THE SABBATH RECORDER

Shaw's resignation was made on April 1, 1937, and has been accepted by the church to take effect September 30, 1937. Plans for the future are rather uncertain and are somewhat contingent upon the return of Dr. George Thorogate and his family to China. Mrs. Shaw, the pastor writes, is now able to be about the room a little with the use of one crutch. She is recovering, but slowly.

EDITOR.

BROOKFIELED, N. Y.

Friends of Mrs. H. L. Polan are glad to hear that her condition is improved. She is in Memorial Hospital, Utica, where it is expected she will soon be operated on for goiter.

—Brookfield Courier.

DE RUYTER, N. Y.

The May twenty-second Sabbath service was a unique and impressive one. It took the form of a fourfold memorial to faithful members who were, many years ago, promoted to the Church Triumphant.

On a table directly in front of the pulpit stood a beautiful glass cabinet containing the old communion set which had been presented to the church many years ago, together with a photograph of the givers, Deacon Charles J. York and his wife, Elsie Irish York. The cabinet is a gift of Mrs. Lilla York Whitford, niece of Deacon York, who, with her husband, Professor E. E. Whitford, was present at the service.

At the top of the cabinet gleamed two new communion plates bearing the inscription, "In Loving Memory of E. Everett Poole and Elsie Lou Poole." These plates were presented by their children, Mr. and Mrs. J. S. Alexander, Mr. and Mrs. C. O. Poole, and Mr. and Mrs. H. L. Polan. In her presentation address Mrs. Mary Poole Alexander gave tender tribute to her parents, and Deacon L. A. Coon's acceptance speech emphasized the enduring quality of their lives.

An appreciation of Deacon and Mrs. York was given by Deacon J. L. Parker.

The entire service was in keeping with the memorial idea. Paul's words in 1 Corinthians 11:23 formed the basis for the pastor's sermon, "The Cup of Memory," which included incidents from Joshua's life. The choir rendered fine selections. A solo by Mrs. Mildred Blowers was greatly enjoyed.

In closing the congregation joined in a dedicatory ritual conducted by the pastor.

The attendance was larger than usual and included several from outside of town.

DOODGE CENTER, MINN.

Our spring weather has been making all the outdoors fresh and new again, and to coincide with the outdoors the Ladies Benevolent Society have redecorated the parsonage. They co-operated with the Christian Endeavor to repaper and paint the interior of the church.

The Mother's Day program was carefully planned and enjoyed by an extra large attendance. The main part of the program was a pageant representing the honored mothers of the Bible. It was both attractive and pleasing.

CORRESPONDENT.

HERBON, PA.

The quarterly meeting of the First Hebron and Hebron Center churches was held with the former church last Sabbath (May 8). In the morning Pastor R. W. Wing preached an excellent sermon, and the junior choir rendered special music, after which the regular covenant meeting and Lord's Supper were observed.

Following a bountiful tureen dinner at the hall, the young people presented a well-planned program consisting of devotional, vocal and instrumental music, recitations, readings, and other "exercises."

On May 15, the annual Mother's Day service was held with a program fitting to the occasion arranged.

CORRESPONDENT.

RECORDEr WANT ADVERTISEMENTS

For Sale, Rent, 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. Each advertisement must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PRACTICE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical matters. Abridged edition. Sabbath Recorder, Plainfield, N. J.

FOR RENT

APARTMENT FOR THE SUMMER NEAR ASHAWAY, N. H.

A furnished apartment on a quiet, tree-bordered street in Ashaway, Rhode Island, may be secured for the summer vacation. The apartment consists of a sitting room, bedroom, and consists of five rooms and bath. It is four miles from the beach and is convenient to all other desirable beaches. The apartment is preferred. For further information address Principal C. Newton Heath, Box 164, Ashaway, Rhode Island.

THE PREACHER

The preacher speaks the word from God With earnestness and power.

To those who gather week by week To spend a worship hour.

Some mind within its clustered cell May hear the spoken word.

And yet, unheeded, let it pass— Some other may be stirred.

The preacher knows not as he speaks Whose heart his words may reach: He only knows "This is my hour.

God sent me here to preach." God bless the faithful minister. 

Inspire his every word; God grant attentive, listening hearts That the message may be heard.

—By a Friend.

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The SABBATH RECORDER

Vol. 122

JUNE 7, 1937

No. 23
THIMBLOW L. GARDNER, D. D., Editor Emeritus
HERBERT C. VON HORN, D. D., Editor
L. H. NORTH, Business Manager

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"Most Important Things" — "But I try to put the most important things first in my life," writes a young senior high school girl from the high, "and among them is to be a good Sabbath keeper, and how an important part of the senior play had to be given up from which she knew she would have been chosen if she had not been so enthusiastic. Even now I am regretting to give up a place in the cast where many thought she "just fit the part," she says. "But I try to try the most important things first in my life, and it is much more important to keep the Sabbath than to be in a senior play." This is a fine, high-standard—indeed one taken by many young people, of whom we are so justly proud. Perhaps it means even more to us when it is realized our young friend has lived among Seventh Day Baptists, and never has met more than three or four.

She is also of an invitation refused to attend a show Sabbath afternoon, and of the next door girl friend putting off her pleasure till after Sunday and then they saw the show together. "It seems," she says, "as though things like that come up constantly; and where there is always a temptation to say "yes," I have noticed I am doing the easier it is the next time." Certainly this is a good thing for everyone to learn—and the earlier in life the better.

"We greatly admire this young woman and are cheered and encouraged by such attitudes. It must please the Heavenly Father, for it is the easy way to do what the Lord has said is right.

"Such a person thinks through the problems and is the stronger and better equipped, therefore, for whatever life holds. Our young friends have "thought through" the college going problem, and decides it is "best all around" to attend a Seventh Day Baptist college. "So I am making my plan to enter there in September and I hope I won't be disappointed." We hope she will not, and that her fellowship with other young Seventh Day Baptists in a Seventh Day Baptist environment will be mutually helpful. We are sure it will if she continues; and others also to put the most important things first in life.

Withei China? — Again and again the eyes of the world turn to China and the question arises—What of China? For ninety years we have been interested in the salvation of China and in the future of China. "It seems the only way to evangelize that vast country. There are many encouragements there in spite of communist efforts and highly selfish interests.

The conversion to Christianity and baptism of General Chiang Kai-Shek, and his loyalty and spirit since, have had great profound effect on his hopes. He is a man of the Lord, which is a God who is like Christ, and of being influenced by the godly lives and examples of his wife and mother he believes that gives him the courage to stand for Christ.

A letter from a missionary stationed in Nanking and addressed to General Chiang Kai-Shek's return from kidnap experiences, a letter quoted in the Christian Advocate, tells of the beneficent results of the experience. The city, he writes, "is united today as it has never been in all its five thousand years of history; and the faith of Christian people has been tremendously strengthened." But it is what seems to have happened to the general in his captivity that should stir us. The letter continues: "And during those thirteen days of confinement, China's leader spent his time studying the Book of books, and from its inspiration drew the courage to stand fearlessly and without compromise for what he firmly believed to be God's will for China. His address to the rebels and his appeal to all the governors upon his release is a masterpiece of forgiveness and Christian tolerance, which many well read literatures regard as the outpouring of a great, unselshful soul who has no place in his heart for pettiness, only an overwhelming desire to serve his people."

"We may well feel hopeful of a people, as the letter writer says, with a man like that at the head of the nation—a man who sends his private secretary to the Union Church service to say that he acknowledges that his deliverance was an answer to prayer, and that he confesses Christ as his personal Savior." His one request of his captors was for a Bible.

"We can, with enthusiasm, commend to the prayers and soul help of Christians in America, "that we may not fail Christ in his purpose for China." In such hands, if China will follow his leadership, her future will be secure, and the question, "Whither?" will be answered.

Recorder Drive — Scattering quasi reports come in on the local SABBATH RECORDER drive. Such reports, encouraging or otherwise, lack in detail where only the helpful to others if reported and published.

Some canvases may have been delayed, or for some reason have not been completed. We trust the work may be speedily finished and a full report sent in. One can see the value of this work in the reports from the church at New Market, N. J. Up to December 1, 1936, there were sixteen RECORDERs being taken in a reported membership of seventy-four. The drive has resulted in an increase of seventy-five per cent, which is very serious. A similar rate of increase throughout the denomination would mean nine hundred new subscribers—and our goal gloriously reached by one-hundred-fifty per cent. But alas! This is by no means, and one of the smallest among the sister churches.

Let us hear from many others with the number of new subscribers actually secured.

Items of Interest — With the July, 1937, number, the Christian Endeavor World resumes publication as a monthly organ of the International Society of Christian Endeavor.

The first number in Volume 53 of the periodical that was for many years edited by the direction of Dr. Francis E. Clark, Dr. Amos R. Wells, and Dr. William Shaw, contains generous treatment of the three levels of Christian Endeavor topics for July news of Christian Endeavor around the world, practical plans for society and union work, and well written announcements of the International Christian Endeavor Convention to be held at Grand Rapids, Mich., July 8-13.

Responsibility for the publication has been assigned to the following staff: Rev. Daniel A. Poling, D. D., editor-in-chief; Rev. Stanley B. Vandervall, B. D., assistant editor; Dr. Horace H. Davis, contributing editor; Mr. Carroll M. Wright, treasurer and business manager.

Dr. Robert E. Speer has been elected president of the Board of Trustees of Princeton Theological Seminary. A long-term financial campaign has been announced, to raise at least $1,000,000 for the general needs of the seminary.

The New York East Conference of the Methodist Episcopal Church ratified the proposed plan of union with the Methodist Protestant Church and the Methodist Episcopal Church, South, by a vote of 187 to 81. The ministerial vote was 112 to 57. A heated debate during several hours preceded the final vote. Opposition to the proposal came from a separate jurisdiction within the united church for Negro members. It was contended that the involuntary isolation of the Negroes, who do not wish to be thus "segregated," is "coercive" and "undemocratic." A resolution was adopted providing that no one may be asked to sign a protest against this provision of the proposal. This protest was ordered included with the record of the vote of approval of the Conference majority.

Methodist Protestant Recorder.
Many of the same topics were discussed and their problems seemed much the same.

The one point of view with which we differ from this other body of Baptists is the Sabbath. Yet, at this convention there seemed to be some concern in regard to Sunday losing its sacredness with great loss of people. They recognize the value of a sabbatarian emphasis. Oh, if they could only see the Bible Sabbath as the Christian Sabbath! If they could, then probably a greater part of all Baptists with over eight million in the United States would do likewise. We as a denomination help independent Sabbath keepers, many of whom differ from us on a number of other points—but what are we doing for the enlightenment of this large body of Christians who differ only on this one point?

That rang in positive tones in all three sessions which I attended is one about which we are also thinking. This is the imperative need of a return to a deeper spirituality as individuals and as churches. The Christian Church as a whole in late years has had a tendency away from evangelism and the requirement of regeneration for membership in the church. Many of these churches are losing their influence over people.

Historically we Baptists have placed evangelism of the regeneration type at the center of our faith. We would ask ourselves this question: “Have we too bowed down before the pagan God, Radicalism?” Whether Baptists or others in the Christian Church, with a spirit of unity again, proclaim fearlessly the only way in which man is to receive salvation—those words of Christ when he said, “Ye must be born again.” Otherwise the needs of mankind will never be taken care of by the church. While the church may need to modernize its method of work, teaching, or methods of approach, and while she may need to enter more fully into proclaiming what is erroneously called “the social gospel,” she must not lose the basic message of Christianity—for Christ changes not. The so-called “social gospel” is the result of a Christian life and is an impossibility without a rededication of the life which must be the center. In this short article I have made no attempt to give a report of the convention but rather to give my reaction to it. Attend only the three sessions out of the six days would be only a glimpse, but that which I have said is what I believed to be the tone of the three sessions, which also seemed to be the general thought of most of the people.

With our General Conference near at hand let us pray that it may be the means of awakening a deeper spiritual attitude among Baptists, that we may join the fight against materialism, immorality, oppression, the totalitarianism of the state, injustice, war, racial and international antagonism and all the many other ills which rob man of that will to join the fight against the “sleeping sickness” of indifference within the church. But let us join this battle in the Christ way, and no other, that of proclaiming those words of Christ, “Ye must be born again.”

MISSIONS

CHEAP MISSIONS

The desire to attain something of real worth for nothing—or for as near nothing as possible, is so common that it may appear to be universal. We study to buy our food and clothes at as low a price as possible; we want to get our education with as little physical and intellectual effort as possible; and we are constantly working, thought, and soul into our religion and its experiences as possible.

In like manner churches and denominations are failing in their kingdom tasks at home and abroad because they are not willing to pay the price. The starved bodies, the starved lives, and the broken hearts at home and throughout the world are sometimes lost sight of, or considered secondary, in presence of the desire to carry on church and mission work with as small expenditure of money, men, brains, and agony of soul as possible.

All this tends to cheapen whatever it touches. The fact that there are those who will cheat and rob whenever possible, in every thing that pertains to money, justifies a watchfulness in financial transactions. But he who seeks a short cut in missions, not only defrauds himself and robs God, but in addition he cheapens missions and makes them a mockery.

We do not have a cheap Christ. He did not mark out an easy road for his Church and its members. He did notcheapen his mission while on earth and his followers must not attempt such a course. He has told us that he will deny himself, take up his cross, and follow me. His was a rugged road and the triumph of missions depends upon his followers taking the same highway, wherever it may lead. Christian missions have been fighting their way across the ages and it seems now that they have raised a period more critical than any other period in the past. The Rubicon has been reached and crossed. Christ’s followers must now fight the battle to a finish. The long and arduous time have combined with the forces of darkness to make this the hour of the decisive battle. A cheap preparation for the task, a cheap study of the situation, and a cheap religion make cheap missions and will cause defeat. The Church must make a humble, determined, and sacrificial stand and win the day whatever it may cost.

IMPLEMENTING THE CHURCH FOR MISSIONS

BY DR. FREDERICK A. AGB

Stewardship Secretary, Northern Baptist Convention

The local churches are the base of supplies. Every church is to some extent or another a community church, or mainly a local church problem. Every missionary need and opportunity is practically dependent upon the available resources of personnel and money in those churches.

Our missionary difficulties seem to rest upon our faulty processes of receiving and training church people for missions. Is not the church a missionary church or one? We have made it cheap and easy to join the church, until we have destroyed basic values and obligations. We may produce temporary impressions but we are not producing adequate expression.

Local churches need to restudy the condition of membership therein. It is found that there is a clear mandate for missions and giving, these commands need to be reaffirmed in the disciplinary life of the church and then worked into the policy and practice of every church member. A great majority of church members, having made no investment, are indifferent or critically cynical on account of the demands for money made by harassed missionary administrators.

We need to find out and then cure what is killing the church people. Is it the lack of interest in the next generation of resources? Local work will never really prosper as long as it is maintained at the expense of the wider task.

THE SABBATH RECORDER

DEVELOPMENT OF RELIGIOUS WORK AT LIUHUO, CHINA

The church at Liuho was organized during the year 1908, some months after the arrival of Dr. and Mrs. H. E. Davis, the first missionaries. The local churches are the base of supplies. The changes of time have combined with the forces of darkness to make this the hour of the decisive battle. A cheap preparation for the task, a cheap study of the situation, and a cheap religion make cheap missions and will cause defeat. The Church must make a humble, determined, and sacrificial stand and win the day whatever it may cost.

In the hands of the missionaries. Now the Chinese leaders are taking their stand, they are prepared something from the Father which they are ready and eager to pass on. The growth of the church has been slow, but it has been constant.
have conducted these meetings with profit to those so engaged and to the church.

There has been a constant growth. The church books have been destroyed twice during the years, so it is impossible to give accurate figures.

At present the most promising thing undertaken is a group meeting with doctors, nurses, and helpers of the hospital. Doctor Davis drives out each Friday to be there at thirteen-thirty in the afternoon when the group (twenty-three the largest number) are trying through Bible study and sharing to find the Mind of Christ for each member of the group. He also visits personally the men patients in the wards and rooms. When we look back from whence we have come, we thank God and His helpers of the hospital. Doctor Davis and we look at the desperate need for Christ we are appalled at the greatness of the task, then comes the consciousness that he is able.

WORK OF MR. DZAU IN CONNECTION WITH THE LIWOU HOSPITAL

As to the business end of the hospital, Mr. Dzau receives visitors to the hospital, and also welcomes the new patients in an attempt to make them feel at home. If possible he finds out the attitude of men patients toward Christ.

He reckons the accounts for all the in-patients, and does all the official affairs, carrying on all official correspondence for the hospital as well as for the nurses' class, and represents the hospital.

He handles all police cases; receives the complaints of patients and helps and settles their little squabbles amongst themselves.

He attends to purchases for hospital use, such as buying tables, chairs, sheeting, matting, etc., and when repairs are going on he always supervises them.

Mr. Dzau does personal Christian work among the patients, and conducts the hospital prayer service once a week, as well as taking his turn in leading the Sabbath morning service at the hospital, and the afternoon service at the church. He drills the choir of nurses and valiantly holds down the bass end.

He conducts of services at the orphanage two times a week.

He handles all police affairs, such as buying tables, chairs, sheeting, matting, etc., and when repairs are going on he always supervises them.

He does personal Christian work amongst the men patients and helps and settles their little squabbles amongst themselves.

He handles all police cases; receives the complaints of patients and helps and settles their little squabbles amongst themselves.

He attends to purchases for hospital use, such as buying tables, chairs, sheeting, matting, etc., and when repairs are going on he always supervises them.

He also looks after the nurses.
back to dust. Whether seventy or seventeen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the startlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what is next, and the joy and the fame of being.

"You are as young as your faith, as old as your self-confidence, as old as your fear; as young as your hope, as old as your despair. In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, gran
deur, and power from the earth, from men, and from the Infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then you are grown old indeed and may God have mercy on your soul." —Salem Her
dald, Author unknown.

EXCERPTS FROM CHINA BULLETIN

The schools opened this semester with a much larger enrollment than last: 505 in the Girls'—kindergarten through junior high (ninth grade). Boys—sixth grade through senior high. There are some changes in the teaching staff of each school. Miss Tsai, who has assisted in teaching English for nearly ten years, has left the Boys' School because of her health. Miss Huyn, sister of the science teacher in the Girls' School, is taking on her work. Another gradian, student of mine is teaching fourth grade in the Girls' School formerly taught by Mary Woo Chang. The kindergarten has grown so that they have added another room. The Boys'—first and second grade—have changed to a split form. Mary Woo Chang's son, Samuel, was born February 26. The Boys' School is crowded, yes, beyond the limit, for sleeping space. Some of the boys have to sleep in what has been the mission, and others are missing! Some do not know the joy of giving and sharing, thus missing one of the greatest privileges and joys of life. Yes, we give and share, I know, but with our families or friends. Many do not know of the joy that comes from sharing with those not of our own acquaintance. I wonder whether any-Sabbath Schoolers there are who have learned it.

May 10, 1937.

April 29, 1937.

NORTHERN ASSOCIATION

DEAR MR. VAN HORN:

Please enter the date of the Northern Association in the Sabbath Recorder. The meeting is to be held in White Cloud, Mich., July 30, 31, and August 1, 1937.

Pauline Groves,
Corresponding Secretary.

Jackson Center, Ohio.

May 22, 1937.

"A bore is one who will talk about himself when you want to talk about yourself."

PRODIGIOUS LEADERS IN THE EASTERN ASSOCIATION

BY CORLISS F. RANDOLPH

(Continued)

EDUCATORS

Of the very large number of educators whom the Eastern Association has contributed to the public at large, and more especially to our own schools and communities, at least a few should receive recognition here. The list of those presented could easily be multiplied many times, if the imperative limitations of this paper permitted.

Bethuel C. Church

For the first six decades of her history, Alfred University drew her leaders from this group. The first was Bethuel C. Church, the teacher of the Select School at Alfred, which, by common consent, marks the beginning of the University. At least a part of his earlier life was spent within the bounds of the church at Petersburg. The records show that in 1835, after a membership of some years, he was invited to present the work at De Ruyter, N. Y. 5 The early Education Society, organized in 1835, made him a beneficiary, presumably in pursuit of his education. He was a director of the General Tract Society, 1837-1838. He attended the General Conference at Alfred in 1836, pursuant to previous invitation in the hope of finding employment in a select school. This hope was realized. He taught the school, apparently to the satisfaction of its patrons, and passed on, presumably to complete his education at De Ruyter, or elsewhere. At the third annual session of the original South-Eastern Association, held with one of the Ohio churches, he was ordained to the gospel ministry. 6 In 1844, eight years after he started the Select School at Alfred, he was principal of the newly opened academy at Milton, Wis. 7 Afterward, he accepted the pastorate of a non-Sabbath-keeping church, and definitely severed his connection with Seventh Day Baptists. 8

James Reed Irish

Mr. Church was succeeded at Alfred by James Reed Irish, who began his work there in the fall of 1837. He was a native of Rhode Island; and was educated at Phillips Academy, at Andover, Mass.; and at Union College, at Schenectady, N. Y. After serving two years as head of the school at Alfred, he resigned to become pastor of the church at Rockville, where, on occasion, he was called to the pulpit in the adjacent college. Irish remained in this position for five years, after which he transferred his work to the Select School at Alfred, when his successor while the latter served as superintendent of public schools of Allegany County. His last pastorate was at Rockville, R. I. In 1876, at the invitation of the Town Council of Hopkinton, R. I., he prepared An Historical Sketch of The Town of Hopkinton, From 1757 to 1876. This address was a part of the nation-wide celebration of the One Hundredth Anniversary of the Independence of the United States of America. It was subsequently published in pamphlet form by the Town Council. At its Semi-Centennial Commencement, in 1886, Alfred University conferred upon him the degree of Doctor of Divinity.

William Colegrove Kenyon

When Mr. Irish resigned his position as head of the school at Alfred to become pastor of the First Alfred Church, he recommended that a former room-mate at Union College, and yet a student there, be his successor. This was William Colegrove Kenyon. The recommendation was favorably received, and Mr. Kenyon became the new head of the school. Later, on incorporation of Alfred Academy in 1843, he became its principal. Likewise, when Alfred University was chartered in 1837, he became its first president; and, though sorely handicapped during the last
years of his life by ill health, he retained that relation till his death, June 7, 1867, in London, England. The funeral took place four days later in Abney Park Cemetery, near London, where his body was interred in the grave of Rev. William H. Black, then pastor of the Mill Yard Church. It was subsequently brought to this country and laid beside that of his first wife, Melissa B. Ward, in the Ward family lot in Vale Cemetery, in Schenectady, N. Y.

William C. Kenyon was born in the Town of Richmond, R. I., on the 23rd of October, 1812, of poor and humble parentage. When he was five years old, he was sent out to a guardian, and suffered the rather common lot of severity and lack of kindness of such workhouses. At one time when he was hired as a helper who had a shop in Dedham, he was making shop of Dea. Daniel Babcock at Potter Hill, R. I. Here he worked in company with Rev. Libbeus M. Cottrell, who, though somewhat younger, was likewise the ward of a guardian. When William was old enough, he was sent out in summer to farmers. In winter he was put out to board, working mornings and evenings, besides one full day each week, to pay for his board, and attending district school. When about nineteen years of age he purchased his time of his guardian, giving his note in payment for his freedom, an obligation which he did much of fully discharged. He began the trade of machinist, at which he worked in Westerly, trouble. Along with Bethuel C. Church, he had the kindly, sympathetic and that was a very enthusiastical and whole heartedly into

He entered enthusiastically and whole heartedly into material received the abandon

Irish, pastor of the church, assumed

He now started home; but when he reached London, he could proceed no farther, and Failing to

1841, he was made superintendent of the Allegany County schools. Rev. James R. Kenyon and others, as a teacher in the academy; and remained with Alfred until his death on September 21, 1892, in his seventy-first year.

He was ordained to the gospel ministry on September 8, 1864, at the annual session of the General Conference, of which he was president. He took this step, primarily, because he had been chosen head of the Theological Department, whose vote in the churches, had been established at Alfred in 1855. He served at least one church as its pastor.

The larger part of the winter of 1856-1857, he spent in Albany in behalf of the University Charter. While there, he attended the lectures of the Albany Law School, passed the required examinations, and was admitted to the bar. This residence at Albany gave him an acquaintance with the State Department of Education, and he became interested in whole-hearted in his pastoral work, in the purpose of considering changes in the college curriculum. In 1873, the Regents of the State of New York conferred on him the degree of Doctor of Philosophy. In 1875, the University of Kansas conferred the degree of Doctor of Divinity on him; and, in 1886, Alfred conferred the degree of Doctor of Laws.

(Yo...
“All right,” said the leader, “here goes for part of it: I am, however, glad that I am a Seventh Day Baptist. First, because our group is small enough so that we are all friends. And second, I love our Friday nights.”

That’s in italics. Then she goes on to tell about the beautiful worship service they have on Friday nights.

Phil, who had been standing during the reading, continued, “Did you get those reasons for being a Seventh Day Baptist? There are plenty of Sunday denominations that are small enough so they can all be friends. And lots of places where they have beautiful services.”

“Yes,” broke in Sarah, “but those aren’t our reasons.”

“Huh!” snorted a boy in the back row. “They would be if you belonged to them. I feel sorry for them.”

“Don’t feel sorry for them!” said the pastor, as though she were talking to the person who had said it. “It makes me wonder what day they keep it up. ..”

“Just because you keep the Sabbath doesn’t make you a Seventh Day Baptist,” said the first speaker. “You can keep it on Saturday.”

“Very true,” said the speaker, “and I think we should be more careful to keep the Sabbath for what it is. I would keep it, because I had the chance to help in the work of the church in any way, I’d do that too. But I wouldn’t give up the chance to rest on Sunday.”

“Sunday is for the Sabbath,” said the speaker. “As Jesus taught that it should be kept, and would let it be known that I was a Sabbath keeper.”

“Thank you! Anyone else anything to add to this discussion? It’s getting late, and we are overtime already, but I’d like to have Pastor Nelson say a few words before we close.”

“I don’t know when I’ve enjoyed a discussion as much as I have this one,” said the pastor, as he stepped to the front of the room.

“Often your meetings sound cut-and-dried, and your discussion of the topic is rather hard-hearted and shallow. But today you have entered right in to it, and show that you have thought it out and want to discuss the topic myself, for you have covered the main points. Let me just point out my two or three of the vital points you have said. I believe that Bill gave the basic thing, though. The Sabbath is not a day we choose, but the day and evening the third day of the week was ap-pointed and made holy, and commanded people to keep that way. Then someone, Sue I think, gave a reason for obedience to him in this matter. We do it because we love him. ‘The love of Christ constraineth us’ is the way Paul puts it. And Phil is entirely constant when he says that if we keep the Sabbath we would ‘quit being a Seventh Day Baptist,’ for if the Sabbath is not important we are wasting a great deal of Christian en-ergy in observing it, and are making consid-erable unnecessary sacrifice. It is our only reason for separation as a denomination. No, young people, the author of that article is entirely in the wrong in this matter —as in others. The Sabbath is important!”

“Say, which day it sat down,” said one of the younger ones.

“If the Sabbath is there, who’s going to write it up?” said Sue.

“Let Bill do it,” suggested Sue.

“No,” said the speaker. “I wrote one article. I nominate Phil.”

“Will you, Phil?” asked the leader.

“No,” said the speaker. “I had thought about writing anyway.”

“Say, Pastor Nelson,” spoke up Carl Daniels, “what do you think of the statement in that article about religion and science?“

“Well,” answered the minister, “that is not a subject to which we have time to go into now. There are others, in the world, who are taking a close look between true science and the Bible — there isn’t any. Science is classified, verified knowl-edge about nature, of which God is the author. The Bible is God’s revelation to man. God’s ‘two books’ are in agreement. But there is a conflict, a serious conflict, between the specula-tions of some scientists and true religion.”

“When the Bible touches upon natural phe-nomena its statements are in accord with the findings of science, and when science makes a new discovery an investigation will show that that fact has been hidden away in the Bible for centuries. Remember this, too, that evolu-tion is not true science but only a specula-tive theory, unproved and unprovable.”

“Say, and Carl,” said Sue, “we appointed some-one to write to the RECORDER in reply to the part of this article about the Sabbath. Seems like we should let them write about the rest of it, too. Who’s going to do that?”

“Why don’t you, Carl,” asked Ruth, “you’re the scientist of the bunch.”

“Oh, I don’t know enough about it. Can’t we discuss the rest of the article next week, and then I’ll write it up?”

“How about it, Sarah,” asked Ruth. “You’re chairman of the prayer-meeting committee.”

“I’m afraid we can’t next week,” said that young lady. “We have planned an outside speaker for our meeting.”

“Well, we can’t have a study class then?” asked Bill, and study the relation of science and the Bible.”

“Say, that’s an idea! “Let’s do it” “Why not?” and various other comments greeted the idea.

However, there were dissenting voices, and the burden of their plea was, “When? Every night? No time to study for the finals, not so very far ahead.”

Then Pastor Nelson suggested a plan. “You all eat, I suppose? I’ll say we do!” came from several.

“Well,” continued the pastor, “why don’t you all come to the parsonage at six o’clock one night a week? You bring sandwiches, and Mrs. Nelson will have a hot dish ready. We’ll use paper plates, so there won’t be any dishes to wash. And maybe a couple of you could spend a few minutes helping clean things up afterward. That won’t take much more time than you would use eating supper at home, and I’ll let you in a discussion of those questions. Then you’ll have the evening to study. Would that work?”

As a result of this suggestion, a committee was appointed to make the arrangements. And a night was set for the first session. The meeting then closed with the usual benedic-tion.

CHILDREN’S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

As my school is out I am not as busy as I have been, so I thought I would write you a letter.

Nanciu will be home from college June 6. I am very glad that it is not so very long from now.

I read the May tenth SABBATH RECORDER. I liked the letter very much and I also read the story of "Gilbert's Plan." I would like to have a pet woodchuck. We have a pony, too. His name is Billy. He is a nice pony sometimes, but sometimes he is naughty. One day Robert, my brother, decided to make a cart for Billy to pull. When he got made of course he wanted to try it out. He and my friend Nelson wanted to try it out. At first Billy started to pull the traces; that scared Billy and he ran into the fence and got tangled up, but finally they got him out. It did not hurt Robert or Gilbert much except a few scratches on Gilbert's face.

With love,

MARY ALICE BUTLER.
DEAR MARY ALICE:  
To say that I was pleased to receive your letter is not at all expressing it. It is a very interesting letter and it came just in the nick of time, for it is the only letter I have received this week. It reached me just a day after the material to the Recorder, so it had to wait over until this week, and here I am answering it very early in the morning. I know you and I are threatened by the threat of course, including little Joyce Ann, not quite five months old, but growing sweater and cuter every day. We are planning an auto trip to celebrate Decoration Day, but have still to decide where we are going; we don’t usually get up so early (five-thirty).

I hope we have the same kind of weather that we are having today, warm and pleasant. I hope it will continue for a few days for it has rained so much this spring that the farmers are late in getting in their crops. When farmers cannot plant we surely cannot get rid of him. We went into it and came out in the spring, a very thin one. We had him several years but as he grew he dug a hole under the woodchuck my brother and I had when we were children. He had a hole under the wood for him and let him loose, for we must have him killed. We explained things to them in Japanese.

To say that I hope you are having the same kind of course you are counting the days until the ninth. You, too, be graduated from medical school, of course she enjoys her college work.

I have told you before about the pet horse. We were going to have him killed. We must know by sad experience. I tried horseback riding in the fall, a very fat woodchuck, and came out in the spring, a very thin one. We had him several years but as he grew he became more and more destructive, digging in his house until he almost undermined the house, so at last we had to get rid of him. We took him out beyond the pastures and let him loose, for we could not bear to have him killed.

Billy must be a very active pony and a cunning one. Tell your brothers they had better not ride him and be careful, as I know by sad experience. I tried horseback riding in the orchard when I was a small girl, and soon found out I had a leg and a back with a very scratched face and arms, for tree limbs got in my way. We are counting the days until June sixth, too, for then we start for Washington, D. C., where our son Claire, as you know, will be graduated from medical school, June ninth. We wish we could bring him home with us for awhile, but he must go directly into the hospital as interne.

I trust you will have a wonderful summer vacation, and that you will write your Recorder about some of your vacation experiences. Lovingly your friend,  
MIZPAH S. GREENE.

HARUKO AT SCHOOL  
(Adapted from “Rainbow Bridge,” by Florence Crandall)

At last the Miyata family were settled in their new home, and so, on a pleasant October morning, Haruko, Jiro, and little Saburo started off for school with their friends Gert-rude Kioto. They went by a number of factories and warehouses until they were in a pleasant neighborhood; there were yards in front of the houses and the green grass and leaves bright with early autumn coloring made everything beautiful. Gert-rude explained that no Japanese could live on this street. Haruko wondered why.

They soon reached the schoolhouse, which was so large and fine that the Miyata children were thrilled and excited, and when they saw the crowds of children playing in the school yard, and all talking at once, they were more frightened than ever; not one word could they understand. Most of the children seemed unfriendly and Haruko began to feel lonely and unhappy.

What a terrible day that first school day in America was. Haruko and Jiro were put down in the first grade, and even there they did not know how to pronounce the words. Jiro was one of the other Japanese children in the room who explained things to them in Japanese.

It was a very pleasant schoolroom with pretty plants and goldfish in the windows, but many of the children were dirty and ragged and their hair was not well combed, not neat like the children and Haruko was like seeing in her own Japan. No, America was not one bit as she had thought it would be and she didn’t think she liked American children.

The manners of the new country; the food was strange to her; it was hard to eat sitting at a high table, and all the furniture was hard for her to manage. And the strange language which she could not understand made her lonely and sad, so the children told her what she had when we were children. She had said Haruko went to her father and said, “Honorable Father, must we stay here? American schools are horrible. Jiro and I were best in our classes at home and our teacher here says we’ll never learn to read.

Father comforted her and explained that soon the English words would also make pictures to them. That their teacher was a new, inexperienced teacher and had much to learn to teach them. It was very important for them to get this American education. Then Jiro and Haruko felt much better about going to this American school.

DEAR RECORDER CHILDREN:  
Next week you will hear what happened to make Haruko and Jiro so anxious than ever to see pictures in English words.

M. S. G.  
EASTERN ASSOCIATION  
JUNE 17-20, 1937

The people of the Pawcatuck Seventh Day Baptist Church join with President Karl G. Stillman and Pastor Harold R. Crandall in extending a most cordial invitation to friends of various churches to be our guests for the Eastern Seventh Day Baptist Association, which meets with this church at Westerly, June 17-20. It is earnestly hoped that there will be a goodly number in attendance. Please send names of those who plan to attend from your church, as early as possible, to the pastor, Harold R. Crandall, 118 Main Street, Westerly, R.

THE SABBATH RECORDER  
OUR PULPIT  
THE CROWNING DAY  
(Coronation sermon preached by Rev. James McGeeby to the Mill Yard Association, on Sabbath, May 8, 1937)

Today we are gathered to honor our king, George VI, whose coronation ceremony took place. It is proper to do so, for 1 Peter 2:17, commands us as Christians to “honor the king. Submit yourselves therefore to every ordinance of man for the Lord’s sake: whether it be to the king, as superior; or unto governors, as of things made under the power of the king, who are commissioned to punish evil doers and to reward good.” It is also significant that both their majesties, King George and Queen Elizabeth, are personally worthy of such honor, and therefore we can glorify in the present celebrations and ask God to bless them and their children abundantly, that he will crown them with the divine blessing, and grant them favor in all their undertakings, that he will make them a mighty empire and people, and that he will give them the wisdom and strength necessary to carry out the duties of their country and the world. The crowning of the royal family is an act of international importance, and the participation of all the subjects is an act of duty.

Let us therefore bring before our minds the “Crowning Service” as it will be conducted next Wednesday. All who read that service in the right spirit must find it most impressive, for it is a high act of thanksgiving on the part of the king and queen to acknowledge their God and Savior as the Giver of the dignity bestowed on them, and dedicate their position to their position for God’s glory and our good.

There are six chief parts in the ceremony. (1) The Recognition, (2) The Oath, (3) The Coronation, (4) The Inthronisation, and (5) The Homage.

In The Recognition the time is recalled when the one chosen to be king was held aloft on his shield so that all might see him. Today the king stands by his chair while the archbishop of Canterbury calls the attention of all present to him in his majestic robes. Then the archbishop says: “I have read that service for the Eastern Seventh Day Baptist Association, which meets with this church at Westerly, June 17-20. It is earnestly hoped that there will be a goodly number in attendance. Please send names of those who plan to attend from your church, as early as possible, to the pastor, Harold R. Crandall, 118 Main Street, Westerly, R.

The archbishop then administers the oath, in which the king promises to govern us and the dominions according to our present laws and customs, to execute law, justice, and mercy, to maintain in the United Kingdom the Protestant Reformed Religion, and to conform the Church of England in its privileges, assets, and revenues to the rules of the Protestant Reformed Religion. The king then kneels, and placing his hand on the Bible held by the archbishop swears:
to keep his promise. He then kisses the Book, and signs the Deed. 

After prayer, reading of the epistle and gospel and the creed, the king kneels at the coronation chair, while the choir sings "Hail, King David!"—the priest anointed Solomon to be king over Israel. The king then sits on the chair while a page writes his name on his forehead. The archbishop takes the oil and anoints the king on the palms of his hands, on his breast, and on his head, as Solomon was anointed. Kneeling, he receives a blessing after which he is arrayed in ecclesiastical or priestly garments and thus is made head of the Church of England. Golden spurs are then brought from the altar and his heels touched with them. Standing, he is girded with the Sword of Justice, and then places it upon his own hands on the altar. The Imperial Robe is put on him, and then the archbishop gives him the Cross, and in the cross, places the crown, telling the king that this is a symbol signifying that the whole world is under the sovereignty of Christ. A ring is placed on his finger, and, having been relieved of the old, the Royal Sceptre with the cross on top is placed in his right hand, and the sceptre with the dove on top is the Rod of Equity and Mercy, is placed in his left.

The archbishop then takes the crown from the altar and places it on the king's head, whereupon the people shout "God save the King!" and the peers don their coronets.

Taking the Bible, the archbishop presents it to the king, saying: "This is the most valuable thing in the world, "Here is wisdom, this is the Royal Law, these are the lively Oracles," and the book is returned to the altar, and the king is blessed.

Leaving the coronation chair the king goes to his throne. There he is lifted by bishops and barons, and crowned. The thirteen crowns from the three coronations. The archbishop then exclaims to him to hold fast his royal dignity, and prays that he may establish his throne as the sun before his foundation.

Then comes The Homage. The archbishop kneels before the king, expresses his allegiance, and kisses him. The Duke of Gloucester kneels while all the peers take off their coronets. One by one they touch the crown, and kiss the king's left cheek. During this procedure the choir sings anthems.

The queen does not sit on the coronation chair, but kneels before the altar where she is anointed on the head by the archbishop of York, a ring is put on her finger, and the crown on her head. The peers then don their coronets. Another sceptre and rod are then placed in the king's hand, and bowing to the king as she passes.

A little later they hand their sceptres to those around, and descend from their thrones. The coronation process and coming before the altar where the crowns Bread and wine are then brought and presented by the king to the archbishop who places these elements on the altar. The king and queen each offer an altar cloth and a goblet of wine.

But these Scriptures have a higher application than to Solomon. The New Testament applies them to Jesus, so the coronation points us to the King of kings. Let us consider his coronation. The New Testament writers show that Jesus had three coronations: (1) the Imperial Crowns, which he received at the sacrifice by the Father. This was by the act of the Father, and for the Father, and none but the Father. The second followed soon after this, by an act of the Church, which he received at the sacrifice by the Church.

What a change! The one in heaven Christ is crowned King of this world, and when he comes for the remnant of Israel, the 144,000, he is seen with a golden crown on his head. Revelation 14: 14. These join the throne before the throne, and attend the marriage supper of the Lamb or the coronation, and the Queen will be a princess of Israel, as forth from heaven with many crowns upon his head followed by the armies of heaven. Revelation 11: 16. The plea is now put to us. The coronation is a solemn and solemnizing act.

What a Coronation Day that will be! Will we be prepared to acknowledge him as our rightful King, or will we be found in the ranks of those skins that refuse? We cannot hope to see much of this earthly coronation, but we all may have a full view of Christ's Coronation. We can be among the throng surrounding the throne in heaven, and we shall have our crowns to lay at his feet as we do homage. Each overcomer will have his crown, which he dispute his dominion as King of kings and to begin his millennial reign.

There as the great Melchizedek sits "a priest upon his throne," King of Righteousness, and King of Peace, and his throne is a throne of God and of His Father, and of the Lamb. King of kings is a priest. He is Head of the Church, universal. To him we confess and from him receive forgiveness. To him we must do homage and give all the new creatures we have an example of the homage paid in heaven to our King. The twenty-four elders cast their crowns before the throne crying, "Worthy is the Lamb!"

The third coronation will come when Jesus is invested with full power over all nations, when the kingdoms of this world become the Kingdom of our Lord and his Christ. His investiture takes place in heaven following the examples of the covenants of kingship. The first is the marriage of the Lamb of God, which is the Bride of Christ. Revelation 7: 9-17.

She will be crowned with him. The investiture of kingship is given in heaven. The palms in heaven Christ is crowned King of this world, and when he comes for the remnant of Israel, the 144,000, he is seen with a golden crown on his head. Revelation 14: 14. These join the throne before the throne, and attend the marriage supper of the Lamb or the coronation, and the Queen will be a princess of Israel, as forth from heaven with many crowns upon his head followed by the armies of heaven. Revelation 11: 16. The plea is now put to us. The coronation is a solemn and solemnizing act. We can be among the throng surrounding the throne in heaven, and we shall have our crowns to lay at his feet as we do homage. Each overcomer will have his crown, which he dispute his dominion as King of kings and to begin his millennial reign.

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DENOMINATIONAL "BOOK-UP"

NORTH LOUP, NEB.

A rain of .65 of an inch fell Friday evening, evening, evening going into the ground. There was no wind, the rain falling for a few hours. Monday the air was full of dust, although there was no wind. It was hot and sticky a greater part of the evening; however, there was a breeze. Indications were that a bad dust storm was raging in the southwest.

On Tuesday evening, rain amounting to 1.20 inches fell, beginning at about nine o’clock and continuing well past midnight. There was little wind and some thunder and lightning.

Ord received .58 Tuesday afternoon in about a half hour’s time, some parts of the city receiving none at all. That evening, 1.66 inches of rain fell, making a total of 2.27 inches. Burwell got .86 inch.

Mira Creek was bank full Wednesday morning, Wednesday morning, and Thursday morning, across the road north of the J. A. Barber place. Bridges were covered, or very nearly so, by the rapidly flowing stream. The highways in some sections were badly washed, but no bridges were damaged.

Some fields were covered and some corn washed out. At the home of H. C. T. Motors, about 1 inch fell, which washed his fields considerably.

The damage was very slight, compared to the damage caused in other sections. All the farmers were rejoicing and wearing happy smiles, hoping that the drought is entirely gone.—Localist.

[To many in the East the above clipping might seem irrelevant to church news. But it means almost everything to those living in the area of the "dust bowl." For three years or more our farm crops have been without crops, or short-cropped. We looked upon every bit of news as the above with high interest. The Loup valley with rain is naturally a garden of God.—EDITOR.]

WESTERY, R. I.

Westery’s annual Memorial Day parade was held this afternoon at two o’clock, with all local veterans’ organizations taking part. A large crowd turned out to watch the parade. The weather conditions were ideal and thousands lined the route of march through the principal streets of the business district.

Brief exercises were held at the Pawatuck World War Memorial G. A. R. program concluded the day’s program in Wilcox Park. The feature address was delivered by Rev. L. O. LeRoy, a young, two of the Pawatuck Seventh Day Baptist Church.

—WESTERY, R. I., Sunday.

SHILOH, I. S.

Some of you are still trying to get along without the SABBATH RECORDER. Thinking of Conference, can you really entertain Seventh Day Baptist guests without the knowledge of denominational matters found only in the RECORDER? Act Now! —Shiloh Bulletin.

FARINA, ILL.

We were very happy to welcome our new pastor, Rev. A. T. Bottoms, and three of his fine children on Tuesday, March 30.

They made a very quick trip through from Weldon, Iowa, in spite of the fact that they had to load a trailer to their car. They left Weldon about six-thirty a.m., and reached here at four-thirty p.m., the same day. Mrs. Bottoms was unable to come at this time, but came three weeks later.

Previous to their arrival the parsonage was repaired, reainted and furnished. At first this seemed an almost impossible undertaking, owing to the expense, but it was begun with enthusiasm and good will, and we were surprised at what was accomplished. Many hands made light work of the painting, papering, etc., and furniture new and old was donated by our neighbors.

Mrs. Geo. Carlisle invited the Philathia Class to meet at her home on the afternoon of April 27, in honor of the pastor. A very pleasant social time was enjoyed, with a guessing game to sharpen our wits, and dainty refreshments were served. Place cards were clever rhymes referring to personal characteristics or incidents helped the guests to find their places at tables each seating four persons.

A church social was held at the parsonage Sunday night, April 4, which was well attended, in spite of muddy roads. A potluck supper was served, followed by an evening devoted to songs, games, conundrums, etc., which were enjoyed by young and old.

A service combining Mother’s Day and Conference exercises was held at the Seventh Day Baptist Church, May 8. It consisted of anthems by the choir; solos and duets, both vocal and instrumental; recitations, songs, and exercises by intermediates and younger children. Speaking about a boy’s Mother’s Day; and a pantomime, all centered around the theme of Mother. We were honored by Rev. L. O. LeRoy, our young men, home for Mother’s Day, LeRoy Babcock and Norman Clarke, Jr. LeRoy gave us a wonderful solo and Norman an instrumental selection.

Space will not allow giving the program in full, with names of those who participated; but it was unusually interesting and well rendered, showing careful preparation and training; and notwithstanding our backward spring, the platform was beautifully decorated with flowers.

Other students home for Mother’s Day were Margaret Burdick and Theodore Howard. The young people held a social at the parish house on the night after the Sabbath. They had an enjoyable time, with various games, followed by refreshments.

The church services are showing renewed interest under the leadership of Pastor Bottoms. Though they were not well supported during the winter, considering the state of the country roads.

During the last five months in which we were without a pastor, the Sabbath morning services were cared for very acceptably by our deacons, each in turn. Some fine sermons were read, and occasional services held at home by pastors of our neighboring churches.

The Junior, Intermediate, and Junior C. E. societies held their weekly exercises last Tuesday night under the leadership of Kenneth Van Horn and Susie Green.

CORRESPONDENT.

FLOATING THE SEVENTH COMMANDMENT

A report from one of our largest American cities, states that one of every three marriages in it ends in the divorce courts and that two-thirds of every three who sue for divorce win their suits.

Why so many divorces? If we knew all the ugly facts, we might wonder why there are not more in certain circles. False education on the sex question in recent years has been alarming. It is taught in the home, and while in the living room picked up a book which evidently one of the children had been reading. It seems to us that there is a need to have the middle of the book and then it dropped into the very worst immorality.

Many books are published today which are written to justify the most ordeadable of wickedness. Many monthly magazines reek with the same kind of suggestions. Rumors are perpetuated. Children are taught by grown-ups to claim proof who proclaim sex promiscuity to mixed classes, and, sly as leaders of such perversion always are, there is not lacking proof that this debasement of the educational function exists.

What can preachers and parents do about it? Teach and preach the seventh commandment. It may be embarrassing, but neglect to teach this ethical precept about this will be far more embarrassing in the long run. We may wish that all literature and teachers would be right on this as well as on other subjects, but wishing it will not bring it about.

One other thing we can do. We can send our children to Christian schools. Rome rotted and died as a result of sex immorality. Shall America follow the example of Rome? Re- members, God said: "W. A. Gardiner, in Western Recorder.

WHY IT WAS NECESSARY FOR CHRIST TO DIE

BY PEARL W. LAMSON

Adam was made in the image of God but he disobeyed God (Genesis 2: 16, 17) and thus was cast out of the world, in the transgression of the law (1 John 3: 4): Now the wages of sin is death (Romans 6: 23); (3: 16); (1 John 3: 17); without shedding of blood there is no remission of sin (Hebrews 9: 22).

Since all have sinned and come short of the glory of God (Romans 3: 23); death commit adultery.

Praise God! Death could not hold him (Revelations 1: 18); Wherefore he is able to save them that are uttermost that come unto God by him, seeing he liveth to make
OBITUARY

BABCOCK.—Lanta A. Babcock, daughter of Gardner and Elizabeth Cranfill Babcock, was born near Rockville, K. I., March 4, 1824, and died at her home in Rockville, May 13, 1837. She was baptized by Elder Charles A. Burdick and united with the Sabbath Church in September, 1866. For over fifty years she was a teacher in the Sabbath school and was a member of the choir. On May 4, 1878, she and Albert S. Babcock were united in marriage. Mrs. Babcock is survived by her husband; by a daughter, Mrs. Lyra B. Irish; and three grandchildren—Mrs. Lucie A. Armstrong, Mrs. Julia C. Kenney, and George B. Irish.

The funeral was held in the Avery Funeral Home at Hope Valley, conducted by Rev. William L. Burdick, followed by burial in the Rockville cemetery.

Burdick.—Walter Herman Burdick was born July 26, 1857, at Little Genesee, N. Y., the son of Edon P. and Emeline Cranfill Burdick. He died Monday, May 17, 1937, at the home of his son Philip Burdick, in Portville, N. Y.

He was married to Mary Leonore Coon and to them were born five sons, four of whom are living: Lucian T., Rev. Paul S., Philip C., and Sidney D. One brother, Thomas B., survives him. The wife died in 1928.

He was a member of the Little Genesee Seventh Day Baptist Church, having joined by baptism January 29, 1910. He was a practicing dentist for forty-seven years, and was a member of the Allegany County Dental Society.

Funeral services were conducted by Rev. Harley Sutton, assisted by Rev. George Locke of Portville, and his son, Rev. Paul S. Burdick. Burial was in the local cemetery.

RECORDE WANT ADVERTISEMENTS

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

A MANUAL OF SEVENTH DAY BAPTIST PROCE¬DURE (Hiroed), is a book of exceptional value. It contains all the ceremonies, Seventh Day Baptist ecclesiastical manners and customs. A. C. JUINOR GRADED HELPS, four year course.

LETTERS TO THE EDITOR, by Uncle Oliver. Of special interest to young people, but contain much wholesome advice for people of all ages. Address letters at heart. Paper bound. 96 pages and cover. 25 cents. Bound in cloth, 55 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

Conventions—Or Conference

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

The best thing at the Northern Baptist Convention is the opportunity it affords to keep the fences of friendship in repair. It is worth while crossing the continent to meet the friends of yesterday.

—From Watchman-Examiner.