her sister in Farina, Mrs. Carroll Davis.

She did collegiate work in Milton, Wis., in the State University of Iowa, and completed the four year medical course at Ann Arbor University, and was at the time of her illness a teacher and college physician at Mt. Pleasant, Mich.

June, 1923, she was united in marriage to Dr. R. M. Torres of Grand Rapids, Mich., and is survived by him. There were no children.

Funeral services were conducted from the home of her brother by Rev. C. L. Hill, and burial was made in the Farina Cemetery.

C. L. H.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion, and at half cent per word for additional insertions.

Cash must accompany each advertisement.

WANTED.—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good home and shoes in good condition. Preacher is a right person. Write L. T. R. Davis, Star Route, Bridgetown, Ark.
The Sabbath Recorder

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 121, No. 8

No. 4,695

RECORDER

THEODORE L. GARDINER, D. D.
HERBERT C. VAN HORN, D. D., Editor
L. H. WENTZ, Business Manager

CONTRIBUTING EDITORS
William L. Hurdist, D. D.
M. George H. Trukey
Luther W. Crislows
William H. Cooper
Rev. Eric E. Sutton

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

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

Communications, whether for publication or otherwise, must be accompanied by a self-addressed stamped envelope.

Subscriptions will be discontinued at date of expiration, which period will be discontinued one year after date to which payment is made unless expressly renewed.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.

Prayer and Preaching

The meeting at Jenkintown, Pa., as preparatory to inaugurating the Preaching Mission, was attended by one hundred onlookers, the leaders of the movement. Some of America's most loved and honored preachers and other religious leaders were present.

The burden of the messages at that meeting seemed to be the need of Christ in the hearts and lives of men, and that he is the remedy for the ills of the nation for the frustration of the souls of men. Moreover it was implied and often reiterated that the Preaching Mission movement will be fruitless unless conducted by a real time of prayer. Time of the meeting was much given to prayer, and the dominant note of all the addresses was that prayer is essential to preaching. Too much we have got away from a sense of the need of prayer.
228 THE SABBATH RECORDER

The quarterly meeting of the Institute of Religious Education was held in Cleveland, September 24 (NCJC) Commanding Ray Murphy of the American Legion Peace Gardens, dedicated to peace among the nations, dedicated to peace among the nations.

The central point in the Avenue of States will be a tree which is a cutting from the Washington estate of Mt. Vernon. A bust of Washington will be placed at this point.

The Peace Gardens are a joint project of the American Legion and the City of Cleveland.

Birmingham, Ala., September 24 (NCJC) Alabama adds three thousand to its population during October, when that number of Negroes moved from the drought-stricken farms in Minnesota and the Dakotas to attempt a new start in the deep South.

The Mennonites of Minnesota are the largest religious movement to take place in recent years. They will forsake farms characterized by great expanses of wheat for smaller acreage where the Gulf Coast, they will try truck farming.

Alabama residents who have heard of the industrious and enterprising agricultural methods of the Mennonites are unanimous in their enthusiasm over getting so many new neighbors. The state, in various official and unofficial ways, has planned to make the newcomers welcome in any way that the governor's office said. In all, the group will comprise some six hundred families.

An amendment to the one that there are nine hundred thousand acres in Baldwin County that have never been cleared. This land may attract other members of the sect later.

It is officially reported that Dr. Stanley High, head of the Good Neighbor League, designed to enlist the support of the ministers for President Roosevelt and the New Deal in the coming election, receives a salary of $15,000 a year for this labor of love.
THE SABBATH RECORDER

CONFERENCE PRESIDENT'S CORNER

A CALL TO PRAYER FOR THE NATIONAL PREACHING MISSION

Since it is not by might nor by power but by God's Spirit that such an undertaking can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the National Preaching Mission for the rebuilding in human lives of the foundations of Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need. United intercession is invited—

That those who are to be God's spokesmen during the mission may be enabled to see into his will, and persuasive ability in interpreting that will to the men and women of today;

That those who share, whether nationally or locally, in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with his fulfillment;

That pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on whatever foundations may be laid during the mission, shall be guided and strengthened in all their efforts to insure continuing and permanent results;

And that all who participate in the plans and programs may be kept from pride of opinion, from self-seeking and vanity, and may be so Christlike in motive and spirit that God may find them fit instruments in his hands for the accomplishment of his gracious purpose.

Plainfield, N. J.

October 12, 1936.

SOMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center, Minn., October 16-18, 1936.

COBA BOND,
Corresponding Secretary.

IOWA QUARTERLY MEETING

The quarterly meeting of the Iowa Seventh Day Baptist churches will convene with the Garwin Church Sabbath forenoon and afternoon, November 7, 1936.

SOUTHERN WISCONSIN AND CHICAGO QUARTERLY MEETING

The regular quarterly meeting of the southern Wisconsin and Chicago churches will convene with the Albion Church October 16 and 17.

THE SABBATH RECORDER

WOMEN'S ORGANIZATIONS IN THE EASTERN ASSOCIATION

ARRANGED BY MRS MAY DIXON

(Continued)

WOMAN'S AUXILIARY SOCIETY OF NEW YORK CITY

By Mrs. Eola H. Whipple

On May 22, 1889, nine devoted women met at the home of Dr. Phebe J. B. Wait, at 34th Street and Ninth Avenue, New York City, and formed an organization which has continued as the Woman's Auxiliary Society of the First Seventh Day Church of New York City. These women were Doctor Wait's wife, Mrs. Eola H. Whipple, Mrs. Henry C. Rogers, Mrs. Stephen Babcock, Mrs. Thomas S. Rogers, Mrs. B. F. Burdick, Miss Hannah Babcock, Miss Hancy Rogers, and Miss M. Adelle Rogers, now of Alfred, N. Y., the one surviving member of that group.

The recorded purpose of the society was "to cooperate with the Woman's Executive Board in carrying on its work." Doctor Wait became its first president and Mrs. Stephen Babcock its secretary-treasurer, which joint office she held until 1904, when Miss Elin Abbott became secretary. Doctor Babcock remained its faithful treasurer until her death in 1916, a loving service of twenty-seven years.

Mindful of the handicaps of distances, which existed then as always in this church and society, but two meetings a year were planned, the annual one in May and a semi-annual one in November, at which times the modest sum of 30 cents dues was to be paid and thank offerings to be given. The records of this first meeting reveal a deep interest in missions, especially our medical mission in China, and it was voted that the associational secretary be informed that the society desired sending an offering to Doctor Ellis W. Swinney as soon as possible. A plan was suggested for raising funds for that purpose.

At the second meeting of the society, Doctor Wait was requested to write an article for the Sabbath Recorder urging the need of such an assistant, and setting forth the advantages offered by the Woman's Medical College in New York City for fitting young women for such work.

For fifteen years special contributions were made to our medical mission, exclusive of the funds obtained from dues and thank offerings, which funds seem to have been distributed among various benevolent and international interests.

A committee on "Distribution of Literature" seems to have been very active during these early years. In one year it reported 150 Sabbath Recorders, Christian Experience Worlds, and tracts distributed in the Florence Crittenden Mission and hospitals, prisons, and jails, besides large boxes of books and magazines sent to Salem College, and to the Fiske School, at Fiske, Ark.

Not until 1910, under the efficient and energetic leadership of Mrs. Harry W. Prentice, did our women have the courage to undertake a work programme with all monthly meetings at the various homes of the members. The women sewed industriously at these meetings, and barrels of new and re-conditioned clothing were sent to the Italian Mission near Plainfield, N. J.; and for three years a crippled girl in one of the camps was clothed by the women. These all monthly meetings have been continued during eight or nine months of each year. And all-day meetings they are too; for to accomplish any work, some members always have to leave home between eight and nine o'clock in the morning, and return only at nightfall, transportation requiring so much time, as well as much cash. Luncheon is served by the hostess of the day. Voluntary table offerings are made and the funds thus obtained are used for work materials, principally. When the "Judson Health Centre" in New York City was being prepared for opening, our women made the over eight pairs of overalls required, besides other things needed for the cooking-school and garments for the nursery, material being furnished by the "Centre." Much sewing has been done for ill and needy individuals.

THE UPPER ROOM

Pray for the evangelistic work sponsored by the Pacific Coast Association. Meetings are about to be held at Del Norte, Pastoria, Woodley, Bellanger, Easterly, Friessen, and Andrews will unite in these services. United, believing prayer is requested.
I am convinced that the only solution lies in what this National Preaching Mission stands for, a mission with tremendous possibilities.

Clayton Burdick, D. D.

AN APPRECIATION BY A. S. BARCOCK

A fruitful life in the gospel ministry is closed; our brother, Clayton Burdick, rests. Since the beginning of the century a member of the Missionary Board, fourteen years pastor—how we were hearten by his so intimate, faith-filled prayers, and encouraged in mutual counsel. Words help little just now.

When a friend is gone, kind words may not be lacking; but our brother had a somewhat rare experience in his pastorates. He realized, while living, that human kindness and Christian sympathy are appreciated. Beloved by all—for he loved all.

There was no question as to Clayton Burdick's evident trust in his heavenly Father and his confidence in his brethren. He knew he had faults, and was eager to correct them; today he has none.

A Christian man, sincere and true, has met reward.

Rockville, R. I.
REV. REVEREND A. WILSON, MISSIONARY PASTOR
JACKSON CENTER, OHIO

The subject used on the second Sabbath of June was "Giving," while the following Sabbath there was a special offering taken for the Children's Home at Dayton. The entire amount was gathered by the women and amounting to $40.00 was sent to the Home.

The young people of the church presented a very interesting program on Mother's Day, May 9, being presided over by Miss Pauline Groves.

Some baptisms were expected, and were planned for, but circumstances altered the plans and they were indefinitely postponed.

MR. TREVOR R. SUTTON, MISSIONARY PASTOR
AT GARWIN, IOWA

I have brought before the congregation the program of denominational work such as we have been urging them to support it through contributions to the budget.

I believe that there is no special problem beyond what is found in all churches if we will turn the hearts of some who do not attend, or are irregular. In fact I believe the spirit of unity among the few who are left here is excellent. Our greatest need is more people, especially families with young people and children—those who are already Seventh Day Baptist or those who will forsake other views and become Seventh Baptists.

REV. RALPH M. COON, MISSIONARY PASTOR
AT DENVER, COLO.

The work of child evangelism program reported last quarter was continued until the closing of school and then effort centered on Vacation Bible School, which lasted three weeks. The average attendance was between forty and forty-five. Two-thirds of the number were from outside the church. I plan to do all in my power to make the campaign as successful as possible. Have corresponded with scattered ones. I sent out postal cards with daily devotions based on Sabbath School lessons and Sabbath School church lessons each week until Vacation Bible School started. Response to these makes me feel it will be worth while to start that work again after the closing of school.

I have had a very pleasant trip this summer visiting the scattered ones. I hope to have a chance to talk with you about the work of the field while you are out here at Conference.

I enjoyed the trip more this summer than last, as I had the whole family along. We took camping outfit and cared for ourselves in whole or in part wherever we went. We were fortunate to be able to rent our home for a month while we were away. That made it possible for us to go up to the Feathers for the last couple of days of the trip. We camped out there too. Mary Margaret Hummel went with us also. It was a very pleasant change and one of the most inspiring Conferences of the kind I have ever attended.

Three have been baptized and joined the church.

REV. ELLIS R. LEWIS, MISSIONARY PASTOR
AT CENTER, ARK.

The enclosed detailed report covers really all that you might care for, but there is some explanation due you after all. As you will note, I have confined the work to the south-western portion of Missouri with the results shown. This is, of course, entirely virgin territory for me; seems quite encouraging, to the extent we are hopeful of further gains. We plan to leave for this field after the tour of the original field. The work in Missouri seems to me to be of a high type, due to happy environment. The additions are old line southern folks, with two exceptions, and seem comfortably well off financially.

We have had our first rain since last November that would wet more than the top, two inches of soil. We are hoping some turnips may be grown and fallen small grain come up for winter pasture for stock. Even with these there is going to be much real suffering in the extreme section nevertheless we are trusting our God to care for even such as we are. Excellent interest is shown in all the work everywhere we go.

Sabbath converts two; baptized four; added to church ten; reclaimed one.

REV. S. S. POWELL, MISSIONARY PASTOR
AT HAMMOND, LA.

I took a vacation in Georgia and had good conversations on the Sabbath while there. My vacation continued nearly a month in June. Two months previously I led the weekly prayer meetings of the First Baptist Church. The talks were equal to sermons

Also I preached the baccalaureate sermon for our high school to a great congregation, nearly filling the auditorium. The class numbered fifty-five.

REV. W. L. DAVIS, MISSIONARY PASTOR
AT FOYER, ARK.

Systems of finance set in motion in months past are being faithfully promoted. Our offering every two months for our Denominational and Home Missions Budget is proving of great interest to all the members. It is proving of spiritual value to the people of the church. It is true the amount is small, but it helps in more than one way.

We have made a special effort to bring to a conclusion decisions for Christ. We are now almost ready for baptism and church membership.

Perhaps you knew that I was to go down to the Little Prairie Church and help them in a series of evangelistic meetings. The Fouke Church granted me the time and privilege to serve the Little Prairie Church in these meetings. We made the trip on August 20 (Mrs. Pou was accompanying me), and the meetings closed the evening of the twenty-first, Friday. The weather was very dry and dusty. The attendance was very good from the first throughout, notwithstanding it was the time of the beginning of the rice and cotton harvests. As to the results we were somewhat disappointed, because it was planned that Pastor C. C. Van Horn was to carry the music end of the work. But instead, he was not able to do any work. The meetings closed the evening of September 6. In all we preached twenty-one sermons. The results were not what we had hoped; they seldom are in such meetings. There were several renewals and the church much spiritualized. There were some very pronounced professions.

Fouke, last Sabbath, our hearts rejoiced on the occasion of baptism and profession of seven young people who became members of the Fouke Church. Still there are others we yearn to win to Christ and the church.

SALVELVILLE, PA., AND DODGE CENTER, MINN.

Though the churches in Salvelville, Pa., and Dodge are in the country, they have regular evangelistic pastors. It should be noted that Rev. James L. Skaggs, pastor of our church in New York, served the Salvelville Church as its
I went with Doctor Crandall to see how the town looked in daylight. There are just two streets. The whole town could be put down in one block, but contents, probably, over one thousand people. The five-foot-wide street was packed with people and sixteen patients came. The town’s people are very friendly. One patient comes every time. The doctor told her not to come for two weeks, but that she will have been having services out there every Sunday now, the weather is so fine. The Missionary Society would report as follows:

MISSIONARY SOCIETY

SABBATH RECORDER

THE SAFFABTH RECORDER

4. The committee notes with satisfaction the evidence of vitality and progress in the foreign missionary denomination. Such activity is a source of encouragement to the people. The committee commends the increasing employment of native workers on all fields of the work.

5. Since the agency set up a year ago has been discontinued and the work assigned to it has been placed in the hands of a new committee to consist of Secretary W. I. Burdick, Missionary Secretary and Board Secretary H. C. Van Horn of the Tract Board, and Rev. L. F. Hurley, we suggest that sufficient funds be placed in the hands of this committee to make possible the continuation of the work done during the past year by the “Agency.”

6. The committee commends the efficient work of the Missionary Society under the leadership of its treasurer, which, without any special appeal to the people, has reduced the debt the past year approximately $4,500, and during the last four years from over $40,000, to approximately $22,000. Furthermore the committee suggests that the Missionary Society continue with vigor efforts to reduce the remaining indebtedness.

7. Your committee calls attention to the increasing year in the tentative budget which amounts to $1,500. If the needs of the various fields are to be met, any advance steps taken, we must meet this budget in full. The committee therefore calls upon our churches to make increased contributions. All one of our work and make possible the full realization of the program set forth in this report.

The committee notes with satisfaction and interest in India, as stated in the report, and urges that means be found to investigate the possibilities of that field.

Besides conducting our own Sabbath service, the pastor of the church, has had opportunities of preaching in other churches and missions, among which may be mentioned Methodist churches, and a Baptist Mission in Tottenham where he takes an interest in the work among the children. A Bible study made by Mr. McGeachy in a Methodist Church is also regularly addressed once a month. The Evangelical Sabbatarian Mission, which is our home missionary society, has had financial assistance to enable some of these young lads who are poor to spend a holiday of a week or more at a holiday camp last year, and also this year, when it will be in the Isle of Wight. This camp is conducted under direct Christian auspices.

Ten pounds (fifty dollars) was voted for this purpose this year. These young lads some time ago sent a small donation from their funds to the Abyssinian Red Cross, requesting Rev. J. McGeachy to forward it. As a result of this he was invited to attend the Garden Party given by his majesty Haile Selassie, Emperor of Ethiopia, at the legation on June 9, 1936, when he came to London. The pastor of the Missionary Society was presented to the emperor and his daughter Princess T’ahai. The pastor took the opportunity to give a few of the guests with whom he had conversation a copy of our tract, “Abyssinia and the Bible.” This tract, issued shortly after the war began, foretold the result of the war in exalting the Word of God. He also met a lady who accepted it and also our pamphlet on the Sabbath question was a priest of the Syrian Orthodox Church who had been called to give an apostolic blessing to his majesty. This priest has since written requesting copies of the tract on Abyssinia to give away, and also for copies of our special paper explaining the Buddhist view and the other contained remarks about the contents of the pamphlet. A packet of tracts and papers with an answer to the Bishop was also sent to the Jews in the East End of London.

During the winter months the pastor of “Mill Yard” has spent several hours on many Sabbath mornings selling the special “Sabbath Observer” on Revelation at the doors of the houses in the streets behind and around Argyle Hall. Those who did not purchase the paper were given copies of the tract on “Abyssinia,” which has on it an invitation to attend our Sabbath afternoon service. A copy of the tract was inserted in each paper sold, near the article on “Musolini’s Ambition in Prophecy,” which was written long before the war, showing that the revival of the Roman Empire is foretold in Revelation.

Recently our services have been attended by several Seventh Day Adventists from Croydon, which is in the far south of London. They are not able to attend our services but are able to develop this interest after the summer holiday season is over.

It is with regret that we have to report the death of Rev. W. W. Haines on January 3, 1936. For many years after the death of the last pastor of “Mill Yard” he served our church as pulpit supply, and maintained his interest after the church was sold to the Congregationalist church. Rev. W. W. Haines was a retired General Baptist minister who had accepted the Sabbath truth which has presented itself to him by the former pastor, the late Lieutenant-Colonel Richardson. We regret also that circumstances have made it inexpedient for our appointed delegates, Mr. R. E. Hughes and Mr. G. E. Richardson, to attend the Conference.

Since the Evangelical Sabbatarian Mission Press was organized in 1931, we have published volumes: “The Last,” “Tales From the West,” “North,” and “South.” Last autumn we published the fifth book, which began a second series of books with the same titles. The fifth book contains a story of the Seventh Day Baptist Mission in China. The sixth volume, “Tales From the West,” has been written and published this autumn. Among its contents our denominational history is featured under “Seventeenth Century Sabbatarians.” These books are sold at one shilling each (25 cents). Of the first book 51,300 have been sold; of the second, 27,400; of the third, 26,570; of the fourth, 20,670; and of the fifth, 18,000, so that in all, we have sold at the apocalyptic number of 144,000 shilling books sold during the last five years by our colporteurs.

The pastor of “Mill Yard” has sold about 13,500 of these books, mostly in the offices and shops of London, but also in Yorkshire and the West Country.

The Sunday papers present over £200 (1000 dollars) in the funds of Evangelical Sabbatarian Mission which we are holding as a reserve to secure the money invested by members and friends in the Mission Press,
Although $710 (1050 dollars) of the original capital has been repaid. All that is now added to the fund can frequently be used for above forms of mission work and propaganda. We believe that we have now been able to lay a good financial foundation upon which we can advance our cause in Britain. By the sale of our literature the message of the gospel has entered thousands of homes, and many Sunday school books and tracts have been brought into these homes. In the stories they contain, in the service the society has made, the Bible Society has distributed more than 250 million copies of Scripture throughout our land.

During its one hundred twenty years of service the society has made translations in more than two hundred fifty languages and dialects. Books and Bibles have been put out for all purposes of propagation in the United States, and for the foreign field the burden would have fallen upon the Foreign Mission Boards.

Instead of profit there has been loss. For all of our missionary editions, Scriptures bound in cloth and paper covers, are sold for less than they have actually cost to produce. If, as you see from this, the more we sell the more we lose, it is obvious that there must be some source from where these funds must be obtained. For, like our friends, we are not the free offerers, the free donors, and for the foreign field the burden would have fallen upon the Foreign Mission Boards.

By the sale of our literature the message of the gospel has entered thousands of homes, and many Sunday school books and tracts have been brought into these homes. In the stories they contain, in the service the society has made, the Bible Society has distributed more than 250 million copies of Scripture throughout our land.

Throughout the whole world, they would deem it to be a little reflection of the Divine Power inherent in the printed Word as has not often been witnessed before. In a great section of the country where Gospels had been distributed, hundreds of people with no other teacher other than the Holy Scriptures. In the case of Asia and Siam there occurred last year such a demonstration of the Divine Power inherent in the printed Word as has not often been witnessed before. In a great section of the country where Gospels had been distributed, hundreds of people with no other teacher other than the Holy Scriptures. In the case of Asia and Siam there occurred last year such a demonstration of the Divine Power inherent in the printed Word as has not often been witnessed before. In a great section of the country where Gospels had been distributed, hundreds of people with no other teacher other than the Holy Scriptures.
its confidence, and when despair fell upon them, they turned it to for hope.

In supplying this group our principal problem was confined to dollars and cents. Their hunger for the Word was so genuine that many of their meager earnings paid at least part of the cost involved. The main objective has been the distribution of volumes we might easily have exhausted our total resources by indiscriminate giving and still have the demand for "free Bibles" that came to us from hordes of people seemingly motivated by no higher desire than that of getting something for nothing.

The responsibility this situation placed upon the Bible Society was a most exacting one. Fortunately and with but few exceptions the army of leaders under whom the great number of federal, state, and local relief projects were developed gave us their wholehearted co-operation. Take for example the CCC camps; an unrestricted offer of free New Testaments doubtless would have yielded one half million requests. When, however, the gift was conditioned upon the young men enrolling, a class in actual study, 65,000 copies were sufficient to meet the need. Since the organization of the CCC camps the society has furnished more than 150,000 Testaments and several thousand Bibles.

From the adult education projects under the FERA comes the report that illiterate people who enrolled, when asked why they wanted to learn to read, gave as their reason their desire to be able to read the Bible.

Without a doubt the outstanding achievement of the year has been the Commemoration of the Four Hundredth Anniversary of the Printing of the English Bible. While it is humanly impossible to place even an approximate appraisal on the good accomplished, we do know that millions of pamphlets and leaflets were distributed urging those who possessed the printed Word to renew their acquaintance with its precepts and seek a deeper, richer personal spiritual experience. In all this literature those who did not have a Bible of their own were entreated to procure a copy and admonished to read and heed its blessed message. It furthermore prayerfully laid upon the heart of every Christian a personal responsibility to help find the Bibleless homes in his own community and then assist in supplying those homes with a copy of the printed Word.

During this commemoration period the pulpit, platform, radio, and press, with convincing eloquence told people that the only hope for our sin-sick world today is found in Christ and that the Bible is the only Book whose divine message has sufficient power to lift whole nations out of the depth of greed and hate and their unholy love of power to the high level of the fatherhood of God and the brotherhood of man.

If the life of our nation is to be rehabilitated, it must be built upon the foundation of the Bible, and before this can take place on a nation-wide or community-wide scale this miracle of regeneration and spiritual rebirth must first be accomplished in the heart of the individual.

In faith in the eternal verities is to be re-vived in our day, if a personal religious experience is to become once more the greatest reality of life, if the great task divinely placed in our hands is to translate the Scriptures into the thoughts and lives and actions of those among whom we live, it behooves us as ministers of the gospel to crystallize the result of every movement that has for its objective a wider distribution of, and a deeper searching into, the blessed Word of God. For, rest assured, that if the Bible continues to be neglected by the great mass of people who today find no beauty in its literature, no guidance in its teaching, no saving power in its message, it will largely be because we who profess to be his disciples have made such a failure of translating in our daily lives the mind and Spirit of Jesus Christ.

I think Paul had some such situation in mind when he wrote to the Corinthians: "You are manifestly declared to be epistles of Christ ministered by God, written not in ink, but with the Spirit of the Living God."

The concern of the American Bible Society is not to achieve a huge distribution of volumes. Our supreme concern is that the "living epistles" shall guide and transform the lives of men and women through whose daily conduct is manifested the glory, the saving power, and sustaining grace of the New Testament and therefore shall be everywhere increased until his kingdom shall come and his "will shall be done on earth as it is done in heaven."

To this our common task the Bible Society pledges itself with utmost confidence for the hopes of the continuation of your prayers and financial support.

Faith is not—believing hard. 'Tis the thought of the soul makes on life and the world.

WORSHIP PROGRAM

Song—Love Divine.

Scripture—John 2: 36.

Sentence prayers, by group.

"God so loved the World." John 3: 16.

It is impossible to know Christ without knowing and coming to have faith in God. Christ is indeed the clear and luminous revelation of love. It, therefore, is a part of the very ABC of radiant religion to learn as an axiom that God is love. Yet we cannot enter fully into the love of God in Christ until faith and hope have been matured by the discipline of profound experience.

Only by continued and intimate contact with love can we be able to comprehend its significance. When faith has been quickened and hope renewed by the processes of spiritual development, there dawns upon us a sense of those hitherto unrealized possibilities that lie before us throughout eternity in loving and being loved by God, in Christ. It is a new world that we see—a world in which love is the beginning and the ending of all things.

We must experience for ourselves.

Prayer:

Our Father, we know that thou lovest us, and we know that without thy love we would be no more. Graciously, O Father, hear our prayers for thee with a great hunger and our souls have thirsted for thee.

We thank thee because thou hast shown thine salvation to us in Christ. We believe in him. We believe thou hast sent him. Heavenly Father, through him thou dost reveal thy love, and through him we devote our love to thee. Graciously, O Father, hear our prayers for thee that we may live with thee in such perfect devotion that thy Spirit may continually dwell in us, and our spirits in thine, through him who is the Son. Amen.—Selected from Fellowship of Prayer.

Song—In Heavenly Love Abiding.

COMMITEE.
Voted that $5 be sent to each of the association correspondents for traveling expenses.

The minutes were read and accepted. Adjourned to meet with Mrs. O. B. Bond the second Sunday in October.

Mrs. E. F. Loopboro, Recording Secretary, Mrs. Oris O. Stutler, Recording Secretary.

PROGRAMS FOR MISSION STUDY

Women of the denomination, please note the following:

Anyone wishing to follow the mission study course, as planned by the Federation of Foreign Missions, must obtain programs by writing to the SABBATH RECORDER, for "A Course on Africa, for Adults," by T. H. P. Sailer, twenty-five cents. The program is based primarily on the book, "Out of Africa," by Emory Ross.

These programs are so arranged that any denomination can use and fit in the work of their own denomination, in a very interesting manner.

CONTRIBUTING EDITOR

CONFERENCE MUSIC

REPORTED BY WAYNE ROD

It was the hearty co-operation of everyone that made the music of the 1936 Conference so inspiring. Director Harold R. Stillman of Pueblo, Colo., was faced at the beginning with an extremely short rehearsal period for the choir. The arrivals of many of the visiting swimmers were not to arrive until shortly before Conference sessions began, Mr. Stillman relied upon the combined choirs of the Boulder and Denver churches to be a nucleus for the Conference choir. Through the co-operation of these groups, Mr. Stillman was able to produce a splendid musical organization.

Mr. Stillman, use many of the visiting swimmers were not to arrive until shortly before Conference sessions began, Mr. Stillman relied upon the combined choirs of the Boulder and Denver churches to be a nucleus for the Conference choir. Through the co-operation of these groups, Mr. Stillman was able to produce a splendid musical organization.

The music of the Conference was greatly added to the variety of music. The male quartet from Milton, the Bond sisters' quartet from Alfred, and the mixed quartet from Salem, all participated. Richard Babcock, Charles North, Roger Johnson, and David North formed the Montclair College group; Nellie, Virginia (Spicer), Wilma, and Ahvagene Bond made up the Alfred group; while Duane Hurlin, Ruth Smith Davis, Ruby Cunningham, and Wayne Rod represented Salem. Numerous solos added to the interesting and beautiful musical program. The music of the entire week built itself up to a grand climax on Sabbath and Sunday.

To all who took part in the Conference music, and especially to Mr. Stillman for his capable and efficient direction, the Conference expresses its deep appreciation.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

The service of ordaining a man to the gospel ministry is an impressive and serious matter. One upon whom the ordination is conferred has doubtless come to the hour of serious thought, preparation, and consecration. No little responsibility rests upon the council called to examine the candidate and to pass judgment upon his fitness. It seems well at such a time that the examiner and other questioners be aware that their responsibility is to examine the candidate rather than to express their own doctrinal views. Courtesy alone would seem to permit members of a council to go no further than that. The examination of Brother Albert N. Rogers, three years pastor of the Waterford, Conn., Church, (see extended report elsewhere) was conducted on a high plane.

The afternoon service of consecration, from the opening devotional period conducted by Rev. J. C. Archer, to the prayer and benediction by Rev. Mr. Rogers, was of high order. Mr. Rogers' paper containing statements of experience and doctrine, was kindly printed and well read. The inspiring sermon by Dr. James L. Skaggs, a pastor of Mr. Rogers and his wife while they were Milton students; the charges to the candidates and church and welcome to the ministry, by pastors Harold R. C randall, Hurley S. Warren, and Everett T. Harris, respectively, were thoughtful, and rife with examples. The whole day's program, presented over by Rev. William L. Burdick, secretary of the Missionary Board, was comprehensive, reverent, and worshipful. At least two ministers beside our own friends of the candidate, participated in the service of "laying on of hands" as the prayer was offered as the dedication of the American Sabbath Tract Society. The afternoon of the day in which Mr. and Mrs. Rogers shared with their well trained voices was a worthy contribution, the program at the church at westley Burdick officiated at more than twenty-six years. Upon his retirement the church elected him pastor emeritus.

During his pastorate the church at Westley Burdick officiated at more than ninety funerals, performed 635 marriages, and preached more than 4,150 sermons. About three years ago Mr. Burdick's health was impaired. He went to the Baptist Church at the time of his retirement had been received during his pastorate. He was always in demand to supply the pulpits of churches in nearby communities. For more than four years he regularly supplied the Third Baptist Church of North Stonington.

Doctor Burdick was a member of the Board of Managers of the Missionary Society the thirty-seven years of his residence in Rhode Island. For fourteen years he was the honored president of the society. In 1932, he resigned the presidency and was made president emeritus. His sound judgment and his kindly spirit made him a valuable member of the board.

His was a family of ministers. His father was Rev. Russell G. Burdick, his brother Rev. George W. Burdick. He had three uncles in the ministry: Rev. Alexander Campbell, who was the first president of the Seventh Day Baptist Missionary Society the thirty-seven years of his residence in Rhode Island. For fourteen years he was the honored president of the society.

In 1916 he was given the honorary degree of Doctor of Divinity by Alfred University. This was a well merited honor because of his eloquence, his eloquence and his success, through untried efforts, as a pastor. He was broad in his outlook and in his services. He belonged to the community. No man who ever lived in Westley and vicinity was more universally loved and respected than Doctor Burdick.

Preliminary services were held at his late home, 31 Elm St., on the evening of Friday, by arrangement made years ago by Doctor Burdick, his nephew Rev. George B. Shaw of Salem, W. Va., spoke. He told in-
THE SABBATH RECORDER

theitarily and feelingly, of the long and useful life of his uncle. Pastor Harold R. Crandall read the Scripture chosen and Miss Mildred, and Mrs. Jessie C. Ferguson sang a favorite hymn, "Abide With Me." Interment was in River Bend Cemetery, where Doctor Shaw read "Crossing the Bar," and the pulpit minister, and Pastor Crandall gave the benediction. H. B. C.

YOUNG PEOPLE'S WORK
THE YOUNG CITIZEN AND LEISURE TIME

(A Conference paper)

EDYTHE CLARE K.

We all hear a great deal said about leisure time and how it should be spent. Years ago there was not so much said about leisure time, because people didn't have so much of it then. But today, with all our modern conveniences due to scientific inventions and discoveries, people have more time to do the things that they like to do, or the things which they are not compelled to do.

Webster defines the word "leisure" as "free- dom from labor, occupation, or employment. Some of us have a great deal of time in which we are not employed, or time in which we are free from labor; and some of us have very, very little of such time. And so it may seem, there are many, many people who do not know how to use this extra time. There is the class of people who waste their time in idleness and do what we call "biding time."

In Proverbs 6:6 to 12, we read: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy wine and out of thy opium?" A little slumber, a little folding of the hands to sleep: So shall poverty come as one that travelleth, and want as an armed man. "Therefore let all that be wise be wise unto the ways of the ant. Let your hands be strong to do work of every kind," we are told. "A time to plant, and a time to pull up that which is planted; A time to break down, and a time to build up; A time to weep, and a time to laugh; A time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; A time to keep, and a time to cast away; A time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace." If we keep in harmony with God, we ought to do and when we should do it.

We have all, no doubt, heard of the great missionary Hudson Taylor. The story of his life is told of Mr. Taylor's having to make a long trip occasionally from a certain town to another. The journey had to be made by stage coach, and really was a very tiresome trip. He was unable to read or study because of the jolting of the stage coach. At one time some one asked him if he didn't dread to waste so much time in taking that long and tedious journey so often. They were much surprised when he replied that that was the only time to accomplish all he planned to. He spent the time in silent prayer for each individual, each missionary. No, indeed, the time he spent taking that journey was not wasted.

We likewise can use moments like these in prayer. We can pray at all times, even while working, and we will be using our time in the very best way possible.

A LETTER FROM DENVER

Young People's Board.

Dear President:

As the result of the Conference held in Boulder, August 18-23, the Denver Seventh Day Baptists re-organized their Christian Endeavor with the following officers. Within one week we added a new member, who is un-churched but of our faith, and have twenty or more prospects.

We are sure if you could hear from us a lot of new ideas to work upon and gain other young people who are glad by church, is our sponsor, and he replied that the churches, of other faiths are glad of our people. We having the love of God in our heart, are interested in the creative use of the talents we possess. We will thereby not build up our own character, but we will be helping others to enjoy life more fully.

We have all heard of the old saying, "There is a time for work and a time for play," but perhaps we had not realized that there were certain things in the Bible which spoke of this same thing. In Ecclesiastes 3:1-9 we read: "To every thing there is a season, and a time to every purpose under heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; A time to keep, and a time to cast away; A time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace." Whether you are a member of the Christian Endeavor, or not, we are sure you have heard of the old saying, "To him that hath shall be given." The Denver Seventh Day Baptists are willing to give the young people of Denver this opportunity. We are asking for aid from the churches of our own denomination for new ideas for services, social, and outside ideas for our Christian Endeavor, and will appreciate everything that is sent to us. We are sure if you could see the inspira- tion that all the young people have that you would know that we have benefited from the contact of other Seventh Day Baptist young people. We know now that there are others who are striving to do and carry on the work of our Savior, and that gives us strength to carry on. You'll be hearing from us a lot, for that is a part of our organization, to let others know that we are active.

Sincerely yours,

RAYCE BURDICK,
Corresponding Secretary for S. D. B. Christian Endeavor.

40 Kalamath St.,
Denver, Colo.,
September 29, 1936.

GOOD WORDS FROM COLORADO

MY DEAR FOLKS:

It may not be out of place for me to say a little more to you now. You know I am interested in the work of God. Four years ago last summer, when we were stopping a little time with our daughter and family in Roseburg, Ore., a Seventh Day Adventist brother told us of a young man living in Marshfield, Ore., ninety-one miles from Roseburg, who he said were Seventh Day Baptists. We had neither time nor money then for making further investigations. Two years ago the past summer, when in Oregon for what we thought only a few weeks, we drove over to Marshfield and called a few minutes on this Mr. L. S. Ball. We found him to be a very interesting man. He is an oilcist and jeweler, who is making a success of his business, though closing his business at sunset every Friday night and not opening it again till after the Sabbath. They had never lived where there were Seventh Day Baptists. They had lived among Seventh Day Adventists after accept- ing the Sabbath. He had been for a long time the superintendent of their Sabbath school, and his wife had been an organist and superintendent of the primary department of their Sabbath school. But they had
of the Conference. This may have been in answer to the prayers of the Boulder Church and its pastor. The sessions of the Conference as a whole were of a high spiritual character. Some of the scholarly and well prepared essays and addresses were worthily lacking in an uncleanness from on high. We missed the missionary zeal and earnest hope and expectation of many former Conferences. This little report by way of baptisms and converts to the Sabbath and organizing of new churches in our mission fields that it looked as though the passion for lost souls was dead. But we will magnify the good things of the Conference and hope for a still better one next year.

Let us get all the blessings possible from the history that become so engrossed with hunting for these things that we shall forget to do anything today that will be worth remembering two hundred years from now. It is better to make history than it is to write it.

I am writing this from Boulder, Colo., but our address now for two or three months will be Saffordville, Box 35, Kansas.

D. Burdett Coon.

September 25, 1936.

YOUNG PEOPLE'S CAMP OF WESTERN ASSOCIATION

The Western Association Young People's Camp was held at Assembly Park at Shinglehouse, Pa., August 16 to 23, 1936. As in previous years, the camp was open to both girls and boys, and a larger number registered. There were thirteen boys and eighteen girls enrolled. As Pastor and Mrs. Bottoms who have supervised the camp in previous years, were absent in Alabama, Mr. and Mrs. Clifford A. Beebe of Hebron had charge. The directors were Miss Lina Drake of Shinglehouse and Charles H. Bottoms of Nile. Miss Lottie Snyder of Hebron assisted with the cooking.

The camp program in the morning was as follows: morning dip; morning devotions; breakfast; quiet hour; class in the Gospel of Mark, by Mr. Beebe; class in the study of the Sabbath, by Mrs. Beebe; nature study, by Miss Drake; and swimming instruction, by Mr. Drake. In the afternoon following a class in Bible dramatization by Mrs. Beebe, they were given over to swimming, softball, and other recreational activities. An evening devotional service followed the supper hour.

On Thursday night the young people of the camp put on a public program of stunts, preceding the devotional service. On Sabbath day, all-day services were held at the park auditorium. The young people assembled for a Sabbath school class taught by Deacon Hal Drake; and the Hebron churches and Niles and Richburg, united in the morning services, when Mark Sanford preached a good sermon based upon the incident of Moses at the burning bush. In the afternoon, the camp young people put on dramatizations of the stories of Ruth and Naomi, the Ten Virgins, and the Good Samaritan. The girls from Alfred furnished special music; several of the campers brought musical instruments, which added much to the camp programs. Plans are on foot for a permanent site for the Western Association Camp, but nothing definite has as yet been accomplished.

CLIFFORD A. BEEBE.

THE SABBATH RECORDER 247

My brother and I have a pet turtle. His name is Brutus. I visited my cousins, Genevieve and Donald Polan, in Alfred this summer. One day we went for a ride and they showed me where you lived. Your friend,

Marilyn Sholtz.

Sherrl, N. T.

DEAR MARYLIN:

Do you know, the other day I was looking over some 1935 SABBATH RECORDERS, and there was a letter from you written May 17 of that year, when you were six years old and in the first grade? In it you spoke of taking music lessons. I'm hoping you have made the same good advancement in your music that you have in your school lessons. I am so glad you like to write letters, for I like to receive them from you. I wish you had come to the camp this year, and that you like school, for you are pretty sure to do well in anything you enjoy doing.

Let me see, Paul must be about six years old by this time. Is he, too, going to school this year and does he like it? I wish I had been out on the porch when you went by the house this summer. I should certainly have coaxed "you all" to make me a call.

I know you must have great fun with your turtle. My brother and I also had a pet turtle when we were small, but we called him Peter, as I remember.

Your true friend,

MISSPAH S. GREENE.

OUR HORSES -- JERRY

II

BY MISS LOIS R. PAY

I am sure you will like to hear about Jerry, for Jerry loved the children. He always put his face down to them, looking kindly when they were a little naught. I called him a child himself, for when we first knew him, a fat iron gray, his owner, a neighbor of ours, called him "Baby." We used to love children, but the little calves, which at times occupied the stall next to his, he used to like to watch, and if one escaped into his stall, he would let it lie down for a nap there unheeded.

Jerry was born in a fire station in the city of Worcester, Mass., and became a great pet among the firemen, in those days before auto
One time he pulled along beside a wall and ran one wheel up on the wall, tipping the buggy over with a great crash, for it was loaded with milk bottles, mostly empty. Fortunately no harm resulted except a few broken bottles. As good and good-natured, whipping or yanking made no progress towards cure, so we bought a Model T Ford and kept Jerry around the farm.

You can imagine our surprise one winter day when his ever-hungry, fat horse would not eat his dinner, nor his supper, nor his breakfast next morning, nor his next dinner. No sign of pain or other alarming symptoms; just wouldn't eat, and would only drink a touch of water. This went on a week, and all he ate was an occasional piece of candy, half an apple or carrot, a scrap of cake, a snippet of bread—what was the matter with Jerry, he wouldn't eat!

We told our neighbors who knew about horses; they would come and look at him, offer him something different, and smile—
he was so fat, it could not hurt him a few days. But a week; well, try two weeks and if he doesn't eat call the horse doctor.

Two weeks passed and we called the doctor. He did not say good-bye, he laughed! Such a fat, healthy looking horse, sick and weak, and yet his heart was so slow; but he hadn't lost flesh enough to hurt him any. So Jerry took a tonic. In the meantime he began to eat things from the family table—carrots or peas or apples as folks ate them, just a little taste each day, a piece of pie or cake or candy. Then a little horse feed cooked and seasoned as folks eat cereals; and after three weeks in which Jerry reduced a hundred or more pounds—and was still fat—his appetite returned. We told our neighbors who knew about horses.

Jerry always had his Sabbath rest, but we never could take nice rides, using the best harness with him, for he was always so hungry, if we turned him toward the side of the road to let a car pass, he would immediately stand still to eat leaves, and even a cut with the whip did not make him move quickly. And if we stopped to make a call, he would make us wait—wait for us to get our dinner!

Our old friend, the Percheron, was strong and heavy to handle and he lived around the station, to a station, and he lived around the station, and he lived around the station, and we told our neighbors who knew about horses.

Two weeks passed and we called the doctor. He did not say good-bye, he laughed! Such a fat, healthy looking horse, sick and weak, and yet his heart was so slow; but he hadn't lost flesh enough to hurt him any. So Jerry took a tonic. In the meantime he began to eat things from the family table—carrots or peas or apples as folks ate them, just a little taste each day, a piece of pie or cake or candy. Then a little horse feed cooked and seasoned as folks eat cereals; and after three weeks in which Jerry reduced a hundred or more pounds—and was still fat—his appetite returned. We told our neighbors who knew about horses.

Jerry always had his Sabbath rest, but we never could take nice rides, using the best harness with him, for he was always so hungry, if we turned him toward the side of the road to let a car pass, he would immediately stand still to eat leaves, and even a cut with the whip did not make him move quickly. And if we stopped to make a call, he would make us wait—wait for us to get our dinner!

Our old friend, the Percheron, was strong and heavy to handle and he lived around the station, to a station, and he lived around the station, and we told our neighbors who knew about horses.

Two weeks passed and we called the doctor. He did not say good-bye, he laughed! Such a fat, healthy looking horse, sick and weak, and yet his heart was so slow; but he hadn't lost flesh enough to hurt him any. So Jerry took a tonic. In the meantime he began to eat things from the family table—carrots or peas or apples as folks ate them, just a little taste each day, a piece of pie or cake or candy. Then a little horse feed cooked and seasoned as folks eat cereals; and after three weeks in which Jerry reduced a hundred or more pounds—and was still fat—his appetite returned. We told our neighbors who knew about horses.
The SABBATH Recorder

250

251

a man known to God as sin, and sin is known to the law of God as sin, and this law in its perfect converting the soul, Psalm 19: 7. What a glorious thing it is to the earnest seeker after God to be able to definitely pronounce one's sin, and that it is just what the Ten Commandments do on tables of stone. Now let us thank the Lord that we know that the "misterion of death" will still be better understood as we proceed in this chapter study, but whatever this glory, it was to be done away.

The eighth verse says: "How shall not the ministration of the spirit be rather glorious? Whenever there is the ministration of righteousness it is more glorious than the ministration of death. Surely we must conclude by this part of the chapter that the ministration of the spirit does away with the ministration of death. We have now the spirit, and death at war, and these verses declare that the spirit does away with death, just what the law of Moses looked to the end of that which was abolished, Death is that which is abolished and had the children of Israel looked to the end of that of which was abolished, they would have all been doomed to eternal death. The Father was the "minister of the righteousness of God." Moses, after being in the holy mount of God, was so clothed with the glory of God that it was necessary, to see his face that Israel should not be cut off in their sins.

Verse 14. "But their minds were blinded: for until this day remaineth the same veil unripped, which is called the veil of Moses, which veil was taken away by the reading of the old testament; which veil is done away in Christ." A man in Christ Jesus, then, can look Moses square in the face unripped and still live, but a condemned man could not and live. The foundation of the glory of Moses' countenance was the law written on the heart by the Spirit of the living God, a righteousness condition that always condemns the transgressor. All of God's commandments are righteousness (Psalms 119: 172), and thus cannot fail to identify the ruler of the heart. Verse 15. "But even unto this day, when Moses is read, the veil is upon their heart."

Verse 16. "Nevertheless when it shall turn to the Lord, the veil shall be taken away." The veil is all the mind's heart and is a veil to the spirit. What a happy state, passing from death to life.

Verse 17. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Yes, liberty from death through the ministration of the law on tables of the heart. There is no way or means for doing away with the spirit of death in the inner heart except through the Spirit of the Lord. The new birth sets me entirely free from the sinner's death, and I am as a dead, never sinning, justified sinner. Liberty: the Spirit of the Lord does not do away, or abolish, the Ten Commandments, but destroys the death of the two witnesses as followers of our Redeemer how glad we should be.

Verse 18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." When this change comes from glory to glory, deep to deeper, Day by Day, the Spirit of the Lord, when without any need of a veil behold the glory of the Lord as in a glass. When we can see the law of God through the spirit in the life as we can see it in Jesus our Savior, then will we see it as righteousness, and not condemnation. Beholding the glory of the Lord as in a glass, is to see it all radiant. We will not see the hearts will radiate righteousness, for we are free from the law of sin and death. Free from the law on tables of stone—oh, happy condition! Free from it as the administrator of death, but in harmony with it as the summation of righteousness. I have only meant in what I have said to provoke thought, not in the spirit of the reader. It shall be my prayer that what has been written may claim your serious attention, and as a result we may be enabled as in a glass to see the glory of the Lord.

Largo, Fla.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Rev. Claude Hill of Farina, Ill., has accepted the call to become pastor of the North Loup Church. He has sent word that he will be here to fill the pulpit on November 7.

Mr. Hill needs no introduction to North Loup people, as he has lived here much of his life. He has become one of the leading men in the denomination and his ability is well known. Although he had received calls from a number of churches, and his own congregation at Farina considered a petition asking him to remain, Mr. Hill decided to accept the call from the North Loup Church, which is looking forward to his arrival.

The college, the decorated car containing the king and queen of "Pop Corn Days," the parade of floats last Thursday was one of the interesting features of the day.

The college float represented the S. B. Church float, which represented the Angel of Peace. First prize went to the M. E. Church float, representing Jacob's dream.

18-North Loup Loyals

MILTON, WIS.

Milton College is opening its doors this fall with over a forty per cent increase in enrollment and students. It is expected that it will be the largest enrollment in the history of the school. The dormitory was long ago filled to capacity and the girls are having to be housed in the gymnasium, as students are coming from as far east as New York and New Jersey and as far west as British Columbia, and from scattered parts of the United States.

Many new courses have been added to the curriculum, including art instruction under Miss Wilhelmina Botsford, a course in secretarial training, classes in international problems, far-eastern history, far-west problems, and a racial seminar.

Still another feature is the vocational guidance service, an important feature will be the giving of interest and aptitudes tests for those who desire.

The college placement bureau which began functioning last May is rapidly becoming more thoroughly organized.

Milton college has embarked upon a program of nation-wide advertising, which promises much for the college. As the school is well known.

Through its recently organized international institute, Milton's efforts are assuming international scope. A part of the activity of the
institute will be to bring a larger number of foreign students to study at Milton.

—Milton News.

NORTONVILLE, KAN.

OUR WELCOME

Channels of Blessing

"The Overflowing Life" will be Pastor Osborne's theme for his fourth anniversary sermon next Sabbath morning. Jesus Christ gradated into a progressive change; a tiny spring, life in its beginning; a well, life abundantly; and a river, life overflowing. He expects the influence of each Christian to be a channel through whom he can bless others.

"Make me a channel of blessing today. Make me a channel of blessing I pray, My life possessing, my evil, abolishing, Lord, make me a channel of blessing today."

"What I Believe About God"

The first statement in the Expose of Faith and Practice will be discussed at the prayer meeting Friday night. What do you believe about God? Is the statement in the Expose too broad, is it adequate? Would you suggest a change, and if so, what?

—Milton News.

GENTRY, ARK.

The Gentry Church has been greatly blessed in the past month by baptisms, confessions, Sabbath converts, and additions.

On August first we had the happy privilege of making Miss Ruby Vorder Breugge of Memphis, Tenn., a grand-daughter of Elder C. W. Threlkeld, and grand-daughter of President William Alfred Threlkeld; and Miss Mabel Bruce of Kansas City, Mo., whose parents were members of the Gentry Church in other years.

CORRESPONDENT.

LITTLE ROCK, ARK.

The trustees of the Anti-Saloon League of Arkansas met here yesterday in the office of J. H. Glass, state superintendent, and called on the legislature to enact statewide prohibition, to become effective July 1, but to retain local option.

The board declared:

The Supreme Court of the United States has declared that the liquor traffic has no natural or inherent rights, and, that it is inherently evil; that people have the right, at any time, to abolish it as an entity of society.

As our last legislature, without a mandate from the people, removed from a privileged position, we argue that the next legislature should recover the position by enacting a statewide law making the sale of all intoxicants illegal.

Then, that if people may have the opportunity to settle the question, we advise that a law local in character be enacted so that, in a thoroughly fair way, the privilege of making and selling and using intoxicating liquor may be decided by local units affected, and so that the burden of recollection may be upon the people who desire to sell.

—Sept. 25. (N.C.J.C.)

ALFRED, N.Y.

A. Burdet Crofoot, A. U. 1921, has become a part-time member of the university faculty for the current academic year. He will assist Professor Burditt in the publicity work and assist Professor Spicer with freshman English.

Mr. Crofoot's wide experience and varied contacts should make him especially proficient in the new field which he is now entering. We welcome him and his fine family to Alfred.

The Alfred School of Agriculture opened Monday with an increased enrollment which now reaches eighty-five, with several more to report later. Of this number sixty-eight are freshmen. The increased enrollment is in a measure due to increased facilities.

A gift of an electric orthophonic Victrola and a number of fine records has been presented to the university for the use of the Music Appreciation Class, by Mrs. Lyda Cartwright of Hornell.


Miss Wilna Bond, who has been organist and choir director of the Christ Episcopal Church in Hornell, for a number of weeks, has been released from that position and has accepted a position as teacher of music in the Hornell public schools and short hand and typing in the high school at Perryville, Ohio. She left for her new position Sunday.

The music in the church is to be taken over by two sisters, Mrs. Virginia Spicer as choir director, and Miss Alvogene Bond as organist.

Pastor A. C. Ehret, Dean A. J. C. Bond and Elmo Randolph were in Elmira to attend a New York State Bible School district meeting Tuesday.—Alfred Sun.

BROOKFIELD, N.Y.

Late Wednesday evening (September 16) this section suffered much damage during a severe thunder storm, when the wind reached hurricane velocity. Trees were uprooted and stripped of big limbs, many signs blown down, and roofs of buildings damaged. Electric light and power wires were broken, creating a great hazard. Fortunately the damage was not of a wide nature, nor destruction of buildings by wind or fire.

The Junior Christian Endeavor society of the Seventh Day Baptist Church held their business meeting and social at the home of the superintendent Sunday afternoon. The group enjoyed a delicious luncheon, which was preceded by a devotional period and followed by an educational feature. Games were then enjoyed. Two juniors are graduating into the Senior Christian Endeavor society, and a number of appreciation were given by all the juniors.

—Brookfield Courier.

DE RUYTER, N.Y.

Labor Day was the date selected, this year, for the annual church picnic at the place known as "Toughinola Lake," through the kindness of Miss Leola Phillips in granting the use of her cottage. More than fifty people of all ages were in attendance and enjoyed to the full various games, rowing, swimming, and the bounteous picnic lunch.

The regular prayer meeting church are well attended and full of interest. At the Friday evening prayer meeting Pastors Mills uses one of Dr. Ralph W. Sockman's recent books, A chapter is read or summarized, and the discussion takes place each week, and then discussed. Those who attend regularly are earnestly longing for more to come and share these helpful and inspiring minutes.

The church is still suffering from a recent loss in the departures of three active and earnest young people. One is beginning a course in State College. The other two are newly-weds, whom the church had showered with good wishes and material gifts, have journeyed by automobile to a new home in California. These vacant places are not easy to fill. However, others are carrying on and trying to rejoice in the thought of blessings that may come from the empty places.

Through the efforts of the Christian Endeavor society, De Ruyter was offered an unusual musical treat. On the evening of September 19, the five Bond sisters of Alfred gave a musical program. The young artists rendered vocal and instrumental numbers in a manner that gave evidence of thorough training. The audience showed their appreciation and encouragement to hear them again.

CORRESPONDENT.

WATERFORD, CONN.

Albert N. Rogers, pastor of the Seventh Day Baptist Church, was ordained to the ministry at a ceremony held Wednesday afternoon at the Seventh Day Baptist church on the Great Neck road, attended by a large gathering of friends and members of the church.

A council of delegates from the Eastern Association of Seventh Day Baptist churches was called to order by Rev. Thomas Charles E. Gardner Rev. William L. Burdick, secretary of the Seventh Day Baptist Missionary Society, was selected as moderator, and Morton R. Swinney clerk of council. Pastor Rogers was examined by the council and read his statement of belief. He was then questioned by the council, both before and after the examination satisfactory and to proceed with the ordination ceremony.

Luncheon was served to about forty of the invited guests at noon in the home of the church, under the leadership of Mrs. H. B. Maxson.

The afternoon program opened at 2 o'clock with Rev. William Burdick, who was presiding, introducing Rev. J. C. Archer of the Yale Divinity School, who brought greetings of the school and conducted a devotional service.

Following the singing of the hymn, "Come Holy Spirit," by the choir the ordination sermon was delivered by Rev. James L. Skaggs of New York, and the charge to the candidate was made by Rev. Harold L. Crandall of Western New York.

John, "God of the Prophets," was sung and the charge to the church was delivered by Rev. Hurley S. Warren of Plainfield, N. J.

The associating prayer was offered by Rev. H. C. Van Horn, editor of the SABBATH RECORDER, and president of the denomination's General Conference.

The Rogers family was received into the ministry by Rev. Everett T. Harris of Ashaway, R. I., and following the hymn, "O Master, Let Me Walk With Thee," the bene-
THE SABBATH RECORDER

254

THE SABBATH RECORDER

255

diction was given by Mr. Rogers. Delegates were present from New York, New Jersey, Rhode Island, and also from Connecticut, and also pastors from the vicinity.

Pastor Rogers completed his third year in the Great Neck parish this week. He was graduated from Yale Divinity School this last June. He is also a graduate of Milton College, Wis., and the Utica School of Commerce, N. Y. In addition to his ministry in Waterford he is taking up part-time work in music and young people's activities at the First Baptist Church of New London.

He is the son of Rev. Mr. Rogers of Brookfield, N. Y., parents of Rev. Mr. Rogers, were present at the ceremonies.

- The Day, New London, Conn.

ROCKVILLE, R. I.

The Rockville Seventh Day Baptist Church, founded in 1833, was the scene of its first wedding ceremony yesterday afternoon when Miss Lucile Adelie Irish, daughter of Mr. and Mrs. George C. Irish of Rockville, was wed to Clinton Lakey Armstrong, son of Mr. and Mrs. Earl D. Armstrong of Providence.

The single ring Episcopal service was performed by Rev. Harold R. Crandall, pastor of the Presbyterian Church at Westerly. The bride was given in marriage by her father.

The bride wore her great-grandmother's wedding gown, which was also worn by the bride's mother at the time of her wedding. The gown is of brown striped taffeta, with a fichu of white lace trim, a white lace miter, and carried an old-fashioned bouquet.

-Westerly Sun.

PLAINFIELD, N. J.

Since Conference and vacation time our church is taking up its activities in the various branches of its work. Thirteen of our members attended Conference, and eight attended the ordination services for Pastor Albert N. Rogers of Waterford, Conn.

There was an unusually large attendance at Sabbath school on Rally Day, September 26. An enjoyable program was presented, including promotion exercises for the primary and junior departments.

An "After Vacation" supper at the church, October 4, was served to eighty people.

Many have enjoyed reading the missionary books from the circulating library of the Woman's Brickett Society.

Plans are being made for our church to join in the National Preaching Mission from November 27 to December 6. We are authorizing Rev. Mr. and Mrs. T. Harris of Ashaway to assist our pastor. Pastor Warren is planning to invite Pastor Harris in the Ashaway Church with similar meetings.

We are very sorry to lose Mr. and Mrs. A. Burdet Crofoot and family from our midst. They have been good workers in our church and society and will be greatly missed. Mr. Crofoot has accepted a position at Alfred University.

CORRESPONDENT

FIVE HUNDRED NEW CALENDAR SCHEMES

Some five hundred new reform calendar schemes have been offered as an improvement over our present calendar. It would be amusing, if it were not so serious, to put into practice some of these schemes. As a matter of fact, hardly any of these schemes are an improvement on the present calendar. If every one of them introduces blank-days into the weekly cycle, into the month and the year, at broken intervals, thus destroying the unbroken weekly cycle which has survived every revision of calendar reform in past centuries.

If the reform calendar advocates seriously contemplate the value of our calendar, and hope to succeed, they must abandon any scheme which wreaks the time-honored weekly cycle and abolishes the significance and objectives of original national holidays and church holy days.

As soon as the church people discover that Sunday no longer falls on the original resurrection day, and that the Sabbath of the fourth commandment wanders through the entire series of days in the weekly cycle, robbing the original Sabbath of its sacredness, there will be no opposition to the blank-day calendar schemes that the enforcement will become well nigh impossible.

The present calendar reform advocates is to soft peddle the blank-day scheme to avoid opposition from the church people. They stress the advantages, but are silent about the havoc it would do to the Jewish and the heathen reckonings and observance of sacred days among the various systems of religion in the world. Uniformity and harmony cannot be brought about by scrapping sacred days and religious observances, and adopting an entirely different system of chronological reckoning.

The state may adopt any system of calendar reform it pleases, to conduct its own business, so can any business corporation; but whether the state can impose a system of sacred days for all people of every faith, and to penalize those who fail to conform, is an embarking on a dangerous road that is bound to lead ultimately to persecution and unequal treatment before the bar of justice.

The church people who still hold conscientious convictions relative to sacred days are not likely to acquiesce and submit silently to having their necks placed in a legal halter by the League of Nations or any government who, in the revision of our present calendar, if a blank-day scheme is to be forced upon their religion. A live militant religion will not allow its sacred days to be blanked without a vigorous protest.

-From Liberty.

A STORY OF A SHEPHERD BOY

BY PEARL HALLDAY

Quite a long time ago there was a little shepherd boy who lived in Scotland. He used to tend his father’s sheep out on the hills, many miles away from home. Every week-end some of the family would go out to this far pasture with food and clean clothes for this little boy, but sometimes he saw no one all the long days through.

One summer the family went to Scotland to spend his vacation and while roaming over the hills met this little boy. He went quite often to see this little shepherd boy and one day he told the boy that in a few days more he would leave Scotland for his home in America. The little lad felt very sorry and told the minister how much he would be and how much he would miss him.

"Do you get very lonely," asked the minister, "when you are not going to see your friends?"

"Yes," said the shepherd boy, "but the nights are sometimes harder than the days, when I wake up and cannot go to sleep again for a long time through.

Then this missionary minister (for that was what he was) told this little shepherd boy all about Jesus the Good Shepherd and taught him the Twenty-third Psalm. And he said to the shepherd boy, "When you get very lonely and just take hold of your right thumb like this (and the minister showed him how) and you say to yourself, The Lord is my shepherd, and when you say the word my just thumb and he saw the thumb and as you repeat the rest of this beautiful Psalm remember that Jesus is near to you that, Jesus loves you and He is the one you just as you care for your father’s sheep.

The minister came back to his home in America and was here for over a year, when he was asked to go to Scotland again on business. While there he thought he would go and see his friend, the shepherd boy. He walked over the hills and found the sheep wandering at will, but no shepherd. After a little while he found the place where the little shepherd was lying. He thought the shepherd boy was asleep, but knew that the little sheep boy would never wake up to take care of the sheep again. He had gone home to the Beautiful Land to be with Jesus.

And as the minister stood looking down at the little boy, he saw that the boy was holding fast to his right thumb and he knew that the little shepherd was writing to himself, "The Lord is my shepherd.

Sometimes we are asked to give money to missions so that the missionaries can go and tell people who do not know about Jesus and how much he loves them and how he came to this world to teach us how to live. How glad we are when we know that others may know about Jesus, the Good Shepherd.

And can we not remember to pray for those who do not know about our Savior and to help for the missionaries, too, that they will bring the Good Shepherd, and how much we love you and we pray they may love you too. Amen.

Stevens Point, Wis.
JESUS OF NAZARETH PASSED THAT WAY

Bartimeus is led out, and takes his seat at the usual place, still crying out for money. All at once he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifts up his voice, "Jesus, thou Son of David, have mercy upon me!

"I don't know who it was—perhaps, it was Peter—who said to the man, "Hush! keep still!" He thought the Lord was going up to Jerusalem to be crowned king, and he would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when he was here! He would hush every harp in heaven to hear a sinner pray; no music delights him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me!"

His prayer reached the ear of the Son of God, as prayer always will, and his footsteps were arrested. He told them to bring the man. "Bartimeus," they said, "be of good cheer, arise, he calleth thee," and he never called anyone but he had something good in store for him. Oh, sinner! remember that tonight. They led the blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive my sight.

"You shall have it," the Lord said, and straightway his eyes were opened.—D. L. Moody.

OBITUARY

ATKINS.—Elroy Elroy, son of the late Horace and Lucy Babcock Atkins, was born in Dane County, Wis., November 24, 1884, and died at his farm home in the town of New Chet, Adams County, Wis., July 14, 1936. He was a charter member of the Rock House Prairie Seventh Day Baptist Church called the Grand Marsh Church, serving as one of its trustees for many years, and doing anything he could do in advancing the cause of Christ. April 27, 1871, he was united in marriage to Miss Sallie Bell, and to them were born six chil- dren, of whom seven, with their widowed mother, survive. He was laid to rest in the New Chester cemetery.

Booth.—Elois J., son of Benjamin and Mary Green Booth, was born in Nortonsville, Kan., July 24, 1874, and died at Walworth, Wis., August 22, 1936. As a child and young man he lived with his parents at Hammond, Ind., where he was baptized and joined the Seventh Day Baptist Church, of which he remained a member till his death.

He was laid to rest at the cemetery. In 1902, he was married to Madame Crumb of Walworth, where for twenty years they re- sided, and during which time he maintained a jewelry business. In recent years they have lived in Chicago. He is survived by his widow, one son, Bert E., of Detroit, and a sister, Mrs. Merrill Campbell, Hammond, Ind.

Funeral services were conducted by Pastor Donald V. Gray, and burial was in the Wal- worth cemetery.

BURDICK.—Rev. Clayton A. Burdick, D.D., born February 1, 1858, died September 17, 1936. (A more extended obituary elsewhere in this issue.)

NEWTON.—Emily Priscilla Newton was born in Sampson County, N. C., in 1830, and died August 17, 1937.

Early in life she became a member of a Missionary Baptist Church. About 1884 or 1885, she united with the Seventh Day Baptist Church and lived consistent with that faith the remainder of her life. She was gentle and cheerful and loved by all her acquaintances. The last several years she was in the Woman's Confederate Home, Fayetteville, N. C.

She is survived by four nephews, three nieces and a number of more distant relatives some of whom is Dr. L. D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga. Funeral services were conducted by Dr. Joel S. Snyder, pastor of the First Baptist Church of Fayetteville, and burial was in Cross Creek cemetery.

WILLIAMS.—At her home in Clarksburg, W. Va., August 21, 1936, occurred the death of Mrs. Perry C. Williams.

Rose R. Randolph was the daughter of Lloyd F. and Elizabeth Davis Randolph and was born at Salem, W. Va., November 3, 1861. On November 21, 1886, she was married to Perry C. Williams. The home for some time was in or near Salem, but for the last thirty-five years it has been in Clarksburg.

Mrs. Williams is survived by her husband, four sons, and two brothers. She was an unselfish and devoted wife and mother, a devout Christian and a loyal member of the Salem Seventh Day Baptist Church since May 3, 1874.

Funeral services were conducted by Rev. J. Marion Snyder, pastor of the First Baptist Church of Clarksburg. C. M. A.

RECOVER WANT ADVERTISEMENTS

For Sale, Help Wanted and Advertisements of a like nature, will be run in this column at one cent per word for first insertion or one half cent per word for each additional insertion, and accompanied by advertisement cards. C. M. A.

Booth.—Elois J., son of Benjamin and Mary Green Booth, was born in Nortonsville, Kan., July 24, 1874, and died at Walworth, Wis., August 22, 1936.

WANTED.—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good wages. Address the Board, 36th Baptist church, community. Steady work right general. Luther B. Davis, 365 Route, Bridgeport, Ind.