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, 1846, and died at his farm home in the town of New Chester, Adams County, Wis., July 14, 1936.

He was a member of the Rock House Prairie Seventh Day Baptist Church, and of 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 Sarah Bell, and to them were born six children, of whom seven, with their widowed mother, survive. He was laid to rest in the New Chester cemetery.

BOOTH.—Elno J., son of Benjamin and Mary Green Booth, was born in Nortonville, Kan., January 29, 1878, 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.

In 1902, he was married to Madame Crump of Walworth, where for twenty years they resided, and he continued a member till his death. 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 had in the Walworth cemetery.

BOWERS.—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, 1936. 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, among 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, Va., August 21, 1936, occurred the death of Mrs. Perry C. Williams. Rosa B. Randolph was the daughter of Lloyd F. and Elizabeth Davis Randolph and was born at Salem, Va., November 3, 1891. On November 21, 1866, 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 Smith, pastor of the First Baptist Church of Clarksburg. C. S. C.

RECIPE WANTED ADVERTISEMENTS

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

ACCOMMODATION WANTED—A Seventh Day Baptist to work on farm. Capable teamster and milker. Good wages. Address Seventh Day Baptist community, steady work to right person. Luther B. Davis, Star Route, Bridgeport, Ia.
The Sabbath Recorder

(The Sabbath Recorder (Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY
Published by the
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for subscription, should be addressed to the Sab-
both Recorder, Plainfield, N. J.

Subscriptions will be discontinued one year
after date to which payment is made un-
less renewed.

Preaching With Power

A well-trained Chris-
tian young man may defend the
modern demand for short sermons. One had
deployed the seeming inconsistency of many
Christians in demanding such short sermons,
while willingness to spend two hours in a
theater seat.

She made a good point in suggesting there
was a variety in personalities at the show as
comparatively with a well-trained young man. We acknowled-
gage that, and know from experience that
there is variety at the show—including many
disguising and trivial reels, to say the least,
which one must be there to see,
be worth while picture for which he has come. Of
course a well bred congregation would not
want vaudeville in the pulpit.

But another good point was made by the
thoughtful young lady when she suggested
that many "long" sermons were vapid
and repetitious. We are not partial at
all to that kind of sermon.

However, we believe people ought to be
patient and expectant of a discourse of more
than fifteen minutes length. The writer
holds that a fifteen minute sermon can be as
vapid and uninteresting as the longer one.
Not much more than an easy essay, or
a talkie "talk" can be delivered by most preach-
ers in fifteen minutes. There are exceptions.
You turn on the radio and listen to the resi-
cent or one of the great candidates for
the nation's highest honor and responsibility,
and you will have a half hour to listen as
open the great needs of this country. Great
themes in the pulpit also demand trained
minds and patient listeners.

Why should a minister not be encouraged
to be well prepared to use from thirty
to forty minutes once a week to present the
great truths of the gospel, or the application of
a great truth to the crying needs of our time?
Granted that the minister must be prepared.
And in addition he should not mouth his
message, nor should his trumpet blast any un-
certain sound. The speaker should be on fire
with his message. People are willing to sit
and listen to a man excited about a fire, or a
great storm, or a starving tribe. The writer
believes our church should be girded with faith to
hear a minister tell the story if there is in it
that which has gripped his own life
and girded him with faith to do something
about it.

Preaching must be with power, whether it
be of thirty or fifteen minutes — power of
thought, power of a life, power of inspira-
tion. "There was power with power from
on high" should be as suggestive for
the minister and people of today as it was for
the distant church early when the
imperative was first given.

Tydalde's Martyrdom

October 6, 1536, marked the four-hundredth anniversary of
the martyrdom of William Tyndale. The first
edition of his New Testament, appearing
eleven years before his death, was the first
translation of the Bible into the English
language. His entire work was done on the conti-
inent of Europe, where he was forced to move
from place to place in order to escape by rep-
sentatives of king and church of his own na-
tive land. He was finally apprehended,
imprisoned, and after a year and a half of
confineinent was pronounced in 1536, his
perseverance, courage, and martyrdom may be told with
stimulating effect.

The new quarters of the American Bible
Society are shown on our front
cover, the new Bible, its
and His Word—and are in line with the
life and work of William Tyndale.

Wanted—a Church

The Western Recorder

Paper Conscience has called attention to
the need of a church paper conscience,
and quire the early church was not
its publish now.

Such a conscience must be cul-
tivated if it is to have a healthy growth and
fruitage.

Our Recorder readers should remember
that their church paper—the SABBATH RE-
ORDER—is no money making institution.
It is not even self-supporting, but is made pos-
sibly at the modest price of $2.50, by the
pes and teachers, men and women of the
church, Sabbath schools, Ladies' Aids, and
young peoples societies and classes — pitch
in and lend a hand? "Sell". SABBATH REC-
ORDER " implements with the same assurance
that you would sell insurance, not for the
insurance company alone, but also for the
good of The Seventh Day Baptist Church and its
people—men and women. Fellowship with
others of like faith. Fellowship with brethren
from any of these churches, therefore, is
highly prized, and that afforded by such a
its publication are striving earnestly to make
the best possible paper. Your church paper serves all the churches.
It is needed to keep our people informed on
our own religious work. It is needed to
encourage the people to a larger vision. There is no vision the
people perish. It is a clearing house for our denominalional
activities. It ought to be taken by every family possibly to
hold. It is needed so that our
people may become church and denomination minded—and in this
in no narrow sense. The more we know of ourselves and our own
mission in the more world-minded (not worldly)
we become.

More and more will we achieve the higher
aims as the more we become SABBATH RE-
ORDER readers. We are not alone. Our ministers and teachers,
men and women of the church, Sabbath schools, Ladies' Aids, and
young peoples societies and classes — pitch in
and lend a hand? "Sell". SABBATH RE-
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highly prized, and that offered by such a

...
was much appreciated. I charge you that you strive to perform the duties of a deacon being constantly alert, and that you cultivate a cheerful and joyous disposition.

Your position involves a very close relationship with your pastor. He will have problems and burdens which you will want to share with, and should share with you. I charge you that you give him every possible assistance, make him feel that he can come to you with any matter and that you will sacrificially respect his con-fidences.

Your position inevitably places you in the first line of defense and service. I charge you that you be faithful and loyal, and do all that you can to advance the kingdom of God through this church. May God richly bless you in your service.

It was very fitting that the charge to the church was given by a former pastor, Rev. Herbert L. Cottrell, and that the prayer was rendered by another former pastor, Rev. E. Adel- bert Witter. Mr. Cottrell said:

It is a privilege for me to be present here and give this charge to the church. When I was pastor of the church, several years ago, Deacon was just a child. I little thought that later I would be called to have a part in his ordination, but I am glad to see him grow into the fine Christian young man that he is, with the result that he will be able to give of his character, and sincerity of your deacon.

As a deacon, he enters into a new relationship for, or represents, the church. What his reputa-tion and character are, now, concerns not himself only, but also the church. In a true sense his reputation and the reputation of the church stand or fall together. The church has a duty to protect the character and reputation of Delmar Ellis.

There are stories and jokes that are told about deacons, that are really untrue. You should do everything in your power to silence such stories, and by your words and your actions, to show your friends and the world that they should not have any confidence in the lives of the deacons. You should make him feel that you can come to you with any matter and that you will respect his confi-dences.

We have had a very ideal of the life and duties of the deacon, and a con-sciousness of what we have been discouraged in his failure to measure up to that ideal. You should not forget how much systematic and whole-hearted support, and the ministry of the church, are needed in building his character, and preparing him for the office.

Don't be too critical. We know how difficult it is to live a perfect Christian life, how easy it is for us to make mistakes. Have a sympathetic under-standing of his position and duties, and always be ready to help him and cheer him.

You, the deacons, work with, and help me. Your work is as important as that of the minister. You are his surest help in the discharge of his duties. His duties are many and varied and require much ser-vice to perform. There may be poor people, widows, orphans, those who are friendless in the church or in the family, and you must help them. This we know is true in a very great degree. So in a very real sense, you, the Church of Berlin, by your sympathetic understanding of his duties, your sincere encouragement, timely suggestions, and whole-hearted support, can help to make him feel that he can come to you with any matter and that you will sacrificially respect his confi-dences.

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The SABBATH RECORDER

The month of November upon us, and the two things are essential for the success of our Preaching Mission — planning and prayer. And the greatest of these is prayer. No one will get very far in his prayer life until he has settled for himself whether there is for him a Creator back of creation, and a personal God in human person.

"The impulse to pray is a natural impulse of every normal Christian," says Julius Crawford, and that "when followed it becomes a desire; and the desire when cultivated grows into a passion." How true that statement! All great souls have been men of prayer, and their secretaries, Mr. C. Wesley, Livingstone, Moody, Jowett, David said, "I gave myself to prayer." Paul said, "Pray unceasingly." These are words that require us to do our utmost to make them true of every Christian and of every family. As one who prepared for the meeting of the Friends of the Family and the Church, I want to urge the importance of family worship. And I want to urge the importance of family worship. And I want to urge the importance of family worship.

In recognition of the fact that many do find it difficult to maintain family devotion, and that many are seeking aids for private and family worship, I want to urge the use of the Upper Room. It can be used profitably in many ways — singly, or in groups; at the family breakfast table. Busy mothers will welcome it. It is one of the books recommended by the National Preaching Mission. Pastors are urged to secure a supply of these books, or some other, and urge their use by the families of their congregation. Ten or more copies, second class postage, 50 cents each, postpaid, per quarter. You can pay for the same after sold. Left-over copies may be returned for credit on orders of work. The address: Upper Room, 650 Doctors' Building, Nashville, Tenn.

Verona, N. Y.
October 16, 1936.

MEETING OF TRACT BOARD


Corresponding Secretary Herbert C. Van Horn reported as follows:

Since the last meeting of the Tract Board your corresponding secretary, completed a few days ago, this report. This article is a plea for a restoration of the "quiet hour" in our private devotions. It is also a plea for a greater and more frequent use of the Bible. We believe that we cannot have some form of daily worship in our homes. The family that earnestly desires such will find the time and place for it.

Those who know me know how little place for it. But I have been inspired by many prayers of another in my private and family devotion. In these daily devotions the family associated, published such material. Is it not this bulletin put out by the board be a suggestion of our General Conference? Already an inquiry has come from one of our pastors who believes such a bulletin, carefully prepared, might be made known unto Jesus. Jesus said, "They ought always to pray, and not to lose heart." It is well to remember that Jesus' final command was not "Go," but "Dare." Until clothed with divine power they were not well to remember that. For example: In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And this is my prayer that the recommendation concerning the printing of church bulletins be adopted and referred to the corresponding secretary and the president of the board, and the recommendation concerning the printing of tracts in German, be referred to the corresponding secretary for further investigation and report to the board.

The following letter from Leader in Sabbath School, Mrs. Albert J. C. Bond and addressed to the treasurer, was read by the secretary:

My expenses in attending the young people's conference at Adams Center, N. Y., August 1 and 2, were $6.90. I received from you a check for $6.90, or $33.20, on my expenses to Conference including the meal at Estes Park. I am charging the rest of my expenses to the Conference fund.

The letter from the Corresponding Secretary of the Religious Education of Alfred University, you will hear about our conference at the Sabbath morning service in Plainfield, no doubt. The Estes Park Conference was one of unusual interest. It's a wonderful experience to discuss with Jews and Catholics as well as Protestants the questions of human interest with which all these groups are vitally concerned. Thank you for your interest in this type of work.

I see someone has made some report of the Adams Center meeting in the Recorder. You will be interested to know that Pastor Hill at Milton and President Crofoot have asked me to conduct a young people's conference in Milton this fall, which I am planning to do.

At the suggestion of the treasurer it was voted that the following be paid to the Plainfield Trust Co. on the indebtedness of $1,350, and $1,100 to the General Fund on indebtedness of $1,400.

The Supervisory Committee reported through the business manager that business since June 30 has been fairly good. President Prospects has been rebuilt at a cost of $15,700, and the punch press is in operation for a full year. The company has been in operation about eighteen hours a day on an order for 1,700,000 coupon circula-

Nathan E. Lewis reported for the Invest-
I. THE EIGHT DAY PREACHING MISSION

Though full information regarding what our churches and pastors are planning regarding the Eight Day Preaching Mission is not at hand, it is evident that many are arranging for such a meeting. In fact, though November is the month set aside for the Eight Day Preaching Mission, it is reported that many churches have already had their meetings. Pastor W. L. Davis of Fouke, Ark., held a meeting with the Little Prairie Church in August and Pastor A. T. Bottoms held a meeting with the Berge Church the same month. The missionary secretary assisted Pastor George B. Shaw, Salem, Va., for eight days in October. Other meetings may have been held already; but if so, information has not come to hand.

Pastor Hurley S. Warren of Plainfield, N. J., is to assist Pastor Everett T. Harns of Ashaway, R. I., next month and Pastor Harris is to assist Pastor Warren. Secretary Herbert C. Van Horn plans to help the churches in the Central Association; and Dean A. B. Whitford of the Central Association, and enclosing a sample of decision cards and a handbill, said he is ready and still are doing it, the Missionary Society has voted to loan its pastor, Rev. James L. Skaggs, to assist in an Eight Day Preaching Mission; Pastor C. Bond has written offering to aid the Central Association; and Dean A. B. Whitford; Mrs. Herbert C. Van horn; Everett C. Hunting; J. Leland Skaggs; Hurley S. Warren; J. Alfred Wilson.

II. REPORTS FROM NATIONAL PREACHING MISSION

By the time this issue of the SABBATH Recorder comes to its readers, one-half of the cities where the Four Day Preaching Mission are being held will have been visited by the missionaries. Good reports are coming from these meetings and should give new courage to all Christ's followers. The meeting in Atlanta, which was held October 1-4, will serve as an illustration of the success attending the movement. From the Bulletin of the National Preaching Mission, facts are gleaned regarding what took place in Atlanta:

"In the twenty years of my experience in cooperative Christian work in this city, I regard the Atlanta Preaching Mission as the most outstanding effort we have ever undertaken. It was a deeply spiritual movement which reached the hearts of our people.

The statistics of the mission are as follows. The whole program included a total of sixty-four meetings which brought a grand total of 39,196 people. Aside from the mass meetings and the gatherings in educational institutions, the women's meetings have had the largest attendance, though the ministers' conferences had a noteworthy total. The actual registration of 2,432 in the seminars was unusual. The number of 11,333 for the schools, colleges, and seminaries challenges attention, and indicates the widespread interest which the mission established in this area.

Though the Four Day Mission is over, the work is still going on, for approximately one hundred churches are participating in the Eight Day Parish Preaching Mission which has followed immediately upon the Atlanta Mission.

The following comments upon the mission have come from local people in attendance at the mission. They indicate the influence that the mission had on these men and are an indication of the impact which has been made upon many people.

"The mission helped me get a new vision of my task. It really set me on fire with a new realization of the importance of winning souls to Christ."

"I am glad for the emphasis that was laid upon prayer, and the example which was brought by these outstanding preachers. The only thing that can be preached is the gospel."

"I thank the Lord for the meeting, and wish to express my gratitude for the privilege which came to me to call men to feel uncomfortable—a very healthy feeling of discomfort which comes from having one's ideals stretched—by having one's ambitions stretched."

"The thing that all of us ministers got out of the Preaching Mission is the challenge to be real men of God. To feel and small stuff, that our people may know that something has happened to their fellow worker and to meet Miss West and her mother upon their arri-
DEAR SECRETARY BURDICK:

I should like to have written to you since my letter of November, but it has not been possible for me. When I wrote to you in November, I began a trip through a great part of our country, also for an inquiry about the spend four times a week with Bible study and an inspiration for the work of the afternoon. He tells us his adventures.

Then on Monday I was not likely to be any better. In the Veer, and I was not fatigued.

On my afternoon of the Baptist Church, there then take your bicycle in the afternoon and go to a little village in the vicinity, Alteveer, and evangelize there in the open air.

In brackets, I ought to mention that, thanks to God for his strength, I was not fatigued. This on Monday I was not like any good. Or, you have begun a new day. There comes a married couple, living at Groningen. Then the W. J. H. Looked and another member, a nurse, also left the Lord's Supper in other services we see many times members out of the vicinity and family of our church are there on a great contentment also in our services and visits at Groningen and Hoogeveen. In the last place and the environs, our position as Seventy Day Baptists is nearly regained. Baptist keepers, who did not join us, attend our preaching. They have sought conjunction with other groups, but till now without result. It gives a sad feeling that some among them who are gifted with spiritual capacities, remain a desert. Very encouraging is the faithfulness and interest of another young one, since many years a member of the church, married to a man who does not believe in our principles.

Our young people members in the Seventh Day Baptist Missionary Society.

The economic condition is for most of our people frightful. You can imagine what it was for an energetic father like our Brother Brouwer at Winschoten, who had already a family of twice one child, then of twice twinnis, that his wife gave birth. In her four years, three children. Many in the little city were interested and took precautions that the children should have a living. It is a joy to see them, and we are of them, as we could not imagine what a heavy responsibility the growth of this family is to the father.

Our young members show themselves firm in the faith.

Among three children it is gladdening that our sister Helen T. Stutt, a nurse, after her education in the university hospital in Groningen, for employment in Dutch East India on recommendation of a former director. Our young people here are at the age when I could begin to do good. It is urged to me to visit W. J. H. Looked and another member, a nurse, also left the Lord's Supper in other services we see many times members out of the vicinity and family of our church are there on a great contentment also in our services and visits at Groningen and Hoogeveen. In the last place and the environs, our position as Seventy Day Baptists is nearly regained. Baptist keepers, who did not join us, attend our preaching. They have sought conjunction with other groups, but till now without result. It gives a sad feeling that some among them who are gifted with spiritual capacities, remain a desert. Very encouraging is the faithfulness and interest of another young one, since many years a member of the church, married to a man who does not believe in our principles.

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The economic condition is for most of our people frightful. You can imagine what it was for an energetic father like our Brother Brouwer at Winschoten, who had already a family of twice one child, then of twice twinnis, that his wife gave birth. In her four years, three children. Many in the little city were interested and took precautions that the children should have a living. It is a joy to see them, and we are of them, as we could not imagine what a heavy responsibility the growth of this family is to the father.

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THE CURRICULUM OF THEOLOGICAL EDUCATION FOR TODAY

BY REV. CARROLL L. HILL

(Address at Boulder (Colo.) Conference)

The one thing that led me to accept the invitation of the Education Society to appear here today happened five or six years ago in Rhode Island, at a auction sale of household goods. Being new in the locality and knowing something of the ways of auctions, it seemed a good time to estimate the general tone and quality of humanity that was to put up with me for three years. The auction was about as such auctions are and was the usual array of furniture, rakes, shovels, and odds and ends. There was also an unusually large supply of books which had the appearance and in no small condition. The place must have been a Mecca for book agents. In the course of the sale the crowd moved to the books, and the auctioneer, who wanted to take advantage of every opportunity to make a sale and who had become aware that an aspiring young prelate in the crowd, waxed eloquent over Here was a man who spent his time with books, who knew books, preached out of books, conception of to being a sound like the drawing of a cork? Against its life among dry and dusty tomes, and makes is where there

However, he went home to ponder on the conception of his work that had been brought to light. A people look on the being much like the book beadle which spends its life among dry and dusty tomes, and makes a sound like the tinkle of a cork. Against such a conception, and it is not unusual, let all our powers be mustered. To be sure, it is a conception that is rea- sidered, but by and large, the ministry as a profession must challenge that notion. Everywhere there is an increasing demand for an educated, able, aggressive ministry. The demand must be reckoned with. If we are of a notion that we have not far to go in meeting that demand, it is time to stop and consider some facts in relation to this problem. Its relation to the curriculum of theological education for today will, I hope, become evident as we proceed.

In a survey of the 224 theological seminaries of the United States (which only 172 of which are large enough and strong enough to admit of study) some rather surprising and interesting things were noted. Briefly, here are some of them as summarized by Sherrill in Theological Education of February, 1936. A large part of the recruits for the ministry come from homes of mixed faiths and have become known as "unschooled." (Not means not background.) A comparison of the intellectual ability of the theological students with other professional students is not to the advantage of those in theological training. Colleges which rank highest in education are not furnishing their proportionate number of students to the schools themselves, the standards of admission were found to be very low, or if high, the school is not interested in the students. In schools, professing to be purely graduate schools, men without college graduation made up from fifteen to thirty per cent of the enrollment. In the seminars as a whole, it was estimated that not more than half of the students were college graduates. This is of particular concern when one considers that nearly half of the ministers in active service are neither college nor seminary graduates, and only about one fourth of the service are graduates both of college and seminary.

In regard to curriculum the seminars are found to be as varied as the leaves in the woods. Scarcely two are alike. When we allow all that is necessary for a healthy independence of thought, one can hardly regard such a curriculum as a curriculum. A curriculum may be a mosaic of the past, or built up by extensive addition in every direction. New needs in the churches ought to reflect new teaching in the seminaries, but in time the curriculum may resemble a patchwork quilt. New large staffs control the libraries. More people than any other one thing he does. The teaching and the study loom in the distance. A large staff to forget that their roots reach back through all history and out through the whole universe. This man must have a library. The church must be able to use his Bible in relation to his sermonizing, how to find the spiritual content of literature, how to get along with men, and how to avoid a large number of pitfalls, that the word may become flesh, full of grace and truth. He should know the art of worship and should be able to lead people unto God's throne. He should be prepared to talk sanely and frankly with those wishing his services in marriage, and should be sympathetic with those from whom one has been called into the valley of the shadow of death. His interest in world affairs must never flag, yet he must always find his way by an inner postern gate by which for a time he will be in the garden of Gethsemane. Before he is preaching he must be a man who seeks truth and light.

The department of Homiletics and Pastoral Theology may believe this to be a large order, but it is one that a well equipped seminary must undertake to provide opportunity for the study of both the Old and New Testament in the original language, though not all require it. It is possible to obtain excellent commentary and concordances with adequate explanation and to secure the entire Bible in several different forms. It is improbable that we will be able to improve upon. They are the work of competent scholars whose wisdom is larger than any one of us. The Bible is a large book, whose meaning is large enough and strong enough, and its meaning is never fully reached for the Bible is a book that grows in depth and significance as it is read through the whole universe.

To keep our record as clear as possible, it should be said, somewhere, that upon entering the ministry one has received a college education and should have taken what we might call pre-theological work.

Probably the most obvious thing about the mind of the man who is to be a minister and his work is his preaching. He does it regularly and before more people than any other one thing he does. The teaching and the study loom in the distance. A large staff to forget that their roots reach back through all history and out through the whole universe. This man must have a library. The church must be able to use his Bible in relation to his sermonizing, how to find the spiritual content of literature, how to get along with men, and how to avoid a large number of pitfalls, that the word may become flesh, full of grace and truth. He should know the art of worship and should be able to lead people unto God's throne. He should be prepared to talk sanely and frankly with those wishing his services in marriage, and should be sympathetic with those from whom one has been called into the valley of the shadow of death. His interest in world affairs must never flag, yet he must always find his way by an inner postern gate by which for a time he will be in the garden of Gethsemane. Before he is preaching he must be a man who seeks truth and light.

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of theology. How many times have you heard someone say, "Oh, I'm bigger than you and twice as bright." Is the motto drawn from a pious creed? Do we ever think of our weaknesses, our limitations, our sins? The church is a blood-bought company of sinners. For those who love and seek the Lord's help and guidance, there is a final triumph. The church is not defeated. The church is not defeated. It is not defeated. It is not defeated. The church has a right to read, to seek, to believe, to trust, and to have faith in the promise of God. The church has a right to read, to seek, to believe, to trust, and to have faith in the promise of God. The church has a right to read, to seek, to believe, to trust, and to have faith in the promise of God. The church has a right to read, to seek, to believe, to trust, and to have faith in the promise of God. THE SABBATH RECORDER

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.

A big silver dollar and a little brown cent Riding through the cornfields I lost the wheel, Rolling along on the smooth sidewalk, I false trouble and think of that cent. "You poor little cent, you cheap little mite, I'm not big, nor good, nor bright; And I know I'm not big, nor good, nor bright," said the cent. "Yes, I know," said the cent. "You don't go to church as often as I do; And I'm bigger than you and twice as bright."

Author Unknown.

The Sabbath Recorder

THE SABBATH RECORDER

cational psychology, the materials of education, with the whole of religious education, in order that he be able to supervise the church's teaching work. He must have contact with the whole of denominational life and be able to work out the solutions. No theological seminary can neglect this field and justify itself. The fact that a half of the children in our land do not enjoy the privileges of the church school—or the Sabbath school, or the vacation school—is ample justification for this statement.

One of the most malignated subjects is that of theology. How many times have you heard one say, "Supervise, but not theology—or word about God. Theology, one says, is a college subject. Theology is something for landscapes, but I love the light and going."

From the time of the New Testament organization, there has been a theology of some kind. Anyone who thinks very much about God must have a theology of some kind. And going.

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REPORT OF THE WOMAN'S BOARD

The Woman's Board met Sunday, October 11, 1936, at the home of Mrs. O. B. Bond, Lost Creek, W. Va., the president in the chair and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Davis, Miss Lotta Bond, Mrs. S. O. Davis, Mrs. Oris O. Stutler, Mrs. Earl W. Davis, Mrs. O. B. Bond, and Mrs. Oris O. Stutler. 

Mrs. Loofboro read First Timothy 4: 8-16. Prayers were offered by members. The minutes of the September meeting were read. The treasurer read the following report, which was accepted:

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

In account with the Woman's Executive Board:

Receipts
Balance, September 13, 1936 $92 65
H. R. Crandall, Denominational Budget 4 00
$97 65

Disbursements
Fox Printing Co., Conference report $ 6 85
The Recorder $ 5 00
Total expenses $11 85

Expenditures of associational correspondents:
Eastern—Miss May Dixon, Shiloah, N. Y. 5 00
Central—Mrs. Alva Davis, Verona, N. Y. 5 00
Western—Mrs. Edgar Van Horn, Altoona, N. Y. 5 00
Southeastern—Miss Cona Meathrell, Westerly, R. I. 5 00
Western—Mrs. John Randolph, Milton, Ill. 5 00
Southeastern—Mrs. William Davis, Lexington, Va. 5 00
Pacific Coast—Mrs. Perley Hurley, Riverside, Calif. 5 00

$11 85

Total $11 85
Balance $11 85

WOMAN'S WORK

Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?

1. The lost chair and the following members present:

Mrs. E. F. Loofboro, President,
Mrs. Oris O. Stutler, Secretary.

WORSHIP PROGRAM FOR NOVEMBER


What a mistake it is to draw a line between religious love and the love we have for each other. All love is one and all love is sacred; but when we let it be accepted from our devotion to God it loses its deeper meaning. Jesus loved people, yet never did his love for people seem to him to be in contrast to the love he had for God. He preached and practiced an attitude toward God, which permeated throughout with all of the elements of passion, through our Lord Jesus Christ. Amen.

Sabbath, October 16, 1936, at the home of Mrs. W. Davis, the president in the chair and the following members present: Mrs. Okey W., Mrs. Geo. B. Davis, Miss Lotta Bond, Mrs. S. O. Davis, Mrs. Oris O. Stutler, Mrs. Earl W. Davis, Mrs. O. B. Bond, and Mrs. Oris O. Stutler. Children's Song—Jesus Thy Name I Love.
ALCOHOL AND THE NATION

(Prepared by Mary C. Burdick, Allied Youth, West, Mlilton, Wis., Read at General Board on Education, Dec. 26, 1934.)

In discussing this topic, I want to use three phases of it: first, how alcohol affects the individual; second, how alcohol affects the family; and third, some suggestions as to government control.

In these days of scientific research, it is much easier to learn the true facts of alcohol upon the human body. From a purely physiological point of view, alcohol is a very important and interesting substance. In one way or another, it may affect the function of every organ of the body. When taken by mouth, usually in the form of beverages, it is readily absorbed from the digestive tract and rapidly enters the blood stream. The organs of the body take up the alcohol from the blood and this alcohol continues to affect the various organs until it is completely excreted. Alcohol disappears from the blood only because it is taken up by the various organs. The concentration of alcohol in the organs is usually somewhat lower than in the blood. The lower concentration of alcohol in the organs is due, in part, to the fact that alcohol is constantly being oxidized or burned by these organs. The amount of alcohol excreted is but a small portion of that ingested. The remainder is oxidized.

In discussing the effects of alcohol upon the central nervous system, it is to be remembered that the chief action of alcohol on the brain is that of a depressant. In all probability alcohol is taken, in the majority of cases, for its depressant effect, for with this effect escape from worries and anxieties, freedom from the restraint of social convention and of self-criticism. The individual becomes keener, his perceptions sharpened and his judgment becomes less acute. Thus freedom is obtained at the expense of the more efficient functioning of the higher faculties of the brain.

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The New Bible House is also in this list, including the Women's Christian Temperance Union, the Young Men's Christian Association, and the American-Sunday-School Missionary Union. The Christian Herald had its office for many years in the Bible House. The New York Sabbath Committee were tenants for seventy years. Most significant, however, is the fact that for over a decade the American Bible Revision Committee under the direction of Dr. Philip Schaff did its monumental work in the building.

Many other translations and revisions were also completed within its walls, notably the Arabic, the Modern Syriac, and the Version of South Africa. Numerous missionaries have labored in the library of the Bible House in translations they were making for their own people.

In the vaults of the old Bible House, where they will remain for the present, are plates valued at over one million dollars. These are for the printing of not only various sizes and styles of Scriptures in English, but Scriptures also in forty-eight other languages.

American Bible Society.

DENOMINATIONAL BUDGET

Statement of Treasurer, September, 1936

<table>
<thead>
<tr>
<th>Receipts</th>
<th>September</th>
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<td>Adams Center</td>
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<td>Alton</td>
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Disbursements

| Missionary Society | $512.50 |
| Special | 44.00 |
| Institution | $556.60 |

Tract Society

| Total | $137.80 |
| Special | 75.00 |
| $212.80 |

Sabbath School Board

| $151,250.00 |
| $5,500.00 |

What the sun is to the American Bible Society.

Harold R. Crandall,
Treasurer.
DEAR MRS. GREENE:

I like to read the children's letters in the Sabbath Recorder. I was twelve years old the twenty-ninth of August. I go to the Alfred Sabbath school and church. The name of teacher's name is Miss Irma Burdick. Next week our class will be promoted to the next grade. I live on a farm about two miles from Alfred. I have three kittens. They were born in my doll carriage. Their names are Whiskers, Spitfire, and Fluffy. They can catch rats and mice. I go to Five Corners school. We have ten pupils. My teacher's name is Miss Agnes Fisher. I would like to see you sometime. Your friend, Alfred, N. T., DORIS BURDICK.

DEAR DORIS:

I would like to see you, too. We surely ought to know each other since our homes are not very far apart. You do not say who your parents are. Perhaps I know them and so should know you. I know that you would be very much pleased to receive your letter.

I have known your Sabbath school teacher ever since she was a little girl. I knew her mother and as I understand, Miss Fisher's home is in Andover, so of course I know her well. Your kittens surely had a unique birthplace, don't you think? As I think you know, our kitty, Skeezix, first opened his eyes in a barrel in a large barn at the farm home of a playmate of our daughter Eleanor, and was brought to us in a paper bag when he was but a tiny kitten. He is now about nine years old. He has been a very busy kitten. He has hunted mice in the cellar and around my kitchen cabinet, for the colder weather has sent them scurrying for warmer quarters. He has caught three fat mice in less than two days. Well, he is welcome to them; I have not chosen them as pets. He has quite a sore jaw just now, which plainly shows the marks of some animal's teeth, either those of a rat, dog, or some other cat. However, neither his appetite nor his disposition seems to be at all affected.

I hope you will write again soon and tell me more about yourself and your family.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Mother always reads me the letters in the Recorder and I have always begged to write one. Of course, I can't really write yet, even if I did start to do so, tell mother what I want to say. I had a wonderful time this summer going to Conference with daddy and Miss Keith. I rode with Mr. and Mrs. Everett Harris. We rode a long ways and then we came to Nortonville, Kan., where mother lives. She is a little girl. Everyone there says I look like my Aunt Ruth used to look when she was a little girl.

I had a good time during Conference because we stayed at the parsonage and I could play with all the little Coons and Osborns. The day after Conference we went very little in the mountains till daddy said we were 183 feet high, and he called it the Continent Divide. I always get excited when we are and am only five years old, and next year Conference is going to be here at Shiloh. I have twenty first cousins. I don't get to see them though because thirteen of them live at Verona, five at Adams Center, and one in Massachusetts. Nathalie Davis lives here, so I play sometimes. I have two little brothers and I love them dearly.

Mother says this letter is too long now.

Your friend,
LUCILLE RUTH MALTRY,
Shiloh, N. J.

DEAR LUCILLE:

Tell mother that your letter was not one bit too long and that I enjoyed every word of it. It was nice of her to write it for you and I am happy that you wanted to write. I remember you very well for I have seen you nearly every year about Conference time; the last time you stopped here at the parsonage for a few minutes with the rest of your little family. Do you remember? I think it is about time you have two or three little brothers. I didn't have but one when I was a little girl, but I did have a big sister.

Sabbath Recorder.

You must indeed have had a wonderful time going to Conference and at Conference. Pastor Greene told me that I would like to have gone, too, but it was a little too far away from home for us to go this year, though we are already beginning to make our plans to attend Conference at Shiloh next summer. Then I hope to see you and give you several good hugs, if you are willing. It has been quite a long time since I attended Conference. I have not been to Conference in Shiloh before. That's a long time, isn't it?

I should think you had almost more than your share of first cousins; I felt quite rich with only twelve of them. It's nice to have so many, but it would be better still if you could see them often, and have a good visit.

Your true friend,
MIZPAH S. GREENE.

JOHN CHRISTIAN ENDEAVOR

Some of our juniors were fortunate enough to attend the Junior meetings on Sabbath and Sunday at the Conference held in Boulder, Colo. We are indebted to Miss Marcia Rood of North Loup, Neb., who took charge of the Junior sessions. In a letter to me she says: "On Sunday we had the Juveniles and we had about twenty-six at the Junior meeting. Mrs. W. J. Hexhill of North Loup, Neb., led the devotional; Miss Lois Wille of Nortonsville, Kan., led the singing; and Miss Rose Stanton of Denver told a Bible story." Miss Rood asked the children to tell about something which they had done to build in their hearts the ideal of the Junior society. After the meeting on Sunday the group played games which helped them to get acquainted with each other.

We hope it will be possible for Miss Ada Keith to help us again this year with her interesting suggestions for Junior activities.

How do you like this one? JOY.

Jesus first
Others next
World last.

Let us strive to make our Junior societies better sunshine societies than last year.

(MRS.) PHEBE JOY. RUTH.

(Word has just come that Miss Keith will assist in the Junior work. Her address is Anna Ruth Greene, Cincinnati, Ohio.)

THE RELATION OF KAGAWA, CHRISTIANITY, AND THE CO-OPTERVATIVES

Because of his Christlike compassion for the multitudes and his personal way of life, Toyo- hiko Kagawa has been called the world's greatest living Christian. After years of first-hand experience in the slums and after careful study of the causes and effects of poverty, slum conditions, low wages, and the war system which make it difficult or impossible for men and nations to live like children of God, he calls himself a Christian social reformer as well as a flaming evangelist of personal religion. As economic means to accomplish Christian results in human society, he emphasizes consumers' co-operation. The co-operative movement he calls "the love principle of Christianity in economic action."

Anyone making an impartial study of the co-operative movement cannot fail to be profoundly impressed that it offers a major economic technique designed to bring about the greatest good for the greatest number. It makes a special appeal to the Christian and social idealist as a non-violent method of constructive social change, conceived in the essential spirit of American democracy. It looks toward the absolute abolition of economic exploitation; its goal is a balanced economy of plenty for all, with restoration to the masses of our people of basic economic liberties which have been lost in their efforts to build the Friary system. In its later developments of our present economic system have so largely denied to them, a reality of self-reliance, independence, and self-respect. In the democratic ownership of industry with its attendant responsibilities and rewards.

Democracy is a form of government, whether political or industrial. The co-operative movement offers for the first time a widely applicable and wholly practical technique for democratic economic satisfaction. Through consumers' co-operation we can build a co-operative economic democracy. Its principle of open membership will give us economic democracy. Its principle of "minimum interest on shares" will give us security instead of speculation.
The payment of only a stated rate of interest to invested capital automatically eliminates the possibility of getting something for nothing—by stock speculation, and also of losing your money by the same unhealthy wealth. These are the cornerstones of a principle of operative society.

Between 1929 and 1935 the membership of farmers in the United States and 18 now of consumers' co-operative organizations milk distribution, or marketing 1,600 farmers are selling their farm products. The ballyhoo and misrepresentation of many commercial products which have been so made or purchased by our products is deeply impressed also upon quality in the products of our own junior executives. It is significant that the enormous growth in other of a co-operative operation are being invited to investigate the facts about the movement in their community to form societies, adult Bible classes, and churches. Sightseeing trips to City, and the Federal Council of Churches (ten cents, and services are coming into being. A Committee of the Federal Council of Churches (ten cents, and has

The subject and is being widely used for those to whom co-operation is a new idea and who "want to know what it's all about." Two of the most interesting of these are through the influential books which have appeared for some years are "Sweden: The Middle Way" by Marquis W. Date—Deuteronomy 11: 19-20.

"And ye shall teach them your children, speaking of them when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates."

If we are to successfully build for the future there is at least one thing that we must do, and that is to acquaint all the people of our community with our Father, the Elder Brother, and the Holy Spirit as our guide and comfort.

We as ministers have been guilty of stressing subject matter rather than putting emphasis on our hearers, especially the boys and girls. In the rural church school which I recently attended, one of our instructors told us that if we have members of our congregations ranging from six to sixty years, we should fit our messages to the six year old person rather than the sixty year old one.

Another thing we must heed today in our efforts to acquaint all with Christ, and that is the great change that has taken place in all lines of endeavor. During the World War someone asked Henry Ford what was coming after the war, and the thing is certain, and that is changes. He replied, "I see one change in everything—in transportation, communication, manufacturing, and many other fields as a church keeping up with this progress?"

Lloyd George said after the World War, "Our task is to give the people of this generation new hope."

"One thing is certain, and changed to meet the human souls must endure forever.

His words picture man's only hope for a new world, a world in which the divine and that is to acquaint all the people of our community with our Father, the Elder Brother, and the Holy Spirit as our guide and comfort.

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THE SABBATH RECORDER

Dr. Malcolm R. Dana, director of "Rural Church Work," says, "The Church is not measuring up to its opportunity in meeting the present tragic need. Thirty-six million children in the United States today are without religious training. In one of the coke districts in western Pennsylvania there are one hundred forty-six schools and only ten church members. This is a very poor showing when we consider the number of human beings none of which have not some religious privileges.

In one state recently visited by the speaker, thirty-eight per cent of the rural churches are closed—no children in church or Sabbath school in any of these communities. Many of them are seeking to sell or otherwise dispose of the church property. Let us turn the search light on West Virginia. One of our largest insurance companies in the state found that only 33.6 per cent of the people over twelve years of age are church members, and one of the larger denominations found that only one church member in ten are real, true Christians, taking all denominations in consideration.

The speaker, wishing to know about our home county, mailed a letter to each of the ninety-six schools in Ritchie County on February 24, 1936. Replies were received from about sixty per cent of the schools.

According to the reports, there are in the county only thirty-three per cent of the boys and girls receiving religious instruction of any kind. It was found that only one church member in ten are real, true Christians, taking all denominations in consideration.

In addition to improving our present agencies for religious training we should add the one that will most effectively reach the unchurched of our community, that they may know the good news.

DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J.

Trevah R. Sutton, who since last March has been pastor of the temporary arrange-ment of the Seventh Day Baptist Church at Garvin, Iowa, has accepted a call to become pastor of the Potomac Seventh Day Baptist Church, New Market, N. J.

This church in the suburban district of New York City was the second Seventh Day Baptist Church organized dating back to 1705. Mr. Sutton will leave Garvin some time before the first of the year.

From Milton (Wis.) News.

NEWPONT, R. I.

An open service of the Seventh Day Baptists was held today in the Seven-day Baptist church, which is a part of the Newport Historical Society.

CORRESPONDENT

SALEM, W. VA.

The Salem Church has just ended an Eight Day Preaching Mission. The week was very full. Rev. William L. Burdick was here and preached eleven sermons. On both the Sabbath and Wednesday nights there was Baptism. Our regular communion service was held on Sabbath, October 3, Sunday, October 4, and the coming of this year.

The preacher, of the family of John Clarke, said that he felt it an honor to preach from the New Testament in its congratulatory oration on the occasion.

From Newport News.

SHILOH, N. J.

The Ladies' Benevolent Society held their Annual Labor Day dinner and supper this year as usual, $300.19 was cleared; $106 of this amount was given to the Missionary Society.

We had a Big Rally Day again this year on October 3. Outstanding laymen and laywomen who are connected with our church gave fine inspirational messages. A consecration service for the officers, and another for the eight babies of the year, were held.

A recent playlet by the pastor's wife took thirty young people and children, and brought the message that Christ is found in all parts of the Bible; 183 people were present at this service.

A church social was held at the parsonage soon after Conference. Talks were given by members of the ten delegates who attended Conference from Shiloh.

Plans are shaping up already for Conference next year. Next Sunday evening the heads of the local communites will be chosen at a church meeting held for that purpose.

CORRESPONDENT.

VERONA, N. Y.

Our church night program and supper were held in the church parlor October 3, at eight o'clock. The theme of the evening was "The Church a People." The program consisted of a piano solo given on: "The Church a People to Worship," "The Church a People to Worship," "The Church a People to Worship," "The Church a People to Worship," "The Church a People to Worship." Allen Lennon was toastmaster.

The Religious Life Committee met at the parsonage on October 3, when plans were perfected for the Preaching Mission in the churches of the Central Association.
The annual harvest supper sponsored by the Doers and Worth While Sabbath school classes was held October 7. The net proceeds were $118. The Ladies' Society also cleared $18 from the sale of aprons, fancy articles, and a fish pond.

There was no service in the church October 17, as the congregation attended the fall meeting of the Central Association in Lebanonville.

Special meetings will be held in our church from November 7 to 14. Rev. H. C. Van horn is expected to be here to assist Pastor Davis part of the time. The pastor has asked that each member of the church give himself prayer daily for the success of the meetings.

NORTONVILLE, IOWA.

Our church is co-operating with the other churches of the town in a Preaching Mission, November 15 to 22. Plans are to secure the city hall, and the four ministers take turns conducting services each Sabbath. For this occasion the services of Rev. Osborn "Mission Band" will be furnished the speaker for the high school visiting period. The Bible school picnic was held in August in Tama Park.

Last May it was the turn of our church to furnish the speaker for the high school baccalaureate sermon at the Christian church. For this occasion the services of Rev. E. E. Martin, W. L., were secured. While he was the speaker in our church he was the speaker of the day, and an all-day service was held Friday night, and an all-day service Sabbath the next day. We are & deeply indebted to Rev. T. J. Van Horn. We are very grateful to both Rev. and Mrs. Van Horn for their helpful and generous contribution to the services here. You would have been fascinating if you could have seen the young people of Mr. Van Horn's class enthusiasm in promoting this, as they did Sabbath day after the close of the regular church and Sabbath school services.

This is also the first summer that the people here have maintained prayer meeting every Friday evening. Miss Earline Main has been a committee of one to secure leaders. The children and adults each take their turn and they have had a wide variety of interesting services.

In 1934, Mrs. George Main composed a welcome song for the pastor's return now for three years. With a band of twenty-five or thirty children singing it sincerely and enthusiastically, you may know it is an inspiration to the pastor. It came as a complete surprise the first year, and now I look forward to it as one of the highlights which make the Sabbath day so delightful. The cooperation of the children and pastor.

The Rock County W. C. T. U. Annual Convention met at our church September 15.

Yesterday (October 7) the Ladies' Benevolent Society met for reorganization, and we hope to wake up housewives here in our church. We feel that the hand of the Lord has been leading us in securing a pastor, and we wish the prayers of all our people.

GARWIN, IOWA.
The happiest experience of this summer was the receiving of two young girls into our membership. . . Both of them made a profession of faith, Sabbath morning, August 1st, were baptised in the Iowa River, near Montour. The same day the Lord's Supper was commemorated.

Several church socials have been held—all but one in the church basement. The Bible school picnic was held in August in Tama Park.

After this August picnic we had planned to begin our summer program at the church. We have planned a program of songs and stories, with the children and adults each to take their turn. This has been a great blessing to us all, and we feel that the hand of the Lord has been leading us in securing a pastor, and we wish the prayers of all our people.

CORRESPONDENT.

THE SABBATH RECORDER

Mrs. Malcolm Harper of Janesville was in the chair. Representatives from different parts of the country were present in spite of rain.

Friends of Deacon and Mrs. West will mourn with them the loss of their oldest son, Dr. Alvin B. West, who was killed by a motor car September 18 in an automobile accident in Connecticut.

—From a Pastoral Letter.

The friends of Miss Anna West and her mother, Mrs. Nettie West, will be interested in knowing that they on their way to the United States from Shanghai, China. They embarked on the North German Lloyd S. S. Sarnhorn, September 23, and are coming by the way of Europe. They expect to reach New York, November 6 on the S. S. New York. They will spend some months in the United States before their return to the Seventh Day Baptist mission in Shanghai.

—Milton News.

DAYTONA BEACH, FLA.

This summer is the first year that the Daytona Beach Seventh Day Baptist Church has had a minister with them and enjoyed preaching services each Sabbath. For this we are deeply indebted to Rev. T. J. Van Horn. We are very grateful to both Rev. and Mrs. Van Horn for their helpful and generous contribution to the services here. You would have been fascinated if you could have seen the young people of Mr. Van Horn's class enthusiasm in promoting this, as they did Sabbath day after the close of the regular church and Sabbath school services.

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The Rock County W. C. T. U. Annual Convention met at our church September 15.
Mr. Conyers is hoping Brother Witter from Adams Center, N. Y., may be able to witness the consecration of the new Bethel to God early in November and preach on the Sabbath question. He writes: "I am so anxious to get the Sabbath truth rooted in the South; for once it does get so rooted, I believe it will spread like a prairie fire. For one thing may be said of the southern people ... they are more inclined to take religion seriously than the heart of the people in the northern part of the country is a whole."

The reason I say this is because it is largely agricultural and has not been bothered with infiltrations of immigrants of pagan and Catholic faith, as have other sections of our country.

REligIous edUcATION

The very first thing that happened after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As he walked through the garden in the cool of the day, he might have been heard calling, "Adam! Adam! Where art thou?" It was the voice of grace, of mercy, and of love. Adam ought to have taken flight, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying, "My God! My God! Where art thou?"

But God left heaven to seek through the dark world for the rebel who had fallen—not to hurl him from the face of the earth, but to plan for him a way to meet him face to face through the work of his sin. And he found him.—D. L. Moody.

"But none of the ransomed even knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
Passed through,
Ere he found his sheep that was lost."

No happy Backsliders

Come now, backslider, tell me, are you happy? Have you had one happy hour since you left Christ? Does the world satisfy you, or those hackers that you have got in the far country? I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the work of his life satisfying him afterwards. Do you think the Prodigal Son was satisfied in that foreign country? If a man throughout his life, and has received his education, and has been taught to regard the heavenly nature, this world can never satisfy the cravings of his nature. Oh, backslider, I pity you! But I want to tell you that the Lord Jesus pities you a good deal more than anyone else can. He knows how bitter your life is; he knows how dark your life is; he wants you to come home. Oh, backslider, come home today! I have a loving message for my father.—D. L. Moody.

"Ring the bells of heaven! there is joy today,
For a soul returning from the wild;
See! the Father meets him out upon the way,
Welcoming, his weary, wandering child."

THE SABBATH RECORDER

Dr.

J. F. Randolph, advance on expense to Commission ........................................ $ 25.00
E. E. Sutton, salary .......................................................... 30.00
E. E. Sutton, salary .......................................................... 45.00
J. F. Randolph, advance on expense to Commission .............................. 10.00
J. F. Randolph, paid Otto Mayer, speaker on Sabbath School Board program of Conference ........................................ 5.00

Total expenses .......................................................... $115.00
Balance on hand, second fund for work September 20, 1936 ................ $100.00
Balance on hand in general fund ........................................ 4.79

$219.79

The Sabbath School Board has the following

Budget, .......................................................... 51.78
Cheeseboro Building Bond ........................................ $500.00
Lincoln Building Bond ........................................ $500.00

Respectfully submitted,
Robert E. Greene, Treasurer.

The treasurer reported a gift from Dr. A. S. Masson of $100 to be used for educational work. It was the consensus of all that this should be used for Vacation Religious Day School work. It was voted that the secretary write a suitable note of thanks to Dr. Masson for his generous gift.

It was voted that the quarterly report of the treasurer show the condition of invested funds.

Following the recommendation of the Commission, it was voted that we try the procedure used in reporting church statistics in reporting the statistics of the Sabbath schools in the Year Book.

Respectfully submitted,
Robert E. Greene, Treasurer.

THE SABBATH RECORDER


The secretaries presented bills from Mrs. Tacy Kerr, for printing and stitching of annual report, $5.50, and from Milton College, for hectograph paper for annual report, $1. It was voted that these bills be allowed.

Adjournment.

RUSSELL W. BURDICK, Secretary.

MARRIAGES

ARMSTRONG-IRISH.—In the Rockville Seventh Day Baptist church, Rockville, R. I., September 26, 1936, Mr. Clayton Armstrong of Adams Center, N. Y., and Miss Lucile Adelle Irish, both of Rockville. Because of the illness of the pastor, Rev. Willard D. Burdick, Rev. Harold R. Candel, pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, performed the ceremony.

FREED-WHANNEL.—At Galena, Ill., September 1, 1936, by the pastor of the Lutheran Church, Mr. Milford Cowan, of Keokuk, Iowa, and Miss Beulah Whannel, daughter of Mr. and Mrs. Will Whannel, of Tyea, Iowa.

McWhorter-Lippincott.—Mr. Henry McWhorter and Mrs. Alva Lippincott were united in marriage at Jackson Center, Ohio, by the groom's pastor, Rev. Verney A. Wilson, August 26, 1936.

WATERBURY-COON.—At the home of the bride's parents, Mr. and Mrs. Lyman A. Coon, De Ruyter, N. Y., September 8, 1936, Mr. Charles W. Waterbury and Miss Doris Eunice Coon were married by Rev. Neal D. Mills, pastor of the bride. The new home will be in California.

OBITUARY

Avery.—Dorothy Avery, daughter of DeWitt and Eva Avery, of Amherst, Mass., was born in Concord, N. H., June 26, 1914, and died in San Francisco, Calif., July 24, 1936. Her life was short, measured in years, but the extent of influence upon the others was far-reaching. Her sweet smile radiated happiness and peace and endeared her to all with whom she came in contact.

Besides her parents she leaves her brother, David; her maternal grandparents, Mr. and Mrs. DeWitt Greene of Adams Center, N. Y., and the family of her maternal uncle, Mr. and Mrs. David Avery.
THE SABBATH RECORDER

Farewell services were conducted by Rev. Orville W. Babcock, assisted by Rev. E. A. Witter, and burial was in Union Cemetery. O. W. B.

GREENE.—Wilbur Maxson Greene was born in Allegany County, New York State, June 20, 1845, and died at the home of John S. Davis, North Loup, Neb., September 12, 1936. He was the youngest son of Joseph C. and Martha Johnson Greene and with his family moved to Minnesota in early boyhood. In 1878, with his wife and others he emigrated to Valley County.

He enlisted in early manhood in the Civil War and served about one year, being mustered out at the close of war. For some time he has been a member of the Seventh Day Baptist Church since early manhood. He is survived by four successive and two nephews.

M. L. D.

JOHNSON.—Emma Johnson, daughter of George L. and Sarah T. Johnson, was born in Voluntown, Conn., August 12, 1878, and died at her home in Ashaway, R. I., September 25, 1936. She was married to John W. Johnson on February 5, 1896, who survives her as also do a son, George O. Johnson; two daughters, Mrs. Howard C. Kenyon and Mrs. Albert Arnold; and three grandchildren, all of Ashaway.

She has been a member of the First Hopkinton Seventh Day Baptist Church, since early age, April 26, 1894. Farewell services were conducted by Rev. B. W. Husted of Westerly. The grave burial service was followed at the grave with Rev. E. T. Harris acting as chaplain. Interment was in the First Hopkinton Cemetery.

KENYON.—Mary E. Langworthy Kenyon, daughter of Amos and Eunice Lewis Langworthy, was born in the old Langworthy homestead in Tomaquag, Hopkinton, R. I., on December 4, 1867, and died at the same place September 2, 1936. She was married to William Kenyon October 22, 1870, who celebrated with her their sixty-fifth wedding anniversary last year.

She was one of the oldest members of the Second Hopkinton Seventh Day Baptist Church, having joined by baptism in May, 1866. Surviving her are her husband; two sons, Blyden and Amos; a daughter, Mrs. Betty Dewberry; three grandchildren, and three great-grandchildren.

Funeral services were conducted by Rev. J. M. Flood, and interment made in the Shiloh Cemetery near Attalla.

V. A. W.

RECORDWANT ADVERTISEMENTS

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