YOUR FLAG AND MY FLAG

Your flag and my flag,
And how it flies today,
In your land and my land,
And half a world away!
Rose-red and blood-red.
The stripes forever gleam:
Snow-white and soul-white—
The good forefathers' dream:
Sky-blue and true-blue.
With stars to gleam aright—
The gloried guidon of the day:
A shelter through the night.

Your flag and my flag!
And, oh! how much it holds—
Your land and my land—
Secure within its folds!
Your heart and my heart
Beat quicker 'at the sight.
Sun-kissed and wind-tossed—
Red and blue and white.
The one flag—the great flag—
The flag for me and you
Glorified all else beside.
The red and white and blue.

—Wilbur D. Nesbit.
Adams Center six members of the Eastern Association.

Before the sermon of the morning, Rev. E. Adelbert Witter offered prayer and a duet was sung by Mrs. Delberta Greene and Miss Mary Seaman.

Rev. A. L. Davis of Verona preached the keynote message of the association on the theme, "The Mind of Christ," from the texts. Let this mind be in you which was also in Christ Jesus: a) Philippians 2: 5; and b) "We have the mind of Christ," 1 Corinthians 2: 16. It is just impossible to report the spirit and impression of some sermons and this is one such. The editor has the promise of the sermons for Our Pulpit of the SABBATH RECORDER. The theme was discussed under the divisions of What and How. The quest for the mind of Christ means much beyond a mere capacity of thinking. It means insight and sympathy of and with his motives and achievements on the character and principles of his life. Let the truth break upon us of the central motive and power of life and we shall have a vision of God in the mind of Christ—the mind of God in humanity.

There is a place for denominations in the modern world, but it is a place for the unity of fellowship being especially pressed. Christianity is not a conglomeration of individuals but a unity of fellowship. Let the church be the embodiment of the mind of Christ and our SABBATH RECORDER will be healed. What the Christian ought to be is suggested by the question asked of the missionary by a native—'Are you the Jesus?'

Growth is dependent upon awakening, assimilating, and expressing. Thus Jesus developed, as he increased in wisdom and favor with God and man. Their teacher becomes ours, Mr. Davis pointed out, as he enters into our lives. The Book, aglow with the life and spirit and teaching of Jesus, is not neglected by the very ones who are supposed to be seeking to know the mind of Christ. In the gospels his soul is revealed and it is more and more being neglected. We are not left altogether, for the world is caring freely for its "golden pathway." The Book reveals Christ's mind, and we would know almost nothing of them.

We achieve the mind of Christ also through fellowship and the many forms of fellowship: prayer meetings, interest groups, literature, and the like. The very ones who are supposed to be seeking to know the mind of Christ are asked to help in the work of the church. It is a great exhilarating thought to know that we are not called to do this by ourselves, but by working together. Fellowship will be lifted in the atmosphere of the mind of Christ.

Bring the mind of Christ to the problems of Sabbath keeping, the dance, and cards. What can a mother say, Mr. Davis asked, to a boy for spending his money in this way, by gambling, when she spends hers in her way, in playing bridge for prizes? View these problems in the light of the mind of Christ, let them be solved in the right way.

"The mind of Christ is the 'way and the truth and the life' for discouraged people and for people who are struggling to live up to the promise of the hymn, 'Have thine own way, Lord, have thine own way.'"

FRIDAY AFTERNOON AND EVENING

Following a devotional service led by Rev. E. Adelbert Witter, a former local pastor, who urged that our denominational need like our individual need is to draw near to God that he may draw near unto us. A thoughtful, challenging sermon was preached by Rev. Herbert L. Polan, pastor of the Seventh Day Baptist Church, from the text, "Seek and ye shall find." The seeking of Christ's mind will be in vain, he averred, unless we catch his spirit and try very much to do as he would have us do. We want our own way, but must yield to him if we are to find his spirit and mind. A world of possibilities open up to us, as we seek the mind of Christ, and denominational reservoirs are too often supplied by our half-filled cups. At the close of this sermon the nicely rendered solo "Golden Pathway," was presented by Mr. Polan's daughter, Frances.

Following this part of the service two good papers were presented, both of which will soon appear in the SABBATH RECORDER. One of them was "Mind of Christ in the Use of Our Money," prepared by Mrs. Jennie Seaman of Syracus–East – Keeseville, and the other "Mind of Christ in the Use of Our Time," by G. Kent Stoodley of Adams Center.

The Sabbath evening worship period was led by Rev. Herbert L. Polan, the sermon was preached by Rev. Herbert C. Van Horn of Plainfield, N. J., and the conference meeting was held by Rev. Paul S. Burdick of Lebanonville. "Seeking the Mind of Christ in Sabbath Keeping" was the theme of the sermon. The speaker said one's mind is discovered to be busy, and one's path is seen to be soiled by one's attitudes and deeds. Christ's word is "The Sabbath was made for man"; his habit was to attend the synagogue (the church of his day) where he taught and found fellowship with
other worshipers, and his attitude was one of sympathy and service. "Christ had a mind to keep the Sabbath," a mind too little possessed by us today. We realize how much we, and you, are impressed that the Sabbath is important in serving our highest good, the spiritual good of mankind—who needs a time for worship, for thought, for rest, for meditation, and for prayer. Man will not get far upward without these things. The Sabbath helps us to appreciate the fact and reality of spiritual and agnostic world—for as we "remember the sabbath day to keep it holy," we are reminded that "in six days...God created the heavens and the earth."

In a world that cares nothing for a Sabbath and with the great Christian Church practically Sabbathless, one wonders if Seventh Day Baptists will have the courage to stand firmly for the Lord and the Sabbath. We are not afraid of the danger that we may be presenting to the world an empty casket from which we have lost the greatest diamond. The way to present it to the needy church is to keep it for holy purposes and ends—for the good of man, for the blessing of all.

SABBATH DAY

A beautiful, cloudless Sabbath brought people in large numbers from the other churches of the association, so that the beautiful auditorium was well filled at the appointed hour and many had to leave the church before the service moved finely forward in well arranged order under the leadership of the pastor. The anthem by Gounod, "Un fond de rêves" was well rendered by the union choir composed of singers from the various churches. An offertory solo, "The Lord's Prayer," was rendered by Kenneth Balcock of the Baptist Church. The recitation by Hayden was of the theme of Rev. William D. Burdick, representing the Eastern Association, "What Would You Tell the Lost Man the Way?" He had done nothing. He had loved. Why? Because he had made his labors to merit their love. Many examples and scriptures were cited to show that doing nothing brings your groceries. He was not for what they had done, in former years, but for what they had done, thirty years later, "if for one hundred years grow men.

SABBATH AFTERNOON

A children's service was held at two o'clock at the Baptist church and church hall. There were many in attendance, with the offertory of Mrs. Davis and the use of the "Upper Room" of Mrs. Davis. Mrs. Davis also rendered a solo, "More Love, Than," and one of the most thought-provoking and practical papers of the association—perhaps most vital of anything given during the meetings—was the "Heavens Are Telling," by Mrs. Adkins. Mrs. Davis, "Mind of Christ in the Home." This paper was secured by Mrs. Davis for the newspaper in the Woman's Department of the SABBATH RECORDER. With our government advocating drinking (and engaged in business of making it—EDITOR.) and schools giving no religious education at all, we have nowhere to turn to the admirable need of her demonized daughter. We must own the disease and the cure then go and tell it. "What would you tell to the lost man, with death five minutes off, who asked you how he could find Christ?" Would you want to send for the preacher, or tell the dying man, "Do the best you can?" Or would you out of an experience in knowing Christ, tell the lost man the way? Mr. Burdick believes there is still need for revivals and for missions, and he comes through such men as Gypsy Smith and George R. Truett, president of the Baptist World Alliance. Our trouble is, we how this was not one of the things we, had gained the human but lost the divine. We can win only if the power of the Lord remain in the world. We did not share the sensations, and the speaker referred to the experience of the early church whose members were scattered abroad and "went everywhere preaching the gospel. Everyone can be a soul winner, if he cares enough to be one. Is your milk man a Christian, the man who brings your groceries? Such may be hungry for the Lord. We have Christ and His soul is our own. We kept the faith? Let us not miss our calling—we are called to save others. May God help us that our lives may be steadily influences in the lives of those about us, that they may be helped to keep the faith.

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make adjustments of differing opinions according to the mind of Christ. We should make decisions in keeping with the discovery of what would Jesus do. The search for the word you may speak to the lost man, if he cares enough to be one. Is he a sinner? Mr. Burdick laid upon the hearts of those present simple but searching thought in harmony with the association theme—"Faith Shall Bring Your Groceries," expressed by the prayer of Mrs. Lena Crofoot of Berlin, N. Y., who has done, in former years, considerable pastoral and missionary work, and can express this as a lay worker in her own church and community. Mr. Burdick read Matthew 7: 13, 14, and verses 21-29; and the Lord's Prayer, if one cares enough to be one, and doth it not, to him it is sin." Reference was made to Louis XV of France, who early in his reign was very sick, and his expected death was lamented by his people who loved him greatly for what they hoped he would do. When he was again sick, thirty years later, a certain lady said: "I would greatly as formerly he had been loved. Why? He wondered what he had done that he had formerly been loved, but now so hated. The same has been said of Edison, a short time before his death. The speaker expressed gladness that Columbus did something; he discovered a new world; that Edison did something with filaments—gave the world a light in the dark. He said, "Let us always be sought and found for the blessing of humanity." He thanked the name deserves to be linked with Edison, a short time before his death. He said: "Some people will learn that material things do not bring happiness and are of little use in making men and women creative and pleasing to God. We should appreciate what we have, and turn our laboratories over to the study of God and prayer, and of the spiritual forces which have as yet hardly been touched. When
this day comes the world will see more advance-
ment in a generation than in the past four.
"
To do nothing is a great sin. "How Gentle
God's Command was sung in the closing
moments of this worship period, and he same
time introducing the fine sermon of Rev. Ever-
t T. Harris of Ashaway.
Pastor Harris read for his background Mat-
thew 22:37-39, used the 7th and 10th verses for his text, "Thou shalt love the Lord thy
God. . . . This is the first and great com-
mandment." He emphasized that the Ten
Commandments came from God through Moses, and emphasized that the first four have
to do with man's relationship to God and are of eternal importance. He pointed out this
around and have listed relationships to
man as the first. Reference was made to cer-
tain tests given Bible students in DePaul Un-
iversity last year; after a year, about the
same results; namely, commandments against
killing, stealing, committing adultery, honor-
ing father and mother come first and in order
to relationships to
God. . . . In other
words, the Ten
Commandments came
first after the walk and
appropriate to the high hour of this
one hundredth session. The fine, rich tone
and quality of the music, the Scriptures, and
responses inspired all with the reverent feeling
of Divine Presence.
"This is the Lord's Church," said the pastor of our church
at Waterford, Conn., Rev. Albert N. Rogers, as
brought the message from the text in Psalms
78: 72. "So he fed them according to the
integrity of his heart and guided them through
the desert by his hand.
"A clerk, Charles Lamb, long hours tied to the
desk of the great East India Company, "saved
his soul" by writing immortal essays after the
close of the day's grind. Do as "well as you
can," he urged, at your job, and voiced the
conviction that the "beauty of life is labor." (2) Be adventorous in the
ideals of life. Much is achieved by looking
for the new. By illustration he suggested that
religion should be looked upon more like the
TVA than like the Coast Guard. We may
be helped in experiment and discovery: (a)
by pure thought, and prayer; (b) by a unifying
work; and Mr. Rogers pointed for example to the Carpenter of
Nazareth, who made well-fitting yokes and
turdly plows. He through his labor,
"Life for Jesus began anew at thirty." (To be continued)

MISSIONS
SECURITY

We want security. If we buy a piece of
land, we want to know the title is good; if
buildings, we want to know that they are
sound. We want to assure us
that we will receive it back with interest when
due; before we struggle for an education,
we want to know that we will not have to
break in order to do our work. We
fore we form friendships and the sacred
relations of life, we want evidence that others will
be kind and true; before going under the
surge of life, we beg the doctor to assure us
that we will survive the shock and recover.
We want security.

Sabbath Worship

The dignified, beautiful service of worship
at ten-thirty Sabbath morning led the people
gathered at the Eastern Association quietly
and appropriately to the high hour of this
sabbath afternoon.
One of the things I have been wanting to tell you about is a trip to a dear friend, Miss Elizabeth Hiscox. We have long been wishing that some of our people might come out for such a visit, and to have our wishes fulfilled so beautifully, by one whose love and interest in all is thrillingly evident, is thrilling indeed. Many of the Christian Herald party with which she was traveling went to Peking and Korea, but the visit to her certainly made that time with us there later in Japan. She must be reaching home about this time. I hope she got as much joy out of the experience as we did.

For some time I had been promising to go with Miss Burdick and Miss Chapin to Nan- ning in the spring when the Sun Yat Sen Memorial Park would be at its best, and as her visit coincided with that time, I took the opportunity to visit the teachers and students of the girls in our Shanghai school, as she spent most of her time there, and they invited her to a supper which honored her.

So I went alone to Mr. Foo's house and had a chance to get better acquainted with his wife. She speaks English, and is such a quiet, pleasant person, with a flavor of the Orient. She is such a delightful hostess that I feel as if I had known her a long time. She and Mr. Foo stayed for the graduation exercises of the Senior Nurses' Class the next day, and also for the graduation exercises of the Junior Nurses' Class the day before. I am sure it was a lovely time, and I felt as if I had known her a long time.

The exercises were in the church and were really very interesting. The chief address was by Miss Wu from the Bethel Mission in Shanghai. She is not a young lady, and has had many varied experiences, some of which were in America, and was evidently used to speak-
WORSHIP PROGRAM

BY MILTON JUNCTION SEVENTH DAY BAPTIST C. & SOCIETY

(Buck Co. C. S. Den., Milton Junction, Wis.)

ORGAN PRELUDE

Jensen

CALL TO WORSHIP

In the beauty of holiness.

Given to the Lord the glory due unto his name: bring an offering, and come into his courts with praise: enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. (Psalm 96:9 and 100.)

RESPONSE

Holy, Holy, Holy, Lord God Almighty. All thy works shall praise thy Name, in earth,昆sky, and sea. (Psalm 148:1.)

Holy, Holy, Holy. Merciful and Mighty! God in whose presence we stand. LORD'S PRAYER, by congregation

THEOLOGY

The Prayer Perfect

E. J. Stenson

MAIL QUARTET, boys

Peter Love (part of choir)

Holy, Holy, Holy, Lord God Almighty. All thy works shall praise thy Name, in earth, sea, and sky. Holy, Holy, Holy. Merciful and Mighty! God in whose presence we stand.

LORD'S PRAYER, by congregation

SCRIPTURE

Ps. 152, 3 (Quartet continues humming. We are companioned by organ.)

ANTHEM, by choir

Memories of Childhood

B. Wilson

(To the tune "Lay Your Hand Upon a Book"")

LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to you since February. We see you need letters so John, Edith, and I are writing. Edith, John, and I have a class by ourselves. My parents cannot come, so Mother teaches our class. She reads us Hurlbut's Story of the Bible. The stories are interesting. The story we read today was "The Lost Book Found in the Temple." We sang about ten songs after Mother read our Sabbath school lesson.

If I had a chance to go to Sabbath school I would like to be in the sixth grade next year. Berta Lea goes to high school next year. She was graduated from eighth grade this year.

At school we played lots of games. The last day of school we went on a picnic and a marshmallow roast. After we had the roast we played games. Guess what we did? We went in the woods and found a grapevine swing. We took hold of it and went swinging out of the tree tops. If the wind came back we would usually bump into a tree, but it did not hurt. So this spring Mother thought we would go on a picnic.

We started to the grapevine swing.

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THE SABBATH RECORDER

HYMN, by congregation

In Christ There Is No East or West

Oxnam

MIZPAH BENEDICTIO

FAITH FOR TODAY

BY ELMO FITZ RANDOLPH

(A term paper—June, 1937)

"For me, the supreme insight of faith is that which has come to our race through Jesus Christ. This insight is not a system of theology which shuts off inquiry; it is, rather, a summons to forth on the road of experiment and adventurous search, with faith in a living God and a growing knowledge of the truth."

It has been an enriching experience of far-reaching significance for me to read and discuss Doctor Harris Franklin Rall's philosophy of religion of which the above quotation is indicative.

All of us are on the lookout for something in which we may put our faith—something that will soothe the frayed edges of our imperfect, restless existence. The supreme insight of faith which we have through Jesus of Nazareth is not a new possibility to us.

Being brought up in the Fourth Grade, we have been taught and are shown the objects of faith of Doctor Rall's...
I expect my letter is long enough for this time.

With love,
Ethem Robinson.

Dear Ethel:
It is hard for me to realize that you and Edith are big, eleven-year-old girls, for you were quite small when I last saw you.

A day or two before I left home from Conference at Milton, I made a grapevine that I will finish and have prayers. When we go to our classes, we get together and have prayers. When we go to our classes, we sing songs. We sing songs because we are happy.

Dear Mrs. Greene:
It is with pleasure that I am writing this letter to you and telling you about our Bible school. We have eight thirty o'clock class on Wednesday nights, and we have a Bible school very much. I enjoy our Bible school very much.

Sincerely yours,
Jaret Holbert

Sabbath Recorder

OUR PULPIT

GOD'S CONQUEST OF JACOB

SERMON BY REV. THEO. J. VAN HORN

"And Jacob was left alone; and there wrestled a man with him till the breaking of the dawn..."

Genesis 32:24

This thirty-second chapter of Genesis is the climax of a long experience of a man with God. And the wrestling match that is here described is the last of several incidents that picture pretty clearly the unique character of Jacob.

The statement at the beginning of the chapter tells us that "Jacob went on his way." It suggests a tendency in too many lives. "I go on my way; you go on your way, Jacob went on his way." It is not always the right thing for us to go on our way. We must go in steps, and not always in the same direction. Even the best things in life cannot be enjoyed without effort. We must work at them, and not just sit back and let them happen.

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of the wealth he has accumulated. Jacob was not the first nor the last man to assume that money is an effective instrument for getting one from the consequences of wrong doing. Messengers are hastened forward with this word: “I have sojourned with our Uncle Laban until now. I have taken wives, sons, and servants and maid servants, and I have sent to tell my Lord, that I may find grace in thy sight. But no word came back from Esau. His hunger was as keen as his physical hunger was in the day that he sold his birthright to Jacob for a mess of pottage. He is not impressed with his brother's wealth. The messengers return with the word that Esau was coming against him with four hundred men. “Then was Jacob greatly afraid and distressed. It was a desperate dilemma. Confronted by the pending danger, he keeps his head. The flocks are divided into two parts. Those less prized are sent forward, as Jacob reflects that if one company is attacked by Esau, those in the rear, including his wives and children, will be spared. Then in desperation he comes to God in prayer. Do we hear him asking God for forgiveness for the last kind of sin of his life? It would be a welcome sign.

However, we hear only a general confession of unworthiness. Then there is a reminder of what God had promised him in the days long since gone by. He could be greatly blessed as the father of many peoples. Then he tells God how he fears Esau and asks for God's protection from the wrath of his brother. He realizes too late that he sinned against his enemy. His shrewdness could easily outweigh the slow mind of his brother; he was more than a match for his Uncle Laban in business acumen. But here he is, in the lurch.

He knows that he is no match for Esau in physical strength. But after all, we see this man still vigilant in every faculty, devising a way out of this dilemma. He makes a still further confession of his piety, sending for three companies. As before, that which is of the greatest value is left in the rear, while the remaining two are sent forward to meet the challenge. The third company are carefully instructed to say, “These flocks and herds belong to your brother Jacob. He sends them to you as a present that he may find grace in your sight. We say this to the narrative: “So went the present before him; and himself lodged that night in the company.” But he could not sleep. His conscience was not at rest. “And he rose up that night, and took his two wives, and two of his women servants, his eleven sons, and passed over the Brook Jabbok, and sent over that he had.” We may expect something of much greater value to come to a man when he gets the courage to separate himself from all that he has.

“AND JACOB WAS LEFT ALONE”

He was nearing his future inheritance. Was he ready for that estate? We recall that other time when, at Bethel, he was left alone. There were no property alarms then, then and God appeared to him there. Since that time great possessions had grown up between him and God. Here we see him loosing his grip upon his worldly wealth. But he is yet Jacob. There is in every man's life, just as there was still in Jacob, a great uncultivated area, until he says, “I surrender all.” God was preparing Jacob for that final struggle. “And there wrestled a man with him, till the breaking of the day.”

Oh, what a day will break for every one when we are willing ”to let go and let God.” This midnight hour was the climax of a struggle that the Spirit of God had been carrying on with Jacob for many years. Has it ever occurred to you, my friends, what a time God has with every one of us before he brings us to the point of absolute surrender? It is because God sees that there is good to be removed and cultivated that he holds patiently on with his process of refining until the pure gold is freed from the dross. If it had not been God who was dealing with Jacob at this time of his miserable lying and deception with his father, Isaac, patience would have failed and the material would have been thrown into the scrap heap. How glad we ought to be that God deals like that with us all. Why do we make it so hard for God? Why do we try his patience so?

The fruit of the soul is now at hand with Jacob. He now sees that he had not only sinned against Esau; he had sinned against God. His shrewdness dropped away into utter futility; his fine initiative was gone; his own wretched life of selfishness was shrivelling up there in the heat of divine presence. But it was so hard to give up. The old Jacob will still this little struggle kept up till the breaking of the day. As the day broke he was touched by the finger of God and all that was left of Jacob lay limp and lifeless in the arms of God. The broken and contrite

heart of the man, as he prayed in agony for pardon, brought the victory. Up to now he had been a man of the world. Jacob was now a man of God—Israel.

Are we fighting God today? Why carry on? Why continue the struggle? Why go on until God has to cripple us as he did Jacob? It was Jacob's whole heart that God wanted. That must be his possession before the promise could be fulfilled. O the bitter pain and sorrow. That a time should ever be, "When I proudly said to Jesus, 'All of self and none of thee.'"

But he drew me; I beheld him Hanging on the accursed tree, And my wastful heart said faintly, "Can I leave thee, Lord, and fly?"

Day by day his tender mercy, Gracious, helpful, full and free, Drew me closer as I whispered, "Less of self and more of thee."

Higher than the highest heavens, Deeper than the deepest sea, Lord, thy love at last has triumphed: "None of self and all of thee."

OAS, DAVENPORT, IOW. Amen.

Tuesday, May 25:

"Take my will and let it be Consecrated, Lord, to thee; Take my hands and let them move, At the impulse of thy love; Take my will and make it thine, It shall be no longer mine; Take my heart, it is thine own, It shall be thy royal throne."

Daytona Beach, Fla.

AN UNCONVENTIONAL PRAYER

BY A RUMMAGE SALE HATER

Dear Lord of newness and beauty, have compassion upon me for the anger that burns in my soul when I see a rummage sale sign on a Christian church. Thou didst give thy life and love for a cruel world that a God of power and beauty might be revealed. We are so stingy, thoughtless, and selfish that we give second-hand articles to be used to support thy church dedicated to worship and service. God forgive and transform the men of our age who will permit their women to be forced so to raise money in the name of religion. Amen.

—Allen A. Stackdale,
in Christian Century.
**MARRIAGES**

GREENE-MARTIN.—Miss Margaret Jean Martin, daughter of Robert E. Martin of Cumberland, Md., and Edwin Clarke Greene, M. D., of Andover, N. Y., were united in marriage, Sept. 25, 1881, by Rev. Geo. Shaw, Exeter, two grandchildren, and three brothers.

PICCOO—COON.—Achille P. Piccolo of Westerly, R. I., and Edna M. Coon of Westerly, Chase Hill Road, were united in marriage at the home of the bride, June 20, 1937, Rev. E. T. Harris, and interment took place in River Bend Cemetery, Westerly, R. I., June 4, 1937.

Rogers-Ford.—At an early age Mrs. Ford united in marriage with the First Alfred Church, conducted by her pastor. Burial was in the Alfred Rural Cemetery.

**OBITUARY**

BURDICK.—Elmina Wescott, daughter of Albert W. and Susan Burdick Wescott, was born at Alfred, N. Y., June 25, 1870, and died June 31, 1900, they lived in Cortland, N. Y. In 1902 his father died and Mr. Crandall returned to De Ruyter. The years of patient and loving care for his invalid wife and aged mother are deserving of commendation.

He leaves a daughter, Mrs. H. J. Hoyt of Syracuse; four grandchildren, and five great-grandchildren. There are two sisters, Mrs. Elizabeth App of Portville, N. Y., and Miss Esther, who for many years has made a home and faithfully cared for Mr. Crandall in his declining days.

The funeral was conducted by Rev. Neal D. Mills and burial was made in Hillcrest Cemetery, De Ruyter.

MURPHY.—Elizabeth Johnson, daughter of John and Effa (West) Johnson, was born in North Stonington, Conn., Oct. 12, 1865, and died at her home in Ashaway, R. I., June 4, 1937.

**TO LIVE**

My aim is to live end to live abundantly,
With no black ink to smear my page
And feeble time as the only blotter;
With no dark shadows in the corners of my life
That cringe when light hunts them down;
To lift my little load, nor grumble at its weight;
To warm one stifled robin at the fire of love;
To honor friendship as a sacred privilege;
To cherish memories above tangible gains.
And to dare a negative answer when that answer is right.
If, when my life is done,
I have disappointed neither God
Nor myself in any of these things.
I shall be content.

For I shall have lived.

—By Marguerite Carpenter,
in the Bible Advocate.

**RECOMMENDATION OF SEVENTH DAY BAPTIST PROGRESSIVE**

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