adventure, and five merit badges were earned. A class in denominational history based on, "A Young People's History of the Seven day Baptists." Denominational History by Everett Harris, was conducted by Pastor Harley Sutton. This course was both interesting and profitable. The articles in the Recorder entitled, "A Matter of Loyalties," were used as a basis for discussion of the Sabbath and our loyalty to it. The boys wrote short papers on their impressions of camp, and in most of the papers mention was made of determination to be loyal to the Sabbath and that camp experience will help them to live better.

H. S.

**MARRIAGES**

Borrell-Huie.—August 7, 1937, at Edinburg, Texas, at the home of the bride's parents, Miss Florence Huie, at the Sallieville Seventh Day Baptist Church. Burial was in the Sallieville Seventh Day Baptist Church.

Brooks-Randolph.—Frederick Brooks and Ruth Fritz Randolph, both of Rochester, N. Y., were united in marriage August 7, 1937, at the home of the bride's parents, Mr. and Mrs. Curtis F. Randolph, Alfred, N. Y. The ceremony was performed by Dr. Booth C. Randell, assisted by Pastor Clyde Ehrat.

Davis-Eaches.—On June 12, 1937, at the First Seventh Day Baptist Church, pastor of the German Seventh Day Baptist Church. Burial was in the Sallieville Seventh Day Baptist Church. Mr. and Mrs. H. W. Royce.

Vincent.—Ellen Ada Vincent, daughter of Jane O. Crandall and Samuel A. Chaplin, was born in the town of Alfred, N. Y., August 16, 1863, and died at her home in the village of Alfred Station, N. Y., August 1, 1937. She was baptized in early girlhood and united with the First Alfred Seventh Day Baptist Church, regularly attending church services and using her talents in the work of the Master.

In 1881, she was married to Clayton F. Greene. To this union was born one child, Calla, now Mrs. Harry Cook of H. and Sara Davis, of Shanghai, China; and Katherine Louise Eaches, daughter of Mr. and Mrs. H. F. Eaches of Wyoming, were united in marriage by her pastor, Rev. Mr. Wacket.

Powell-Hooge.—On Sabbath morning, August 14, 1937, Luther Carlton Powell of Auburn, W. Va., and Miss Selma Irene Hodge of Berea, W. Va., were united in marriage at the Sallieville Seventh Day Baptist parsonage at Berea, by the bride's pastor, Elder C. A. Beech. They will make their home in Denver, Colo.

**OBITUARY**

Crandall.—Minnie Elvira, daughter of Silas and Harriet Crandall, died August 9, 1937, at the home of her parents, in the age of 76 years, 10 months, 19 days. She was born in Milton Junction, Wis., and was a member of the Seventh Day Baptist Church at the home of her parents, where she united with the Seventh Day Baptist Church, by the pastor, Rev. James A. Beech. She was born in Milton Junction, Wis., and was a member of the Seventh Day Baptist Church. She died at 9:00 p.m. at the age of 76 years, 10 months, 19 days. She was buried in the cemetery near her home.

Mrs. Jessie Gray of Cowiche, Wash., besides nephews, nieces, and cousins.

Rev. Mr. Hutton preached the funeral sermon, August 11. R. C.

**Kagarise.—Jean Marilyn Kagarise, daughter of Sherman R. and Julia B. Kagarise, was born at Sallieville, Pa., July 9, 1921, and died at Boston Hospital in Roaring Spring, Pa., Friday, August 6, 1937. Death was attributed to rheumatic fever. She had always lived in Sallieville and attended the consolidated school at New Enterprise. She was always interested in the better things of life—things good and uplifting. She became a member of the Sallieville Seventh Day Baptist Church at the age of fourteen.

Those surviving are the mother and father, two sisters, and two grandfathers, William F. Kagarise of Altoona, Pa., and Rev. R. R. Thongate of Oneida, N. Y.

Funeral services were conducted by Marion C. Van Horn, assisted by Rev. Frank King of New Enterprise, pastor of the German Seventh Day Baptist Church. Burial was in the Sallieville Seventh Day Baptist Church. M. C. H.

**WOODMANSEE.—Emogene Austin Woodmansee, widow of Orrin G. Woodmansee, was born at Rockville, R. I., July 17, 1860, and died in the Rockville Hospital August 8, 1937. Her parents were James and Elizabeth Hopkins Austin.

Mrs. Woodmansee lived in Rockville nearly all of her life. She experienced religion during a great revival conducted by Rev. Charles M. Lewis in the Rockville church, was baptized by Rev. James R. Irish and united with the church October 11, 1873. For over sixty-three years she was a member of the church, and served in several positions in the church.

She was survived by two daughters, Miss Elva Woodmansee and Mrs. Ada Edwards of Rockville; and two sons, Lloyd Woodmansee of Bradford and Howard C. Woodmansee of Rockville, and two grandchildren.

Funeral services were held in the Avery United Methodist Church in Rockville. Following the service, Rev. William J. Burdick, assisted by Rev. Harold R. Crandall. Burial in the Rockville Cemetery.
THE SABBATH RECORDER

The Sabbath Recorder

Established in 1844

A SEVENTEEN WEEKLY

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TUESDAY, OCTOBER 15, 1935

Written and edited of volunteers.

Promptly at ten o'clock Wednesday afternoon, August 28, the hundred and twenty-fifth session of the Seventh Day Baptist General Conference was opened by the united singing of the hymn, "Faith Is the Victory," under the leadership of Dr. Alfred F. Whiteman of Alfred, N. Y., director of Conference music.

At the close of the morning session, President Herbert C. Van Horn offered a brief invocation. Elder E. A. Witter offered the opening prayer. He expressed gratitude for past leadership and prayed for future guidance in the spread of the gospel.

Address of welcome and inspiration were given by the pastors of the Shiloh and Marlboro entering churches. Several new appointments have been made, houses and other buildings painted, lawns "have had their cut," etc. This is historic ground; for two hundred years there has been a Shiloh Church; for more than that number of years Seventh Day Baptists have worshiped here. There are no physical marks whose beauty may be enjoyed, but there are spiritual mountains to be rediscovered and scaled, until "we plant our feet on higher ground." We expect a blessing from our guests, but more from God and the Holy Spirit. We expect an outpouring of the Spirit in our midst we may pass on the torch, alight and burning, to the next generation.

The Conference choir sang "Appear thou light Divine," after which President Van Horn presented his message, "Forward With Christ." This was followed by the Wednesday Conference, but—quite unusual—these reports will not be from the pen of the editor. As you all know, Editor Van Horn was the president of Conference this year, and his duties precluded it being encouraged and pushed forward by many of those attending. The Sabbath Recorder, as usual, will cover the Conference, but—quite unusual—these reports will not be from the pen of the editor. As you all know, Editor Van Horn was the president of Conference this year, and his duties made it impossible for him to write reports. Therefore he has enlisted the help of three others: Mrs. Van Horn, Pastor Trevor R. Sutton, and Rev. Hurley S. Warren to bring the Conference to you, through the editorial columns of this weekly. Tuesday and Wednesday of Conference follow this article. It was written by Mrs. H. C. Van Horn. L. B. L.

Wednesday evening was the Annual Society "day," when President Willard D. Burdick of the society was presiding officer. The opening worship was conducted by Rev. Ralph H. Coon, who read Mark 5:1-20. The sermon of the Conference story are typical of sin which bow down in the presence of Christ. Today, like those days of old, men want Jesus to go away. Our task is to make sure that Jesus is present and that souls are brought face to face with him. Pastor Coon offered prayer, invoking the presence and power of God in behalf of our missionaries and native Christians in China.

President Willard D. Burdick followed with an address in which he emphasized especially the present needs of the China, Jamaica, German, and home fields. Treasurer Karl G. Stillman made some statements concerning the treasurer's finances and made an appeal for greater zeal and devotion to our denominational program.

The Conference president called attention to his report as corresponding secretary and emphasized the fact that if Dr. George Thorn had his way among Seventh Day Baptists, all China would be converted. It is not, however, Dr. Thorn's way; it must be the way of the Lord. We must be increased sufficiently to support him. He made a strong appeal for interest in Christian work. In the spirit of the speaker, any addresses will later appear in the RECORDEr.

The Wednesday afternoon session began with prayer offered by Rev. Edward M. Hofer. Holiness was the subject of interest of the Conference. The theme of her address which followed was "Victorious Living." Victorious living depends upon the recognition of the fact that I must be born again; Titus 3:5-7, "according to his mercy he saved us;" 1 Peter 1:22, 23, "begotten of the incorruptible;" John 15:5; the vine and the branches; the congregation sang "Open my eyes that I may see."

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the text, "Ye must be born again" (John 3: 3). Jesus came to establish a kingdom which all may enter if they comply with the conditions laid in this text. Many who call themselves Christian have not complied with this condition. Many seek to enter some other way. Why not accept and comply with the condition as laid down by Jesus, the Master? A deep interest was manifest in these stirring sermons.

The sermon of these two nights were each preceded by a vesper service conducted by Dean Alfred E. Whittford and Rev. Eli F. Loofboro on Tuesday night, and Rev. Albert N. Rogers on Wednesday night. Dean Whittford opened each service with the hymn, "Day is dying in the west," sung by choir and congregation. Lamplough quoted passages from John's gospel and from the first epistle of John. "Our objective is to be messengers, our purpose to bring about reconciliation with God and man," Mr. Rogers read the account of Elijah and his experience under the juniper tree. Such a condition is tragic when it becomes chronic, and no one is the "only prophet of Jehovah." The initial genius of Christianity is not communal. There is a place for diversity of opinion at the altar of Christian worship.

The vesper services were enriched by congregational singing of fine old hymns, by the use of solo and quartet, and by such anthems as "The Morning of God's World," "Alleluia, Forth," "O Shepherd of Israel," "Morning," "The Lord's Prayer," "Malotte." Other special musical numbers among which may be mentioned the singing of a large male chorus added much to the spiritual quality of the meetings. Secretary William L. Burdick voiced the sentiment of many when he said, "I thank God for sacred music."

NOTICE OF ANNUAL MEETING OF SABBATH SCHOOL BOARD

The annual meeting of the Sab­bath School Board will be held at the Gothic, in Alfred N. Rogers' room, on Wednesday, September 8, 1937, at 2:30 p.m. All delegates in attendance at the sessions of the General Conference at Shiloh are entitled to a vote in person or by proxy.

J. F. Randolph, President, R. W. Burdick, Secretary.

TRACT BOARD MINUTES


The board was led in prayer by Rev. Hurley S. Warren.

The report of Corresponding Secretary Herbert C. Van Horn was read and adopted as follows, including its recommendation:

July 15, your corresponding secretary attended the regular quarterly meeting of the Missionary Board at Westerly, R. I., and on July 31 visited the Irvington Seventh Day Baptist Church and spoke on the work of the Society in the community. Three other reports were given, the sermon of these two nights were each preceded by a vesper service conducted by Dean Alfred E. Whittford and Rev. Eli F. Loofboro on Tuesday night, and Rev. Albert N. Rogers on Wednesday night. Dean Whittford opened each service with the hymn, "Day is dying in the west," sung by choir and congregation. Lamplough quoted passages from John's gospel and from the first epistle of John. "Our objective is to be messengers, our purpose to bring about reconciliation with God and man," Mr. Rogers read the account of Elijah and his experience under the juniper tree. Such a condition is tragic when it becomes chronic, and no one is the "only prophet of Jehovah." The initial genius of Christianity is not communal. There is a place for diversity of opinion at the altar of Christian worship.

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After considerable discussion it was voted that an edition of five thousand copies of an English translation of Doctor Conrad's tract, *Biography of the Evangelist O. R. L. Crozier*, be authorized at a cost of about $300. Adjournement at 2:40 p.m.

Corliss F. Randolph, President.
Courtland V. Davis, Recording Secretary.

MISSIONS

PLANNING FOR THE FUTURE

Conference address by Treasurer Karl G. Stillman.

In our business and our family life it is important to us to know whether or not our mode of living or the methods of management have resulted in an increase in our worth. We should have the same interest in our denominational progress, and believing that a deep interest does exist in our society, it is a privilege for me to be able to report an increase in our net worth for the year just closed, which amounts to $13,975.01. Dividing this total amount by the number of people greater or better during the past year, we find that an edition of 150 was voted.

We have established an excellent credit report on which we can depend. As a result, we have been able to secure additional funds from banks or individuals who loan us money. Of course we must pay interest on these loans, but the interest paid by our banks goes down and down until perhaps two and one-half per cent is the average rate. In other words, the investments of our society compare as to rate of income return. Our average for the year just closed amounted to 6.4 per cent, a record of which we are proud.

Reports are always reminders of past successes or failures, and are important largely because of the instruction for future activities which they foster. What of our future? Are we going to stand still merely continuing our present activities? Or are we going to move ahead to the commanding position our denomination should occupy in the religious world? All successful enterprises are the results of careful planning and thorough execution of plans made. It is necessary to have vision, enthusiasm, and conservative imagination to make any progress. We are told that where there is no vision, people perish. This can be true of Seventh Day Baptists as well as of states or nations, if we fail to look ahead and plan our activities.

Is vision alone necessary? Can we now see enlarged hospital facilities in Lubbo or elsewhere in our denomination? Can we see the denominational budget in Cuba enlarged? Can we see the church in the denomination during the next ten years? Can we see the church in the denomination during the next four years? To a large extent our results will be determined by the ways in which we have given our resources. We must develop a more generous spirit of giving on the part of our members.

As a nation we have been successful in our evangelistic efforts. We have been able to increase our income more than four and one-half percent per cent, and we are now down to four and one-half percent. The amount saved through these successive reductions in interest rates is used to cut down the principal, so we are gaining in this way also.

Probably most of us have personal saving accounts on which we have watched the interest rate paid by our banks go down and down until perhaps two and one-half per cent is the coverage rate. How much have we swallowed the interest rate paid by our banks go down and down until perhaps two and one-half per cent is the coverage rate. How much have we swallowed the investments of our society compare as to rate of income return. Our average for the year just closed amounted to 6.4 per cent, a record of which we are proud.

Therefore, as our denominational program is adopted by this society in particular go into operation, we as Seventh Day Baptists must wholeheartedly support the project. Our Denominational Budget can be realized if full, if we as a people wish to succeed. It is well within our power and financial resources to bring this about. We have been indifferent, lacking in enthusiasm, selfish, and all too frequently pessimistic. We must face situations as they arise with practical optimism, selfishness with generosity, and indifference with alertness and aggressive initiative.

If we were to suggest a challenging program of enlarged missionary activities for the near future, I would name the following:

1. An evangelistic campaign for every church in the denomination during the next two years.
2. A plan for raising the Denominational Budget in full patterned after notably successful college alumni fund-raising efforts.
3. Increased endowments for hospitals and schools founded by the society.
4. The enlargement of the denominational budget early in the depression years.
5. An aged pension plan for all societl representatives and institutions from the society and from the representatives themselves.
6. Complete elimination of our indebtedness, now such a burden.

What can we do in a practical way to meet these added responsibilities? Risking repetition, let me reiterate suggestions made at the sessions of the Eastern Association this past June.

As I said then, is it not true that we have been selfish in the tangible expressions of our faith? Have we not been seeking benefits for ourselves alone, hoping in some way to find an easy solution to all of our problems through this means, but ignoring our responsibilities to the church of our choice as well as to those individuals less fortunate than we? Have we been faithful and regular in our attendance at the stated services of our church? Have we willingly and energetically participated in its social activities when such participation has involved personal work on committees or as officers of auxiliary organizations? Have we contributed to the work of our church, of our denomination, in which he has been more successful in Schenectady, N. Y.? Opportunities are on all sides if we will only grasp them. Reading the history of our early days, we are compelled to be impressed with the fact that many of our churches of today owe their existence to the local missionary efforts of individual church organizations.

Again, we should foster auxiliary organizations of the women of our churches, being careful to establish separate societies for those whose hours of employment interfere with attendance during the day. Men's clubs or organizations might be encouraged and kept in existence for the present, as well as youth groups. All such efforts are worth while, tending as they do to produce a greater community of God; that our ownership of material things is not the best test of the length of our lives, and that actually we act as trustees of our Lord's money entrusted to us, we act as trustees of our Lord's money entrusted to us? Is it not our responsibility, therefore, to make sure that we do not squander our wealth at our disposal in such ways as would be pleasing to him? This is evident to us all, so let us do our best for the home church and denomination as the nearest agency of God's work available to us.

In our denomination we find among our number persons pursuing widely different occupations. There are rural and urban churches; there are farmers, professional men, industrialists, and merchants; in fact we constitute a typical cross-section of the population of our country. We are slowly emerging from the depths of the depression and practically all of us are more prosperous than in the recent past. We tell of our faith, so let's all definitely prove its existence by supporting the work of the church. All of our resources. We must develop more ways of giving instead of planning excuses for not giving which sound plausible. This will help, yet in many cases even a tithe is not enough. It matters little what sort of plan we decide upon, as long as we really give and give repeatedly.

How else can we establish our faith as a vital and vigorously living force? Is it not possible for us to adjust our denominational mission to our present needs? Is it not possible for us to divide the denominational work and reports to include the efforts of the missionaries, the ministers, the teachers, school superintendents, and the work of the auxiliary organizations? Is it not possible to divide the denominational work and reports to include the efforts of the missionaries, the ministers, the teachers, school superintendents, and the work of the auxiliary organizations? Is it not possible for us to divide the denominational work and reports to include the efforts of the missionaries, the ministers, the teachers, school superintendents, and the work of the auxiliary organizations?

May God bless our faith and make it more, practical and vital as we plan for the future. We are slowly emerging from the depths of the depression and practically all of us are more prosperous than in the recent past. We tell of our faith, so let’s all definitely prove its existence by supporting the work of the church.
This page contains a mix of paragraphs discussing the importance of the Sabbath, the establishment of a church in New Jersey, and a list of names associated with various organizations. The text is a blend of religious and administrative content, emphasizing the significance of the Sabbath and the role of the church in community life. There is also a mention of Music and its far-reaching effects, as well as a call to keep the Sabbath without interfering with daily work. The text concludes with a list of names and their associations with various organizations.
Thou hast—Gen. 30: 20—Little which thou hast had (21 times).

. May

Thou mayest—Psalm 130: 4—That thou mayest be found (704 times).

Thou mightest—Psalm 51: 4—Thou mightest be justified (19 times).

Thou must—Deut. 31: 14—Thou must die (10 times).

Thou shalt—Ex. 20: 13—Thou shalt (1,545 times).

Thou shouldst—John 11: 40—Thou shouldst see the glory of God (72 times).

Thou wilt—John 5: 6—Wilt thou be made whole? (291 times).

He will—Rom. 9: 16—It is not of him that wills, but of him that runs.

Thou wouldest—I Kings 1: 16—What thou wouldest be (2,601 times).

Thou hadst—Gen. 30: 30—Little which thou hadst (16 times).

Thou must—Deut. 31: 14—Thou must die (10 times).

Thou shalt—Ex. 20: 13—Thou shalt not kill (1,545 times).

Thou shouldst—John 11: 40—Thou shouldst see the glory of God (72 times).

Thou wilt—John 5: 6—Wilt thou be made whole? (291 times).

He will—Rom. 9: 16—It is not of him that wills, but of him that runs.

Thou wouldest—I Kings 1: 16—What wouldest thou? (38 times).

According to this count, based on Strong, three hundred-twenty-three forms occur 6,652 times in the King James Version of the English Bible. The eighteen forms in the second person are used 4,040 times; five forms in the third person, 2,601 times. Must is the same in all persons. It is used in the second person ten times. You has taken the place of thou in the singular and ye in the plural. Since you is really a plural word, it takes a plural form, even when only one person is addressed. You are thus: "You are right," John says. "I am, you are; he is; we are, you are, they are.

Some say that perhaps not too far off, we shall get a good Bible translation in the language of the English people of today. But until then, let all who read the Bible and all who preach and pray, and all who write and read poetry, get better acquainted with the solemn style, and especially with those nine old verbs: be, do, have, think, speak, sing, see, know, and will.—Adapted from the Journal of the Am. Luth. Conf., May, 1937, by Religious Digest.

THE SABBATH RECORDER

NOTICE—ANNUAL MEETING OF EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held at Alfred, N. Y., at 2:00 p.m. on Oct. 10, 1937.

L. R. POLAN, Secretary.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

CHRIST FOR THE CRISIS

BY DR. DANIEL A. POLING

(Continued)

(Presidential address before the Thirty-sixth Convention of Christian Endeavor, meeting in Grand Rapids, Mich., Friday, July 9, 1937)

Peace

We shall continue to promote the program for world peace launched in Philadelphia two years ago. It is my earnest hope that this program may be vitalized and given aggressive leadership as a result of financial plans just now being inaugurated. With a comparatively small expenditure we can, I believe, capitalize the greatest peace opportunity offered any organization.

Our principle of unity as against uniformity is now generally recognized by peace organizations and advocates. The Emergency Peace Campaign has been and is a practical demonstration of this principle. Our purpose to have a part in unifying all organizations and all peace-makers of all shades and degrees in support of those measures that represent the full length of our common agreements is strengthened by recent developments. Surely, no organization in the world has a greater stake in peace than has Christian Endeavor.

I call to your attention tonight the Philadelphia platform. I challenge you to reaffirm it here and to give it the support that will carry it over the world. No presentation made on our platform tonight can receive a more eager response, a more enthusiastic endorsement than this.

Temperance

Temperance education and legislation command our attention. The growing menace of liquor is a challenge to Christian citizens in every state of this union, in every city, town and countryside. We have been warned, everywhere, that all hope of its friends has died. The rising tide of liquor consumption, law violation, drinking among men, women, and children, slaughter on the highways, juvenile delinquency, and a new approach to political corruption through new ventures in liquor control, are evidences of the acceleration of this evil.

So apparent is the acceleration of this movement that warning voices are raised in the trade itself. Liquor manufacturers are fairly shouting in their advertisements that liquor is not a necessity and that it must not require money that should be spent for necessities. In certain state legislatures, liquor dealers' associations have urged the enactment of regulatory measures to maintain the evils that grow more apparent day by day. While there is a wide variance of opinion as to the total responsibility of drinking for serious and flagrant highway accidents, there is general agreement that here liquor has a constantly increasing part. In 1936, nearly one million people were injured and more than thirty-six thousand were killed on the streets and roads of America. If the rate of increase for the first quarter of 1937 is continued, the total fatalities of 1937 will reach fifty thousand.

The open sale of alcoholic beverages has reached scandalous proportions. President Franklin D. Roosevelt in his first inaugural address said, and I quote: "The saloon must not return. By no possibility, at any time or under any conditions, at any price, can the world, or any community, or any nation, afford to pay the price of that institution the saloon or its equivalent be allowed to return to American life."

The President spoke in general terms, but there are now more than four hundred seventy-three thousand places of liquor sale in the United States. The hundred thousand saloons days. In tens of thousands of these, minor of both sexes are served freely, while young women for time to time, and women of all ages, are offered the screen of alcohol unreservedly. The maximum profit. Communion nor Fascism has any place on this free soil. We believe in what we now possess and in the larger good we may achieve. Not by fear, but by faith, shall we go forward. Wrongs there are, and they must be righted; inequalities continue that must be removed. But all voices that are lifted to set one class against another, to sand on selfish political advantage should be answered by an aroused civic conscience, constant in its support of unselfish public servants, and always standing guard at the polls on election day.

Indifference is the only foe that can finally defeat American democratic self-confidence. Against this indifference the citizenship activities of Christian Endeavor will be directed through the next thirty-six years. Here let us be reminded by Justice Brandeis, that "experience should teach us to be most on guard to protect liberty when purposes of government become too nearly to free enterprise to repel invasion of their liberty by evil-minded persons, but the greatest dangers to liberty come not from the excess indulgence by men of zeal, well-meaning but without understanding."

The Courts

This American freedom depends upon the maintenance of its safeguards. Freedom must be watchful, freedom must be zealous. Another has said, and well said, history proves that the courts are the greatest bulwark of the independence court. Let America treasure and hold inviolate this independence.

Genius of Christian Endeavor

Two things remain to be said: first, a reemphasis on the genius of Christian Endeavor, and finally, our present position of Christian Endeavor and of the church herself in the present world crisis.

THE SABBATH RECORDER

total abstinence by choice of the individual; prohibition in every unit, large and small, that may have captured of the people, and for the complete destruction of the liquor traffic for profit.

We Believe in America

In this and in similar activities, we shall advance the interests of fundamental Americanism. This is the Americanism of democratic government, as against totalitarianism of every sort and degree. Neither Communism nor Fascism has any place on this free soil. We believe in what we now possess and in the larger good we may achieve. Not by fear, but by faith, shall we go forward. Wrongs there are, and they must be righted; inequalities continue that must be removed. But all voices that are lifted to set one class against another, to stand on selfish political advantage should be answered by an aroused civic conscience, constant in its support of unselfish public servants, and always standing guard at the polls on election day.

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THREE THINGS TO BE SURE OF

1. Loyal to the Union

2. United in purpose

3. United in action

We shall not fail to keep these three things foremost in our minds. We shall not fail to magnify the American idea. We shall not fail to foster the American spirit. We shall not fail to promote the American interest. We shall not fail to advance the American tradition.
The supreme business of Christian Endeavor is leading young people to Jesus Christ, bringing them into the life of the church, training them in the spirit of service of Christ, and his cause through all human relationships. Let the Grand Rapids convention re-affirm this faith of our Christian Endeavor departments to carry forward its complete plan—evangelism, the Quiet Hour, the Tenth Legion, the study of the whole missionary enterprise, and the development of youth and citizenship education should receive from us a fresh evaluation. Let us go out from this prophetic gathering to lead a hundred thousand of our youthful associates to Jesus Christ and to enroll as many in the Quiet Hour and the Tenth Legion.

Under the program prepared for us by the Reorganization Committee, we shall have departmental leadership that should give our movement hundreds of new junior and intermedicate Christian Endeavor societies and that should revitalize every department of our program. For the first time, young men and young women—you, all of you, all of your associates at home—are to be directly responsible for Christian Endeavor’s forward march. This is too hard a test of the opportunity of leadership, and with the opportunity comes the sacred obligation to achieve.

The Nations

"Christ for the Crisis" is our motto and our convention theme. Already we have initiated a crisis in the state, in the social order, in the community, and consider some of the particular crises among the nations. Again civilization peels her thin veneer. Today Spain, where hundreds of our comrades suffer and are being turned out of the latter-day future devices of so-called Christian nations. A generation ago one power declared a single treaty to be law. Today few powers have not, within the lifetime of the government that assured them, violated the most solemn international engagements. Europe is now without a state in which the psychopathic ward threatening to take over the operating room. The checks and balances of democracy have been dissolved by revolution, counter-revolution, international banality, and presently a general war, wait only on the mood and the word of a dictator.

My own experience brought to me the disquieting conclusion that no country and no race has escaped the inoculation of fear and distrust. Today over the world statements plan with bloody chess, war captains maneuver, and always youth marches. We would not lift our voices in blame tonight, for all have sinned.

What of the Protestant Church?

But in the light of the facts that constitute the world crisis, what of the church? A denominational publication recently said editorially, "opposite the picture today are forces too powerful and too united for a weak and a divided church." Well, if this is true, and if the world is as disturbed as I believe it to be, Protestant Christianity, far from being in position to conduct a successful offensive, may presently be unable to maintain her own positions.

A little more than a year ago, an outstanding missionary statesman of the Orient said to me, "The ultimatum of the Protestant Church is 'Unite or die!' " And he continued, "upon China the impression of Protestant Christianity is today too largely the impression of division and not of unity." Now, not only upon China, but upon the world generally, this is the impression made by Protestant Christianity. Our lost opportunity is too hard to bind the opportunity of leadership, and with the opportunity comes the sacred obligation to achieve.

(To be continued next week)

CHILDREN’S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

My cousin, Muriel Sholtz, is helping me write this letter. This is my first letter.

Our Bible school finished Friday. Wednesday and Thursday we had the teacher's demonstration. My teacher was Besie Teelin. There were four in my class. I was in the kindergarten class. I learned many new songs and songs. I found a lot of new friends.

I am four years old. My birthday is November six. I am going to school this fall. I have a sister named Jean. My father's name is Claude and my mother's name is Eula. I had better say good-by now.

Your new friend,

TWINA VIE SCHOHLT.

Oneida, N. Y., R. D. No. 3

DEAR TWIL: I am happy to add another of that nice bunch of cousins to my growing RECORDER family, and appreciate your kind and helpful letter. I hope you will write often.

I have been delighted to hear that so many of our RECORDER children have been attending Vacation Bible School this summer. What part of the program did you like best? Some of the Independence children liked best some enjoyed the stories, most, while others liked to learn Bible verses. One little boy said, "I liked every bit of it the same." That's what I think about Vacation Bible school too. Do you?

Lovingly your friend,

MEZPAS S. GREENE.

DEAR ABBIE: It surely was time I was receiving a letter from you. I was so glad to hear from you once more and to know that you are still enjoying the Children's Page.

Pastor Greene and I have just returned from the "Home Home" dinner on the Presbyterian church lawn; a chicken dinner. Pretty hot day for that kind of a dinner, I'm thinking.

Your baby brother must be strong and healthy to walk so early. I wish I could see the little darling for I love babies. Baby Joyce Ann has been here today and I have had great fun with her. She is a healthy, happy little girl. She will be eight months old September third. She does not try to walk yet.

Your loving friend,

MEZPAS S. GREENE.

HOW THE OXEN SAVED MY FATHER

BY LOIS R. PAY

I think you children will like, on a hot August afternoon, to sit and read about some thing that happened on a very cold snowy day. Now, your clothing may be moist with sweat and little beads of it on your nose and forehead; but the day I am telling about, you would have hidden your face from the driving, cutting snow, as the piercing wind would have sent slivers through your noses. You would have gathered 'round the warm fire as mother and four of us children did the day the oxen saved my father's life.

While we were cuddling around the warm stove and looking out of the window occasionally at the white wall of snow that two men running down the hill past the house. We wondered what they were out running in that storm for, and it caused us to shiver. Unbeknown to my mother and us children, my father had yoked the oxen to the sled and gone to the woods to keep the road open for getting out wood.

Did you ever see an ox yoke? One rarely sees oxen yoked in our town now. Last summer I saw two fine pair of oxen drawing heavy hay, but it is a rare sight. The wooden yokes are sometimes seen hanging in barns, or sheds, waiting perhaps for a day when they will be used again.

The woods where my father went were about a half mile down in the valley, and the storm didn't seem to faze them down the blow. My father thought he would bring back some wood. He cut a tree to bring but the wind made it lodge on another tree, and as he worked alone to unloot it, he fell on his leg breaking it and pinning him down in the snow. He lay there a few minutes, wondering if it were possible to death alone there in the woods in that cold storm, no one else knowing where he was.

His axe lay where he could just barely reach it. He took it up, and with it he dragged the tree that pinned him to the ground. As soon as he could get the broken leg away from that tree he shouted to the oxen that were standing several yards away.

My father's father always trained his own oxen. They always minded. If Father or Grandfather said to go one way, then they would do it. But they never heard the tree that he dragged. The oxen went to the left. They rarely used a whip on them.

Perhaps you have heard people speak of too much geeing and hawing. That saying came from the days when a farmer had no bridles and reins to guide the oxen, or his yoke was too large to be yoked to the yoke of a horse or mule, and so the oxen had to be led by a whip on the yoke, and if that whip were too short, then the oxen would pull in opposite directions. So in the oxen's case they would have the tree that the farmer was dragging, the yoke that pinned him to the ground. As soon as he could get the broken leg away from that tree he shouted to the oxen that were standing several yards away.

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them. Then he crawled on to the sled and guided them with his voice toward home. On the way he had to pass several houses, and he talked to the people who lived there for help. By the time he reached home all the men in the neighborhood were ready to carry him into the house. The women came too, to help my mother. The kitchen was so full of people, with my father lying on boards in the middle of the floor, that we children climbed up as Christians have learned that we cannot attain greatness by brute force. Also many times people have disagreed with us concerning certain Biblical truths, and we knew that if we were right, and then perhaps we won the argument, but some how, even then, we felt that we were not satisfied with—that some how we had lost out. Perhaps our argument had bruised the feelings of the one who disagreed with us.

Yes, we have learned a better way. There are examples in the Bible of men who were so gentle that they were great. "Meek as Moses" is a phrase used by many. Moses attained that gentleness, but not until he had spent forty years tending sheep. He was not always so. He was called to do a wonderful work—in fact the most wonderful work that any man can do—that of leading men and women out of bondage "into the glorious liberty of the children of God." How unappreciative those people were, for whom Moses was giving his very life. When in any trouble they blamed him for bringing them out in the wilderness to die; yet with all this Moses loved those people.

Then one day God called his servant Moses up into the mount, that he might give to him his holy law, which we all love so much, even down to this day. While Moses was up there he had a glorious time with God learning of him how he could lead his people out of bondage to holiness and glory. God had finished talking with him Moses started down the mountain side with that glorious law on the two tables of stone, and his whole being thrilled with the wonderful love of God, feeling no doubt as you and I feel now, "I shall make an atonement for your sin. And Moses brought down to the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—" (Notice the dash there in your Bible, as if Moses just choked up and could say no more for a few minutes—he could not bear the thought of God not forgiving them) "and if not, blot me, I pray thee, out of thy book which thou hast written.

Was there any one except the Lord Jesus himself who ever loved a sinful people so much? There have been many people in this world who have given their lives for another. Many mothers, fathers, and parents have died for their children. We have read of many such acts of bravery, but that was only this physical life. We know if we lay this body down we will not die. But we will come back to us again by the Lord Jesus, and so this life doesn't amount to much compared with the real life to come. But Moses made a greater sacrifice than any other, for the ones of whom he spoke had been his own children. He offered his eternal life; he said, "Lord if you won't forgive their sin, blot me out of your book"; or in other words, "if you can't save these people, then I don't want to be saved either; blot me out also." That was love—real, genuine love—and for a loveless people who cared very little for him. Yes, Moses was meek and he became great.

The most meek and gentle One who ever lived among men was our Lord Jesus. Blessed are the meek; for they shall inherit the earth. Matthew 5: 5.
The Quiet Hour

BY JONATHAN M. DOW

Thank God for peace and rest, and light
His presence brings,
When all commotion of the day
We leave behind, and turn away
To quiet things.
Gladdly and earnestly though we strive
To do our part,
To bear the burden and the heat
Of noisy shop, or clamorous street,
Or seething mart;
Yet, in a quiet hour with him
Our hearts rejoice,
Recalling how wind, and quake, and flame
Had ceased are to Eliah's
The still small voice.

And like Eliah from that mount
Of answered prayer,
Seating us from this quiet place,
Renewed in strength by God's own grace,
Go forth and DARE!

Watchman-Examiner.