THE SABBATH RECORDER

TAKE A LITTLE WALK AROUND

When you're criticizing others
And are finding, here and there,
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming someone's weakness,
Or curing some of self-
It's time that you went to pray.
To take a walk around yourself.

There are lots of human failures
In the average of us all;
And a lot of grave shortcomings
In the short ones and the tall;
But when we think of evil
Men should lay upon the shelves—
It's time we all went out
To take a walk around ourselves.

We need so often in this life
This balancing of scales
This seeing how much in us wins,
And how much in us fails;
But before you judge another
Just lay him on the shelf—
It would be a splendid plan
To take a walk around ourselves.

The government which breaks down con-
stitutional barriers and safeguards, paves the
way for its own overthrow.—Liberty.

RECCORDER WANT ADVERTISEMENTS
For sale, rent, lost or found, engagements of a like nature, will be run in this column at one cent per word. Four words per insertion, and one-half cent per word for each additional insertion. Each must contain 10 words.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 10, 50c per 100, $1.00 per 1000. Pledge cards, 1c each for the first 100, 6c per 100, 5c per 1000. Duplex pledge cards, 4c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PRO-
CEDURE (Revised), is a book of exceptional
value to those who would know more about
Seventh Day Baptist ecclesiastical manners and
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LETTERS TO THE EDITOR. By Uncle Oliver. Of especial interest to young people, but con-
tains much for parents who have their hearts at home. Paper bound, 48 pages and 12 cents. 25c each, $1.00 in thousand. Mailed on receipt of price. Sabbath Recorder.

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NEW TIGHTSPRAYED AND PRAISES. Printed at-
ttractively in large clear type and beautifully
bound in cloth, 75c per hundred. Bound in leather, $2.00. Sabbath Recorder, Plainfield, N. J.

THE HOME BUREAU CRED

To maintain the highest ideals of home life;
To count children the most important of crops; to so
mother them that their bodies may be sound, their
minds clear, their spirits happy and, their char-
acters generous:
To place service above comfort; to let loyalty to
high purposes silence discordant noises; to let
neighborliness supplant hatred; to be discour-
gaged never;
To lose self in generous enthusiasms; to extend to
the less fortunate a helping hand; to believe
one's community may become the best of com-
munities; and to co-operate with others for the
common ends of a more abundant home and com-
nunity life:
This is the offer of the Home Bureau to the
homemaker of today.

—Ruby Green Smith.

Contents

Editorial. The Worth of Prayer. Dissipation of Youth Spreading. Twenty Years After. Items of Interest 283
Proceedings of the 1937 Annual Assembly 284
The Government Which Breaks Down Its Own Constitution 290
History of the Eastern Seventh Day Baptist Association 296
Plainfield, N. J. Report from Denver, Colo. 297
A Matter of Loyalties 297
Young People's Letter from a Christian 312
Children's Pages. Our Letter Exchange 317
Our Patch. A Lap Sermon 317
Educational Movements in the Eastern Association 319
Intercommunion. "Hook-Up" 320
Obituary 320

THE SABBATH RECORDER

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No. 14
THE SABBATH RECORDER

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(Established in 1844)
A SEVENTH DAY BAPTIST WEEKLY
Published by the
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The Work of Prayer

The worth of prayer may be known by the good we receive through prayer, and by the loss sustained in the neglect of prayer. Possibly the morning is the time when the person prays most of the day. And the morning prayer is the one most likely to be said hurriedly and shortened, and need correction of the passed over prayer for the reason that one, still feeling the desire for more sleep, lies in bed as long as time will permit. After rising, more time is spent in dressing, and breakfast is hurried, one must hasten to work; and prayer is neglected entirely. For several mornings this may happen and one soon loses the habit of prayer, and though he has the consciousness of loss he finds it hard to get above his backslidden state. But one must hasten to his task, light-hearted, "as a strong man to run a race." The soul must have its strength renewed from God each morning. One should ask for God's presence to go with him and be his guide and help in all his affairs. The soul is made strong through the kindliness of God. It is a comfort to the people. And more than ever are we feeling the need of prayer in our city, our state, and in the world. And in the family prayers, the desire for the children's care and the care of all who are dear to us.

Disipation

That there is a great dissipation among the youth of our city is the verdict of a recent survey made by the Salvation Army. In more than one hundred cities throughout forty-one states, legalized liquor is proving a far greater menace to youth, than the health and well-being of youth than the pre-repeal speak easy. The well-nigh unanimous consensus of opinion of Salvation Army workers that the lure of open saloons and liquor propaganda is promoting widespread disipation and tragic results among youth, is perhaps the most significant testimony revealed in this survey of city and town conditions since repeal, reflecting the personal observation and experience of officers of the Salvation Army throughout the country. The survey covers reports from cities north, southeast, and west. Space forbids going into the details of conditions in many of these places. Commissioner Alexander M. Damon, territorial commander, in answer to the question of the effect upon youth of the traffic since repeal—according to the National W.C.T.U.—declares:

Roadhouses and taverns are contributing largely to the dissipation of life among our people. Many are finding boys and girls of high school age drink alcohol from a very, early age. The development of the custom of drinking by the youth of the city and elsewhere is due to dissipation. The verdict of a recent survey made by the Salvation Army in the city of Chicago, was entered as testimony. The youth are finding boys and girls of high school age, and adults are drinking, and alcohol is proving a far greater menace to youth than the health and well-being of youth than the pre-repeal speak easy.

We went to war to end militarism and there is more militarism today than ever before. We went to war to end the futility of life, and war is making the world safe for democracy, and there is greater democracy today than ever before. We went to war to make the world safe for democracy, and there is greater democracy today than ever before. We went to war to make the world safe for democracy, and there is greater democracy today than ever before.

We went to war to win the friendship of the world, and other nations hate us today. We went to war to win the friendship of the world, and other nations hate us today. We went to war to win the friendship of the world, and other nations hate us today.

We went to war to awaken the American people to the idealistic concepts of liberty, equality, and fraternity, and instead we awakened them to the idea that everyone has a right to freedom of action, and we can say that the American people are not living up to the ideals of the war. We went to war to win the friendship of the world, and other nations hate us today. We went to war to win the friendship of the world, and other nations hate us today.

The oldsters of Spanish War days are sorry to learn of the recent death of one of the heroic figures of those times, Rear Admiral Richmond Pearson Hobson. He became famous during the Spanish-American War for his part in the Spanish War, and was killed in action.

All this, and more, the war brought us. It is our harvest from what we sowed. We went to war to win the friendship of the world, and other nations hate us today. We went to war to win the friendship of the world, and other nations hate us today.
entrance. For this spectacular feat he was widely heralded and feted and much kissed by the throngs of devotees. He was recognized by the government in the award of the Congressional Medal of Honor. In the fight for national prohibition he took an active part.

**PROMOTION OF FINANCIAL PROGRAM**

From the report of the Finance Committee to the General Conference in 1935, we find these words: "The committee stressed tithing as being God's system of finance, hence the best way for Seventh Day Baptists. The indications are that this has had good results. We do not have much definite information, but what little we have learned shows that tithe is being paid for the first time in many financial matters. One church greatly increased its budget payments over last year, and at the same time increased the amount it was paying its pastor." Included in the recommendations to the General Conference was this statement, recommending, "denominational-wide acceptance of tithing as our financial system."

The Belmont Plan which is now being used by many individuals in our churches at the suggestion of the Finance Committee is in line with this suggestion.

The committee has heard from a few churches concerning efforts made to encourage the plan. One church has asked three laymen to make four-minute speeches at the regular church meetings. Another pastor is putting in the hands of his own copies of a letter sent out by the Tithes Supervisor of our church to make a few. The committee is persuaded that tithing will do.

Another church has already secured pledges from forty-eight people to follow the plan for the two months. Another pastor presented the pledge cards and a number of people have signed and returned the cards. There will be more to report concerning these pledge cards in the future.

**MEETING OF TRACT BOARD**

The Board of Trustees of the American Sabbath Tract Society, at their meeting in the Seventh Day Baptist Building, Plainfield, N.J., on Sunday, March 14, 1937, at 2 p.m., with President Stillman in the chair, the following present and the following members present: Corlis F. Randolph, James L. Skaggs, Lavern C. Bassett, Herbert C. Van Horn, Court

True to his inherited traditions, Mr. Stillman was a true Baptist in all things. This is the reason why he was constantly associated with various denominational conventions and in his efforts to further the interests of the church. He was a man of the people, and his interest in the welfare of the community was undying.

As a member of the Board of Directors of the American Sabbath Tract Society, Mr. Stillman was a constant source of inspiration and encouragement to the other members. He was always ready to lend a helping hand and was always willing to share his knowledge and experience with others.

Mr. Stillman was a man of strong character and integrity. He was always true to his word and was known for his honesty and integrity. His love for his family and his church was evident in all that he did.

In conclusion, it is fitting to say that Mr. Stillman was a true believer and an inspiration to all who knew him. He was a great man, and his legacy will live on in the hearts of all who were fortunate to have known him. His memory will always be held in the highest regard and his example will continue to inspire generations to come.

**THE SABBATH RECORDER**

Church at large. He was indefatigable in his efforts to hasten the day of realization of his hopes. For many years he made a generous donation of funds for the work in that specific field. A few years ago, he wrote a tract on Sabbath, from a lawyer's point of view. After submitting it to the board for its consideration, he voted against his own expense for our use. Last November, he contributed a paper on Sunday Law in Pennsylvania, and at the dedication of a tablet erected to the memory of Mr. Stillman.

He was a founder and incorporator of the Historical Society, and was its first vice-president from its beginning up to his death. In addition to church and other denominational organizations, he was a member of the Board of Trustees of the Seventh Day Baptist Memorial and the Woman's Board is largely to be thanked for this. The honorary degree was awarded by the death of Mr. Stillman on May 14, 1893, of Mr. Rudolph T. Titworth, grand-son of the late Mr. Stillman. This annual report of the Memorial Board for 1916 shows that Mr. Stillman was at that time its vice-president; and that for 1929 shows that he had become its president. He held this office till his death. He was a graduate of Rutgers College, a classmate of Dr. Alfred A. Titworth, a former member of the Board of Trustees of the Seventh Day Baptist Memorial, and a member of the Board of Directors of the American Sabbath Tract Society.

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The SABBATH RECORDER

The Committee on Distribution of Literature made a report this morning with eight members and two visitors present.

Correspondence was read from Mr. S. C. Dunn of Santa Anna, British Honduras, concerning use made of the SABBATH RECORDER which the committee made an item of the Denominational Building as requested by the Commission, Asa F. Randolph presented in a formal way the matter of the survival of the SABBATH RECORDER, but final consideration of the plan will probably be made at the committee’s next monthly meeting. The program for promoting the SABBATH RECORDER subscription drive was considered.

A letter from S. C. Dunn of Belize, British Honduras, was also read.

The report was accepted.

A memorandum from Business Manager noted the cost of rental of a part of the Denominational Building was read. No action was taken.

Franklin A. Langworthy, chairman, presented a report of progress on behalf of the Committee on Young People’s Conferences and Summer Camps.

A special committee on SABBATH RECORDER drive through its executive member, Secretary Van Horn, presented a report as follows:

Your Committee on the SABBATH RECORDER has the honor to report that a meeting was held and definite plans made for a Recorder enlarged denominational campaign. This campaign is now in progress with a goal of six hundred new subscriptions by May first, 1937.

On the matter of the raising of regular rental of the Denominational Building, the committee recommended that a special committee be appointed whose duty it was to confer with the treasurer and to make some recommendation as to the possibility of a new constitution and by-laws, which time was ripe for a new constitution and by-laws. The constitution and rules of order adopted at this time remained unchanged for twenty years and have not been materially modified to this day. Because they state the fundamental laws and operations of the Association through the century, it is well that they be recorded here.

CONSTITUTION

Article 1. This Association shall be known by the name of the Eastern Seventh-day Baptist Association.

Article 2. This Association shall consist of Churches, which, composing it, and its relation to the General Convention and the Baptist General Conference shall be to promote the piety, order, and increase of the churches belonging to it, and the cause of our Lord Jesus Christ generally in the world.

Article 3. The Association shall hold its meetings annually, at such time and place as shall have been determined at a previous meeting.

Article 4. Each Church shall be represented by one or more delegates appointed for the purpose; but no Church shall be entitled to more than seven delegates, provided, however, that in a Church of such a size that at any time such a vote shall be cast in this Association each Church shall be entitled to more than onevote, which vote shall be determined by a majority of the delegates present from said church.

The officers of the Association shall be a Moderator, one or more Recording Secretaries, a Corresponding Secretary, and a Treasurer, each of whom shall hold his office for one year, or until superseded by the appointment of a successor.

The constitution and by-laws of this Association shall be to promote the piety, order, and increase of the churches belonging to it, and the cause of our Lord Jesus Christ generally in the world.

In 1847 the constitution and rules of order were revised. More than a decade had now passed during which the form of the Association was changing itself. Its usefulness was established fact, helpful forms of procedure had been determined, and the time was ripe for a new constitution and by-laws. The constitution and rules of order adopted at this time remained unchanged for twenty years and have not been materially modified to this day. Because they state the fundamental laws and operations of the Association through the century, it is well that they be recorded here.

HISTORY OF THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION

The SABBATH RECORDER
THE SABBATH RECORDER

8. The Corresponding Secretary shall conduct the correspondence of the Association, and shall, at each Annual Meeting, make a full report, submitting his correspondence to the body.

9. The Treasurer shall take charge of all funds committed to his care, keep an exact account of receipts and disbursements, and pay over all funds in his possession to his successor, and shall pay out no money except on an order of the Association, signed by the Moderator or Secretary.

10. It shall be the duty of each church composing this body to correspond with it annually, or as often as by its circumstances may require, and to supply such information as may be consistent with the objects of the Association.

11. This Association shall have power to engage in Missionary and Tract operations according to such plan as may at any Annual Meeting be devised and approved by two-thirds of the members present, provided, however, that such plan do not interfere with the objects of the Association, and with the independence of the churches. It shall be the right of each church, under the same restrictions, to promote the cause of Ministerial and general education, and other objects of benevolence.

12. The Association may appoint an Executive Committee for the management of its business, consisting of the Moderator, Secretaries, and Treasurer of the Association, and of at least one member from each church, five of whom shall constitute a quorum; which committee shall hold at least two meetings in the year, viz., the first, on the fourth day of the week next preceding the 3d Sabbath in November, and the second, on the day before the Annual Meeting of the Association. Said committee shall not involve the Association in any liabilities beyond the sums appropriated to it, and shall submit a written report of its proceedings at each Annual Meeting of this body. The committee shall also have power to make such by-laws for the regulation of its meetings as shall not be contrary to the Constitution of the Association.

13. This Association shall exercise no ecclesiastical jurisdiction over the churches of which it is composed, but shall recognize each one as holding a gospel right to manage its own affairs, and to settle all matters of discipline, without being amenable to any other body.

14. No church or person (who shall have been previously appointed) shall be considered as holding a faith and practice not inconsistent with the objects of this Association. Any such church may be received into fellowship at any Annual Meeting by the vote of three-fourths of the members present.

15. This Constitution may be altered or amended at any Annual Meeting by the concurrence of two-thirds of the members present.

RULES OF ORDER

After the Introductory Sermon, the following shall be the order of business:

1. The Moderator and Secretary of the last Annual Session shall take their seats, and continue to act, until superseded by others duly appointed.

2. The Rules of Order shall be read by the Moderator.

3. The Treasurer shall report his accounts, and submit his report to the Committee of Correspondence, and then to the Order of the Day.

4. The Moderator shall appoint three members to constitute the Committee of Correspondence, and to assist the Treasurer in the discharge of his duties.

5. The Treasurer shall submit his Report.

6. The Treasurer shall be heard by the Corresponding Secretary.

7. Any correspondence with the Association, that may not have been embodied substantially in the Report of the Executive Committee, may be brought forward by petition.

8. The next business of the Association shall originate in the minutes of the last year, or in the correspondence of the present year. Afterwards any other business that may be submitted to the Association shall be in order.

9. Resolutions shall be submitted in writing, and no motion shall be in order unless seconded.

10. Every speaker shall rise and address the Moderator, and shall not be interrupted, except by the Moderator, for a violation of order, or for the purpose of explanation.

THE SABBATH RECORDER

13. No one shall speak more than twice on the same subject, unless by special leave of the Moderator.

14. No member of the Association shall absent himself without leave of the Moderator.

15. All questions of order shall be decided by the Moderator; but any member may appeal from the decision, and the case shall be referred to the Committee of Correspondence.

16. The minutes shall be leisurely read and corrected before the rising of the Association.

17. All meetings of this body shall be opened and closed by prayer.

18. All questions shall be decided by a majority of the votes, except as otherwise provided for in the Constitution.

19. Alterations or amendments may be made to these rules at any regular meeting of the Association.

New constitutions were adopted in 1868, 1879 and 1892. The office of engraving work was created by amendment in 1887. The changes every time aside from omissions were slight. Since 1892 the constitution and rules of order have remained unchanged except for two or three minor amendments, one of which was last year.

V. OBJECT AND BASIC PRINCIPLES OF THE ASSOCIATION

The constitution adopted at the first annual meeting did not state definitely the objects of the organization. This fact was called to the attention of the Association in 1844 and the following statement was adopted as the object:

"We consider the grand objects of this association, in its annual convocations, to be the promotion of the piety, order, and increase of the churches belonging to its body; and the concord and furthering of such measures as shall appear to them calculated to promote the cause of our Lord Jesus Christ in the world."

The second article of the constitution adopted in 1847 states that the object "shall be to promote the piety, order, and increase of the churches belonging to it, and the cause of our Lord Jesus Christ generally in the world." This part of the constitution has been unchanged during the ninety years that have elapsed since it was adopted.

The Association never adopted an exposé of faith, but it was stated in the constitution adopted at the first annual meeting, that churches accepting the articles of faith of the Seventh Day Baptist General Conference could become members of the Association. This statement of beliefs can be found in the Conference minutes of 1833. The constitution adopted in 1857 was more definite. Article 15 reads as follows:

"All churches, composed of those who have been regularly baptized on a profession of their faith in the Lord Jesus Christ as the Son of God and only Saviour of men, that acknowledge his death on the cross as the only sacrifice for sin and the only ground of acceptance with God, that receive the moral law as summed up in the ten commandments as their rule of life, and that confine the ordinance of the Lord's Supper to those of like faith, shall be considered as holding a faith and practice not inconsistent with the objects of this Association. Any such church may be received into fellowship at any annual meeting by a vote of three-fourths of the members present."

It will be noticed that the foregoing statement of beliefs emphasizes: (1) the divinity of Christ; (2) Christ's death the only atonement for sin and the only ground of acceptance with God; (3) the acceptance of the Ten Commandments (including the fourth) as the rule of life; and (6) close communion.

The church polity recognized by the Association has been a pure democracy both in the management of its own affairs and that of the churches. The church has been recognized as having no head save Christ. The power of the Association over the churches has been only advisory. Naturally, there have been attempts to change the polity, but these efforts to bring this about have been made, as the minutes of the annual sessions show; but none of these attempts ever received much encouragement.

(To be continued)
WOMAN'S WORK

The Sabbath Recorder

WOMAN'S WORK

Some are distorted through the pride of looks, Or are by the beauty of the field. While some are left to Nature's own dictation, and the ways of comfort found.

At feet, is made observance, compassion offered, Desires poured out, forgiveness sought. Feet are the seat of deep humility, the sign of rare devotion.

Jesus bathed the feet of his disciples, Made them whole, nor ever cease. And blessed are the feet of them that publish PEACE.

(MRS. EUGENE DAVIS)

Note: "Feet" by Mrs. Eugene Davis, appeared in the "China Bulletin." It's so good the editor wishes all women of the denomination to share it with.

REPORT FROM DENVER, COLO.

Our Ladies' Aid Society has been organized ten and one-half years, and we have twenty-three active and nine associate members. For money making purposes the society is divided into groups with chairmen; each group is responsible for raising funds for three months. During last year our funds were raised by the following means: basket social; visits to a mortuary, and to a bread company; oyster supper; luncheons, food sales; selling jello; a special Thanksgiving dinner, a ladies' club, and apron sale in December. We paid $10 each month to the church; we made various gifts for the beautifying of the church, and we supported the Denominational Budget. By gifts of flowers and by calls we carried comfort to the sorrowing and shut-in.

This year we are studying Out of Africa by Emery Ross; we also have a special devotional service at each meeting. We meet each Wednesday in the pastor's parlor. The hostess serves refreshments, and we have pleasant social hours together.

MILDERD S. JEFFREY,
Secretary.

BRANCH OUT

A crimson rambler lived in a dark corner, and it was all yellow from being in the dark. It said there was no use putting on any show because it could not do anything in that dark corner. One day, after living for five years without getting astray, it got curious to know why the birds always burst into song after they passed the corner of the wall. So it put out a little shoot in that direction, and around the corner it found ten feet of sunlit wall, which it had never known about before. Then it spread a great branch over the sun-lit wall so that people came from all parts of the country to see the famous crimson rambler.

You can stay in a dark corner and say, "I can't," when one fraction of an inch from you is a tremendous part of your mind which is capable of being developed in the full sunshine of real intellectual achievement. — J. Edgar Park, in Salem Herald.

A MATTER OF LOYALTIES

BY G. O. RESTLE

CHAPTER II

(Continued)

By this time quite a crowd gathered and other threats were made. Still Bill stood, awaiting developments. Just as the bunch began to move, the office door opened, and the principal's voice quieted the tumult. He and the coach pushed through the crowd to where Bill stood. The belligerents began toumbles again, and someone shouted, "You tell 'im, Coach!"

The coach lifted his hand for silence. "He did what he thought was right. I was pretty sore at first, and when we lost yesterday, I felt like I'd like to wring your throat. "Attaboy! We'll help you do it," shouted someone.

The coach ignored the remark and went on, "I've been thinking it over, boys, and see it differently from what I did. You can probably guess what a sore spot there is in me because I've been through a lot. But I see now that a bigger victory was won. After all, our first concern is to develop character, and Bill has proved himself as much as a man."

Turning to Bill, he continued, "Bill, you're plumb crazy about this Saturday business, but I admire you for having the courage of your convictions."

Putting out his hand, he said, "Shake, Bill. Forgive me for trying to break you down Friday. You've got a right to your principles always like you have this time."

"Awe gee, Coach," blurted out Bill, and couldn't say no more.

The principal, who had been standing beside the coach, put out his hand to Bill. Then he turned to the students.

"So Bill are an asset to a school," he said. "For one I am proud of him. Our principals' association is going to hear why we lost to Bolston this year. And next year the game will be some day besides Saturday, so Bill Jordan can whack the field."

At these words a cheer went up from the group, and Tom, the captain, jumping onto a bench, shouted, "Three times three for Bill Jordan!"

The cheers were given with a will, with only a few refusing to take part. So Bill, instead of the speech he did," said Bill. "We are going to win something pretty much the hero of the hour. Naturally there was a certain element in the school whose members from that time on have spoke of Bill as "that jossy Sab," and went out of their way to make things unpleasant for him.

That night when Ruth Stuart came out of the building, Bill was waiting for her.

"Lo, Ruth," he said, as they started for home.

"Hi, Bill!" she greeted him.

There was a period of half-embarrassed silence. Then Bill spoke, hesitatingly.

"Ruth," he said, "you'll never know how your loyalty in sticking by me helped me this morning. It just seemed like I couldn't go through that door alone. You sure are a real pal, all right!"

"Oh, Bill, I was just thrilled to pieces," she replied. "I was so proud to be known as a Seventh Day Baptist. I think I could have stood right up there and sung the Young People's Rally Song, and been anything."

she hummed the phrase.

"I sure was bowled over when Coach Han­son brought the news. I guess I could have stood right up there and sung the Young People's Rally Song, and been anything."

"So was I! Wasn't it great?"

"Well, that's over! I do wish we'd won from Bolton though!" sighed Bill.

"So do!"

"But what's a foot­fall championship, after all? As Mr. Hanson said, character is bigger."

"Aye, let's forget it!"

"Bill," said Ruth seriously. "You'll have to watch Pete and Jerry and that bunch, though. They surely were sore, and looked like they meant business.

"Poopy! Don't worry about that! Guess I can take care of myself. Say! You doing anything tonight?"

"No-o-o, why?" queried Ruth expectantly.

"Oh, I just thought I'd bring my 'chum' notebook over, and we could write up that last argument extant.

"That's more than O.K. with me," said Ruth. "Don't you think we could study better if I should make some fudge?"
**YOUNG PEOPLE'S WORK TO BE A CHRISTIAN**

BY LUTHER W. CRICHLOW

Text: “And now abideth faith, hope, charity, these three; but the greatest of these is charity.” (1 Corinthians 13: 13)

I am going to start this sermon by assuming from the outset you and I have at some time or other wished that we could have lived when Jesus lived and talked with him face to face. Would you not have loved it? Do I need to hear you say, “Yes, I would have loved it.” Have you not sometimes wished that we could have lived when Meribah, in sight of the whole congregation, speak to it, and water would flow from it enough to slake the thirst of the whole congregation. Moses called the people together before the rock, as he had been commanded. He placed himself before Meribah in their sight and prepared to speak to it; but first he had to tell the people just what he thought of their complaining. During the process, he became so angry that instead of merely speaking to Meribah he struck it twice in a perfect frenzy of rage. Despite the angry blows, water gushed forth in abundance.

Whatever you think of this Old Testament story, and however you interpret it, there is no escaping the fact that it is history as I have it from you to accomplish the impossible under the impulse of the kindly but militant Galilean. “But,” you ask, “what is necessary for one to do in order to be a Christian?” That is a question that you and I can think of many things that one ought to do, but just now four things stand out in my mind.

The first thing to do, then, is to act; no one is to act for you, but you for yourself. If you would be a Christian, you must be one. It is as simple as that. You will be as familiar with the story of Moses at Meribah, as you call to mind the picture of the old man who had patiently led the Children of Israel for nearly forty years, who had borne their grumblings and their complaints as cheerfully as lies within the human limitations of any man, and who now was stunned by the ungrateful, demand of water where there was none? Poor fellow, he was faced by a stunned and hardly knew what to do, for joy and perplexity he turned to his God, as was wont, and asked him what to do. He received his answer. He was to take the rod that was in his hand, place himself before the rock and Meribah, in sight of the whole congregation, speak to it, and water would flow from it enough to slake the thirst of the whole congregation.

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DEAR MURIEL:

I am sorry I haven't written before but I hope this letter will partly make up for it. I will try to write more often in the future.

Your friend,

ESTHER BURDICK.

Leonardsville, N.Y.,
March 20, 1937.

DEAR ESTHER:

Changeable indeed is the weather—snowing hard today. Whether we will have snow, rain, or sunshine tomorrow I'm not trying to tell, but I know it's plenty cold for March, twenty above zero. I hope the snow cleared away so that the glee club did not have to postpone the music festival again and that it was a great success. I should like to have heard everybody enjoy getting our Andover High School Glee Club singing and its orchestra play. The members of the orchestra are quite young but they play very well. They played several numbers just before the junior concert yesterday and Wednesday nights of last week.

Andover school has no separate school paper but has a full page in the Andover News, under the title "The High Herald," which is pretty well over for now.

I hope when it comes time for you and Emma to graduate that you will be able to take the trip to Washington for it's a very thoughtfully interesting place to go. Perhaps you know that our big boy, Claire, graduates from George Washington medical college in Washington, D.C., early May. It is a course Pastor Greene and I will be on our way there in time for his commencement.

Here's hoping that you and Emma have the best of success in all your music.

Very truly your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am not totally uninterested and can almost see the snow drifts melting. The sun was shining this morning, but the weather seems to be changing. Today some of the young people went over to Brookfield for a Christian Endeavor meeting with the club there. It made a larger and more interesting meeting. Tomorrow is Emma's and my birthday. We are inviting our Sabbath school class for supper, and Thursday the glee club of our school and two others are going to have a music festival with the combined orchestras of the three schools. It had to be postponed because of the snow and the impossibility of some people getting to it. It will be held March twenty-four instead.

Emma and I are taking music lessons (piano) as well as glee club. Daddy has a calling which leaves none of us to take lessons. We haven't started yet but want to soon.

At school our class has started a school paper called "The Flypaper." We have put the copy out and hope to keep it going.

The seniors are going on a trip to Washington, D.C., during Easter vacation. They have been saving money all this year and part of last in order to earn their way. We all wish we could go with them.

THE SABBATH RECORDER.

I am sorry I haven't written before but I hope this letter will partly make up for it. I will try to write more often in the future.

Your friend,

THE SABBATH RECORDER.

LOUISBURG, N.Y.,
March 27, 1937.

DEAR FAY:

You, too, had to wait a week for an answer to your letter, but here it is at last.

I'm very glad you persuaded mother to

DEAR SHIRLEY:

Tell your mother that写 for you for I was pleased to receive your letter.

I'm glad Wiggs and Paney did no more than frighten Dicky Bird. I'm afraid our Skeez- zucks would do much more than that if we tried to keep a bird, for the higher he can climb the better it suits him. His favorite perch is on top of the piano; not a very good place for his catship, is it?

Skeezicks are more of a scare the other night. There was a thunderstorm and at such times he runs and hides under the bed. He runs and hides, too, when I bring in an armful of wood because I accidentally dropped a stick on his foot and he has never forgotten it. I never heard the story, "Would you like to know Peter." Don't you suppose you could tell the story in your own words and get mother to write it for you and then send it to me for the Children's Page?

It is good that you have religious instruction in school, but you are right, Sabbath school is better still.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I was sorry last week to leave your good letter unanswered, but I'm trying to make it up by writing to you the very first one this week.

I'm sorry you had to spoil your good attendance record because of blocked roads. That's what used to happen often with the roading worms and lay addlepates. It is a puzzle that is pretty well over for us now since we have improved country road all the way. We, too, are having real old-fashioned snowstorms nowadays, in fact it is snowing hard this very minute which might make more blocked roads, and this is spring!

I'm sure you are finding Pastor Davis' children's sermons very helpful. It's a very good practice to look up sermon texts and better still to memorize them; yes, and the whole passage in which the text is found. Don't you think so? Try it.

I, too, hope that Miss Fay will write some more of her interesting stories for us.

Your sincere friend,

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You, too, had to wait a week for an answer to your letter, but here it is at last.

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DEAR MRS. GREENE:

The letters of our class seem to be coming by box car instead. Maybe that is the best way, for then everyone does not write about the same things at the same time. Each class letter got written a little before mine, but I hope they both finally reach you in the same mail.

Today Esther and I celebrated our fourteenth birthday. We entertained our Sabbath school class for supper and had a young people's fellowship meeting afterward. The topic was "The Sabbath and the Sunday" and was very interesting. Esther topic yesterday afternoon at Brookfield, " Thy Will Be Done." We had a real interesting

Did you ever stop to think that hard times mean nothing to a hen? She just keeps on digging and laying eggs regardless of what is said about conditions. If the ground is hard she scratches harder. If it is dry, she digs deeper. If the ground is wet she digs up worms and turns them into hard-shelled eggs.—Reform ed Messenger.
OUR PULPIT

A LAY SERMON

BY REV. JAMES L. SKAGS, D. D.

Four educational institutions were established within the Eastern Association by Seventh Day Baptists, or in which Seventh Day Baptists had a large influence. For many years prior to the establishment of these institutions, interest in higher education had been widespread and several definite projects had been undertaken.

The records show that in 1834 the General Conference took the following action: "Resolved, that the Conference recommend the formation of educational societies in the several religious societies in the connection, for the purpose of raising funds to

...
THE SABBATH RECORDER

assist in the education of young men who give evidence of a call to the ministry."

(Seventh Day Baptists in Europe and America, p. 463)

In that year and in response to that action by Conference, four churches within the Eastern Association founded such education societies; Shiloh and Piscataway, in New Jersey, Waterford, Conn., and, in order there was little later these societies were merged into a general denominational movement.

This educational interest in the Eastern Association took definite form in the organization of Union Academy, Shiloh, N. J.; New Market Seminary, New Market, N. J.; Petersburg School, Petersburg, N. Y.; and Hopkinton Academy, Ash- away, R. I.

UNION ACADEMY

1848-1892

It was in the autumn of 1848, that the Rev. Ethan P. Larkin opened a select school in Shiloh, N. J., and the next year the school was incorporated as Union Academy. The way had been paved for this movement through many years of conscious need and growing interest. The movement found ready support, and the names of prominent people of the community are to be found among its promoters and friends. The school was under the presidency of the Rev. E. Crandall in 1849, and Professor Gurdon Evans gave the address. On the first and seventh days of each month the exercises of the institution shall be suspended, and thereby rendered a great service to the agricultural interests of the community, and thereby rendered a great service to the agricultural interests of the country, especially by those who are being entombed in the house of one of the old school girls. On the wall hung a photo of the New World, which it is the business of all the students to read. Mrs. Davis has been a co-worker with the father of the Bible into Chinese. She said she has often seen Mr. Soong bringing proof on his bicycle for Mr. Davis to read. It is interesting to know that our mission of the Bible has thus been associated with two of the influential and leading families in the Chinese world. Watts and Hopkinton Academy, 1848-1892

The trustees of this Academy beg leave to say to the inhabitants of West Jersey, in particular, and to the public in general, that the universally acknowledged and deeply- respected want of such an institution in this section of the country, especially by those desirous of furnishing a liberal education, has been gratefully met with, and those whom they represent, in commencing a school that shall be conducted on such a plan, and governed by such principles, to meet their entire wants in this respect.

The trustees of this Academy consider themselves bound to see that the following principles be observed and strictly carried out in the conduct of the school:

First. Nothing sectarian shall be taught or countenanced in this school.

Second. Equal advantages shall be offered to every student, whatever may be his, or her, or her faith, or their parents.

Third. The exercises of the institution shall be suspended on the first and seventh days of each month. South Hams, Euphemia Allen Whitford. During the thirty-years of its vigorous life it received the wisdom and inspiration of several of the very strong men and women among Seventh Day Baptists of its generation. Many students came into contact with these strong personalities, and in turn went forth with high ideals and great inspiration. Among those of some distinction who have been found to be outstanding in their field are Deacon Isaac D. Titsworth, James Shiloh, Euphemia Allen Whitford, Edward M. Tomlinson, Dr. Everett T. Tomlinson, and L. T. Heritage. Union Academy was as Seaven in the Shiloh Church, and many of the substantial and dependable members of the church could trace much of their inspiration to the influence of Union Academy.

(To be continued)

DENOMINATIONAL "HOOK-UP"

ITEMS FROM "CHINA BULLETIN"

SHANGHAI

Because Mrs. Davis is having trouble with her voice and throat, she has had to give up her teaching. Ellma will take over High English reading, Ruth will take over two grammar classes, and Mabel the senior class. The school building is being enserved in the hands of one of the old school girls. On the wall hung a photo of the New World, which it is the business of all the students to read. Mrs. Davis has been a co-worker with the father of the Bible into Chinese. She said she has often seen Mr. Soong bringing proof on his bicycle for Mr. Davis to read. It is interesting to know that our mission of the Bible has thus been associated with two of the influential and leading families in the Chinese world. Watts and Hopkinton Academy, 1848-1892

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(To be continued)

S.P.S.

Price Hospital recently received a gift of $14 from the staff of the Salt Gabelle of Lülii to endow a bed for a year.

Pastor H. E. Davis is now coming to Lülii, every Friday in the Bible study and prayer with our staff. We feel that this hour is well spent together and that we still have a great deal to learn about how to meet the needs of our patients and help them.

One day last week when the hospital was visited by a Chinese doctor, who wished to visit the hospital by moonlight, carrying away Doctor Pan's medicine bag and our precious microscopes and other items of value, he was given over five hundred dollars Mexican to replace.

The hospital was well filled all summer. At the height of the season it was necessary to place the waiting room, in the laboratory, store-room, and morgue. A new water heater and shower bath were added much to our comfort.

Services are being held every Sunday night at the Luk Doo Chuaij by as many as the hospital can transport to the bridge, where we can often see Mr. Whitford sitting attentively on the street.

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THE SABBATH RECORDER

the Bureau of Education. When we said that
government standards were impossible, he
pointed to our motto, "With God nothing
shall be impossible."—M. S.

SALEM, W. VA.

Mrs. George B. Shaw, wife of Doctor Shaw,
pastor of the Seventh Day Baptist Church,
set up in a chair for a few minutes on Wednes-
day, the first time she has sat up since
disease struck her on the twelfth of November,
last. Although suffering little pain since her
return from the hospital following an opera-
tion for an affliction affecting her lower limbs,
Mrs. Shaw has made very slow progress to-
ward complete recovery. Her condition,
however, is satisfactory at this time, and her
husband advises us that if the short trial of
sitting up on Wednesday proves satisfactory
we may do so—personal letter from Mississippi.

ALARMED WITH "CREDO"

To say I was thoroughly disgusted ex-
presses it but mildly, when I read the article
entitled "Credo" in the Young People's De-
partment, especially what was said about the
Sabbath. I know the Recorder has always
stood for the Sabbath and then to have an
article in that same paper, written by a pro-
fessed Seventh Day Baptist who holds the Sab-
bath so loosely as to say, "I do not really
believe it makes much difference what day we
choose to set aside especially for the worship
of God. One wonders sometimes what we are
coming to at least I don't. I should have
hated to think our young people, as a body, took
the same position. . . . The editor of the
Young People's Department signs the appraisal as being constructive. It seems to me
it is destructive. . . . Your "old fogey" friend,

OBITUARY

STILLMAN.—William Maxson Stillman, Plainfield,
N. J., passed away at the International Hos-
pital, Naples, Italy, March 11, 1937, in the
eighty-first year of his age.

Farewell services were conducted from his
late home, 426 West Seventh
Avenue, Battle Creek, W. Va.
Interment was in Hillside Cemetery.

(Wolf.—Mrs. Naomi Wolfe, of Salemville, Pa,
widow of Daniel Wolfe, died during a long
operation in the Mercy Hospital, Altoona,
November 16, 1936.

She was the oldest daughter of Chas. and
Nancy Shriver, and was united in marriage with
Daniel Wolfe in December, 1868. She is sur-
vived only by one adopted daughter, two daugh-
ters having preceded her in death. She was a
consistent member of the Seventh Day Baptisi
Church from girlhood, being a regular attend-
ant at all church activities until her health
failed. Funeral services were conducted by Rev.
Frank R. King and interment was in the Seventh
Day Baptist Cemetery.

Both, nevertheless, were bodies. The risen Christ was not a
spirit.

He was a spirit clothed with a body, only the very innermost nature of his
body was now different. Jesus Christ was not metamorphosed (transformed)
into his glorified body, so that when this
latter swept forth, it left his sepulchre empty behind.—From "Precisely

Contents

Editorial.—Understanding Sermons Needed.—"Credo."—Remembered Pray-
ers.—Issues of Interest —282-284

Educational Movements In the Eastern Association —285

Ministers.—Christ's Kingdom Established Through Sacrifice.—A Fine Spirit
of Fellowship.—A New and Larger Obedience —286

A Matter of Loyalty —287

Young People's Work.—Activities of Alfred's Intermediate Groups. What
Young People's Work.—Activities of Alfred's Intermediate Groups. What

Children's Page.—Our Letter Exchange —294

A Letter Exchange —290

Our Fugly.—The Gambling Menace —290

Doings or the "Bible" on Marriages. —300