MARRIAGES

GREENE-MARTIN.—Miss Margaret Jean Martin, daughter of Robert E. Martin of Cumberland, Md., and Edwin Clare Greene, M. D., son of Rev. and Mrs. Walter L. Greene of Andover, N. Y., were united in marriage, November 23, 1934, Rev. T. Harris officiating.

PICCOLO-COON.—Achille 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 officiating.

ROGERS-POOCH.—At the Seventh Day Baptist parsonage, Salem, W. Va., by Rev Geo. B. Shaw, Lewis Rogers of Pennsboro, W. Va., and Rowena Ford of Salem.

OBITUARY

BURDICK.—Elmina Wescott, daughter of Albert W. and Susan Burdick Wescott, was born at Alfred, N. Y., June 25, 1879, and died June 10, 1937.

On September 9, 1891, she was united in marriage to Welcome F. Burdick, who died in September 1932. To them was born one daughter, Erna. At an early age Mrs. Burdick united with the First Alfred Church and was an active member in all church work. She served faithfully in the Ladies' Aid, the Evangelical Society, the W.C.T.U. as well as in other organizations. She loved people and loved to render kindly service.

She is survived by her daughter, Mrs. Marion Van Horn of Alfred; by a stepson, Earl Burdick of Alfred Station; and by a whole community of friends. Funeral services were held in the church, conducted by her pastor. Burial was in the Alfred Rural Cemetery.

CRANDALL.—Henry Maxson, son of H. Jerome and Mary Clarke Crandall, was born January 20, 1886, at De Ruyter, N. Y., and died June 9, 1937.

He was married to Mary Effa Coon September 24, 1881, and for a number of years before her death, October 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. Elizabethe Yapp 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 held at Hillcrest Cemetery, De Ruyter.

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

She joined the First Seventh Day Baptist Church of Hopekinton on April 8, 1882, and continued in that faith throughout life. July 17, 1889, she was married to George E. Murphy, who survives her. Besides her husband she leaves two sons, Colwell M. of Ashaway; a daughter, Mrs. Colwell Randolph; six grandchildren, and three brothers, Farewell College was attended by her pastor, Rev. E. T. Harris, and interment took place in River Bend Cemetery, Westerly, R. I., June 10.

RANDOLPH.—At his home in Salem, W. Va., May 17, 1937, Colwell M. Randolph. He was born November 27, 1859, and was the oldest child of Lloyd F. and Elizabeth Davis Randolph. But one member of this family is now surviving, Edgar F. Randolph of Gallipolis Ferry, W. Va.

In early life he became a Christian and was a charter member of the Salem Y.P.S.C.E. He was one of the original stockholders and incorporators of Salem College.

For a time he taught school but for most of his life he was a bookkeeper, accurate and trustworthy.

Colwell Randolph never married. The funeral was conducted from the Salem Seventh Day Baptist church by its pastor.

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.
The SABBATH RECORDER

A SEVENTH DAY BAPTIST WEEKLY
Published by the American Sabbath-Union Tract Society, Plainfield, N. J.

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The Test

The call to a pastorate, to be the A Pastorote "undershepherd" of a people, whether young or old, is one of the needs of a parish, is one of the greatest calls to come to any man. With sinking heart, all too often, does the man about to leave a pas- torate be overcome by the unknowns, its needs and its failures—his work—the Lord's work that he has been trying to do, and the little apparently accomplished!

What is the test of a pastorate? What con- stitutes success or failure? Who besides the pastor is to be credited if he has succeeded; whose fault if he has failed? These are vital questions and too much for a mere editor to answer. But some time ago a pastor wrote a letter quoted from a church bulletin of Dr. H. C. Swearington some answers to the question, "What is the Test of a Pastorate?" "The thoughts are so good we are passing them along for our pas- tors and churches to consider, with the reminder that the test must not be confined to the pastor, but must be applied to the officers and members as well."

"The acid test," we read, "of a pastorate is what one leaves to the next man who takes up the responsibility. Has the congregation been better off? Has the church been led to fulfill the Holy Bible? Is it interested in the kingdom of God outside its own boundaries at home and abroad? Can its people be depended upon to support the same and similar work maintained by the mission societies? Has it kept its promises? Will they stay by the church and support its work, no matter what may be the emergencies? Is the church a source of strength and comfort to its members? These are the measures of a real pastorate, whether its tenure be longer or shorter, and these measures are ap- plied all the more rigidly when the term of service has been longer."

A Seventh Day pastor would like to add: Have souls been won to the new life in Christ, and has Sabbath loyalty with other loyalties been strengthened? As one contemplates these responsibilities, he almost wonders any one has ever had the temerity to accept a call. He trembles to think of all the implication. "Who is sufficient communication, whether on business or for publication, should be addressed to the Sabb- ath Recorder, Plainfield, N. J. 2."

The Closing Day— The Sunday morning Central Association sermon was brought by Rev. William L. Burdick. "I believe in God," began Doctor Burdick, "in the Trinity, the Son of God, the incarnate Word, the life and plan of salvation. Whatever the baby, it is the incarnation, personation, and revelation of God." I believe "Christ is my Savior; that he came to earth to teach us how to live, to teach us of the future, to save us all from sin—to save all men from their sins and to help them to become perfect in the image of God."

"The transformation of men is evangelizing the Son of God." With such affirmations the speaker launched his stirring message on "The Mind of Christ." That mind is seen in his great commission and promise. The motive of missions is love, "incoming" and "outgoing"—the latter being the more. It is the response the world has to the gospel. We cannot as individuals, churches, and denomina- tion help being missionary. The pur- pose of missions is evangelizing and Christianizing the world, and the latter is the harder: to get folks to accept the gospel mes- sage is the hard thing to do. But "God will do it." The transformation of men is necessary: to make bad men good and good men better. "What would I be had I not accepted Christ?" Transformation of the home is neces- sary; also that of the state—Christ was con- cerned about the attitudes and results. The Holy Spirit is our helper in the vast, staggering task before us. Advantages, culture, wealth have been poured into our laps—not for us alone, but that we might share all the might and resources of the world. Seventh Day Baptists have been drilling into solid rock for centuries and are bound to accomplish. "I want a part in it; don't you?"

SUNDAY AFTERNOON

Rev. Eli P. Loofbora of Lost Creek, W. Va., brought the sermon message of the afternoon, taking as his text to Mission 1, "That im- mation of God." We know, he reminded us, that "God was in Christ Jesus reconciling the world unto himself. Paul, pressing on, was calling the mind of the people to whom he wrote, to the ideals and life of the Master. We see what we want to see. The love, sympathy, humility, patience, obedience of Christ reveal his mind, and are the great qualities inviting our imitation. These things will be achieved only as we enter into his life and permit him to enter into our life."

The association was closed by the presenta- tion of the pageant, "The Challenge of the Cross," by Verona women. This dramatiza- tion was a fitting and challenging close for a splendid three-day session, and one feels sure from the stirring of the depths of his own spiritual nature, that many went back to their homes and tasks with renewed determination to bear the cross of Christ, whatever it might be. For the torments and crosses of the world russe." "Beneath the Cross of Jesus" was sung with many a broken voice joining in, and number of those present was pronounced with prayer by Elder Witter.

Eastern Association

Concluded

Missionary Program

Rev. Willard D. Burdick, president of the Missionary Board, gave an inspiring program on Missions, opening the session with the devotional reading and study of "Missionalism," Rev. James L. Skagg's offering a prayer.

The main address was given by Miss Anna West—Changing Life in China—with many geographical and factual features brought to our attention. She especially dwelt upon the work at Liuho, and all appreciated her feeling of expressed relief at the promised early re- turn of Dr. George Thornage. Doctor Cran- dall could not stand the stress and strain of the heavy burden much longer, and feels, re- ported Miss West, "like a colt turned out to pasture," at the good news. Beautiful tribute to both, and the difficulties born of all the missionaries was expressed, and at the close, she spoke of Miss Miriam Shaw as "a bit of sunshine during a storm." Miss Elizabeth Hiscox, recently returned from a world tour, spoke most enthusiastically of the work and workers in China. Rev. Luther A. Wing of Berlin, N. Y., stirred and interested his hearers with spotting the high lights of the promising mission in Schenectady, N. Y., in which he has been for four years interested. Rev. Verona C. E. Sutton urged him in his five minutes that our mission fails or succeeds according to the attitude of our pastors. He said, "When you know your Lord and know your missionaries, our prob- lems will be solved." Dr. Corliss F. Ran- dolph, in the absence of another who was to have spoken, gave an outstanding, judicious, im-partial, of independent judgment, experienced as a Christian and in church work, worldly- wise, business people. Pretty skill qualifica- tions. Those for the church may not must attend to the board activities, be ready to participate, be observant of official ethics, and the board as a final au- thority. In responsibilities—members should carry on at home and abroad, look after the field, and who sees the opportunities are rich personal growth in fellowship, and operation with other life agencies, enlarging sympathies, helping to fulfill Christ's great commission.

The program was closed with an inspiring message from Rev. William L. Burdick, execu- tive secretary of the Missionary Society, who then closed with a few words from Dr. Crandall, urging us to do more work on four different continents and several islands, and helping to support pastors of one fourth of our American churches. We are bound and many calls from all over the world cannot be heeded due to lack of funds.

The most colossal task of the ages, said Mr. Burdick, is to be the church, and to do every- thing worth while in the civilization in the
world today is due to Christian missions. Some of the problems are: transforming men and institutions; organizing and administering; securing workers (Christian statements received and alled council work as an outstanding example, with his splendid record of the past four years in Germany); directing workers in their fields; providing our workers themselves under the power of the Holy Spirit. The greatest thing is to let the Spirit use us. There is no joy like that of doing work for Christ.

It would just seem, after such a service as that of the morning and the one this afternoon, that every member would go back to his home and church with new vision and a deeper consecration to the vital Kingdom of God task.

The program on the night after the Sabbath was “double-barreled,” conducted in its first part for the Woman’s Board by Mrs. Harold S. Grandall, wife of the local pastor, and Miss Dorcas Austin for the young people. Moving and “still” pictures were shown by Miss Anna West to help us visualize the work of the women’s departments. These pictures were supplemented by brief remarks from Miss Elizabeth Hicsox. All who see and hear these things can hardly fail to be moved to action. We are明白了 Miss Austin had arranged a fine musical program participated in by visitors, to the enjoyment of all who were present. The whole evening was brought to a fitting close by the presentation of a thoughtful, well delivered sermon by the youngest and newest pastor in the Eastern Association, Mr. T. U. Davis. He spoke in the church at New Market, N. J. It was a fine, expository message from “Jesus in the Garden,” and from it we learned how “the garden was that place of prayer and preparation for the great work that Jesus is about to do in the world.” The sermon has been promised for the Young People’s Department and will be appreciated when it appears.

SUNDAY MEETINGS

With the active business of the association expeditiously attended to under the leadership of the vice-president, Mr. Lavern Langworthy—the president absent because of the sudden death of his father, Judge Albert Stillman—and following a brief devotional service conducted by Rev. Hurley S. Warren, the program of the American Sabbath Tract Society was carried out with Rev. Herbert C. Van Horn, corresponding secretary, as leader. Four addresses were given within the sixty minutes allotted this part of the meeting. Rev. Luther A. Wing spoke on The Need of Tracts, declaring tracts indispensable to presenting the Sabbath message before the world. If we hesitate to accept this responsibility we are better rectified from the field. With this world at large mistaken, as we believe, about the Sabbath, and with a Sabbathless world we are much affected, it is necessary for our own sakes as well as for the sake of the world. The Sabbath must be more than traditionally accepted; it must be experimentally acceptable. So the question is, “Do we owe others anything?” Then our tracts and pamphlets should be liberally distributed among our friends.” One may not listen to an argument, but the printed page is hard to escape. “If true to our responsibility, we must make our impression on others.”

Dr. Corliss F. Randolph, president of the American Sabbath Tract Society and Board, spoke on “Why a Tract Society, and Nature of Its Work.” Faithfully outlining the purpose of the board as stipulated by the constitution, he laid upon the hearts of the people the responsibility of the task. As compared to past decades we are doing a much better job because of the lack of funds. The board is facing grave problems, and others are pending. We were assured by the president that the board will not hesitate to assume whatever responsibilities Conference places upon it.

“Sharing the Sabbath” was a theme greatly challenging and central to the practical assessment who responded with a vigorous, stirring message on this subject. His thesis was that the keeping of the Sabbath is the key of Christianity. But Jesus at the Jordan, is a matter of fulfilling all righteousness. It is a forward step. In our approach to this matter we remember we have in the Sabbath something infinitely more other have. We share our flowers and vegetables—why not the Sabbath. He had asked a neighbor one night if they had flowers about to be discarded as useless, but flowers by the speaker long coveted. Many, today, are hungry for them, why not share it with them? But how, he urged, shall we do this if its truth and importance do not get below our skins. “We must share or we fail.”

The final address was given by the corresponding secretary of the board. Mr. Van Horn’s subject was “Open Fields for the Sabbath.” He said unless we are bringing the Sabbath to others we are cumberers of the ground. The Sabbath is the part of the gospel message Jesus sends us to proclaim that will result in nuclear destruction of which we are unaware, and necessitates and justifies our separate existences. The Open Field lies (1) in our own homes, (2) in our own churches, (3) in wider contacts. Unless we work these “home” and “church” fields it is futile to expect to win the “wider” fields. But this wider field is the world-wide, the world-wide, the world-wide, and calls constantly come to Seventh Day Baptists. Instead of our presses running to capacity to flood the world with information about the Sabbath and Seventh Day Baptists, many, hungry for the Sabbath and for fellowships must learn of us through World Almanac, Encyclopaedia Britannica, and recommendations. “Do we owe others anything?”

Closing Session

The closing devotional service was conducted by Rev. Willard D. Burdick, who rendered a fine service throughout the one hundred session with his worshipful periods. At this he stressed the need of the recovery of the Church by this fidelity and presence. The Church is responsible for retraining and illuminating the way. Let us remember that “the Church.”

Rev. Alva L. Davis spoke briefly of the work of the Conference Committee on Religious Life, of which he has been chairman for four years, and the report shows they have published in the way of tracts and pamphlets from Sears and Roebuck. Unless we let our light shine our candlestick will be taken from us.

MINUTES OF THE MEETING

The closing session was opened by Rev. James B. Sklar, chairman, who gratefully outlined the faithfulness and encouragement with which we have been met. He expressed with all the members of the committee have taken to the heart the serious suggestions of the committee. Prayer life in individual and home, the need of the Church to be centered on spiritual growth, indoctrination in the home and evangelism.

The closing sermon was preached by Rev. James B. Sklar, who said, “Thy faith hath saved thee,” Luke 7: 50. The difference between faith and belief was clearly shown. It is beyond the power of man to bring from this sermon anything adequately to represent it. We were bowed with humility as through the speaker we realized how far below level we are living any kind of a life of faith, a faith that vitally grips and impels us. Such a faith does not find its object in a dead past but in a living present. But this faith must also make a finding expression in exercise in our own soul’s outreach. It is possible, declared the speaker, to believe, yet miss the whole mark. Our trouble is, we just believe as regularly, with no fruit, with no effect. We are regular, nice, good folks, lovable, religious; so were the Pharisees, the best religious people of the day, yet Christ condemned them. “Thy things ought ye to have done and not left the others undone.” The demands of faith are exacting, difficult, but ever possible, and is too good to be true for those who walk with Christ. Faith loosens the shackles and as they fall we shall be free in Christ.

BUSINESS MEETINGS

Business must be attended to, but comparatively few business committees were called to make reports. Among the resolutions passed was a letter of sympathy extended to Karl G. Stillman, president of his father’s sudden death. This letter will be published in the Recorder.

It was voted without a dissenting voice to publish five hundred copies of an eighty-page pamphlet of the historical papers given on the One Hundredth Anniversary of the Eastern Association. It is expected that the money raises from the sale of this pamphlet will result in meeting at least half the expense of publication, the balance to be assumed by the association. To meet this obligation a recommendation of the Finance Committee was adopted which calls for an additional assessment of five cents each per member of the associations. It is estimated that this assessment this year will be twenty cents instead of fifteen cents per member.

Minutes of the Eastern Association for 1839 were published, and recently the records were discovered among the papers possessed by the Historical Society. For many reasons it seems desirable that they be published as soon as possible.

The invitation of the Berlin, N. Y., Church was accepted to meet at Berlin in 1938. It is hoped that with the cooperation of the Southeastern and Central associations a satisfactory time for consecutive sessions and joint delegation may be arranged. This is greatly desirable, and it is hoped that the time may be fixed rather than to be left to decision of executive committees. The president of the one hundred first session is...
ALFRED UNIVERSITY COMMENCEMENT
ONE HUNDRED FIRST YEAR
Alfred University closed its one hundred first year, a successful one, with the commencement exercises which began at Sabbath night, June 12, and ended with the president's reception Monday afternoon, from four-thirty to six o'clock. Nearly two hundred alumni Hierarchies of the church and vestry. Thus the building was erected for workers and for the work for one or more of the vestries. A feature of the alumni program was the conferring of the honorary "degree" of G.F.S. (Good and Faithful Servant) on Dr. W. L. Potter of Syracuse, who for twenty-five years served as president of the Alfred alumni group of that city and vicinity; on Registrar Waldo A. Taittawick; and on Ray W. Win-gate, each of whom has served the university continuously for a quarter of a century.

At the same time, A. V. Witter was celebrating the fiftieth anniversary of his graduation, while Mrs. Nicholson reminded us that she ended her student days at Alfred some sixty-five years ago.

An impressive sermon on the theme, "The Obligation to Live Within Bounds," by Chaplain James M. Mclend on Sunday morning before the Christian Associations, the forty-fifth in the series; and Director Wingate's Alf-rediana Organ Recital Sunday morning were Sunday notable. Unfortunately, the Davis Memorial Carillon, which it had been expected would be dedicated Sunday afternoon, was delayed in its shipment from Belgium and cannot be installed until later in the summer.

The annual baccalaureate address in the evening was delivered by Nela W. Wood on the theme, "What Is Man?" The text used was from Psalm 8: 4 (part): "What is man that thou art mindful of him?"

The speaker urged the graduates to think of themselves as children of God. "So in this baccalaureate address," he said, "at the close of this first year, in this place, I place before you for your careful consideration at least, and whole-hearted acceptance, I hope, the view of yourself and your relationship to God expressed in the majestic words of the old Hebrew singer, amplified and deepened by the Christian revelation—"What is man? . . . thou hast made him a little lower than the angels, and hast crowned him with glory and honor.'"

The music was in charge of Director Ray W. Wingate. The choir consisted of the Seventh Day Baptist Church choir with the two glee clubs. Mrs. Virginia Bond Spicer directed her women's glee club. Mrs. Leona Place Jones acted as organist.

Rain interrupted the academic procession Sunday evening and continued through the night and Monday forenoon, making it impossible to hold the commencement exercises on the seminary grounds of the old White House, as had been planned. Early Monday afternoon it cleared away and the long academic procession of its way up University Place and through the pines to Alumni Hall (the Old Chapel) which was packed to overflowing. Dean A. J. C. Bond invoked God's blessing and President Alan Valentine, the young president of the University of Rochester, delivered the doctor's oration and the commencement exercises began.

He concluded his very thoughtful and strikingly worded address with this paragraph: "What liberties do we really want and need: how much have we the courage to pay for them; and how many of them must we sacrifice to the common good? These seem to me the deeper problems beneath the present whirlpools of political thought. Instead of continuing to talk about our manifest destiny let us get down to the simple conduct of our lives in the spirit of the world's great religions.""The Alumni Association's annual citation award for outstanding service to the university was presented to Hon. John J. Merrill.

Under General University Announcements President Norwood noted the resignation of Miss Mary K. Rogers as instructor in public speaking and dramatics; the transfer of Miss Elizabeth K. Rogers as instructor in public speaking and dramatics; the transfer of Professor Burton B. Crandall from the economics department to the position of assistant treasurer of the university; and the employment of Rev. Sylvester S. Power, editor of Biblical languages in the School of Theology, which is the new name of the Department of Theology and Philosophy.

The College of Liberal Arts enrolled 322 students during the year, the College of Cera-mics enrolled 351, and the College of Engineering that attended the university during the year, or 63 more than the previous year.

SOUTHWESTERN ASSOCIATION
The meeting of the Southwestern Association will be held at Fouke, Ark., August 5-8. All delegates and visitors should send their names to Mrs. W. J. Smith, chairman of the entertainment committee, as soon as possible.

RUTH F. RANDOLPH,
Corresponding Secretary, pro tem.
THE SABBATH RECORDER

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to read us through and through. They soon discern whether we have come in the spirit of love or professionalism.

The fact that our lives were broken and our hearts submissive in the past will not suffice for any more than the water drawn from the well ten years ago will quench our thirst now. There needs to be a constant yielding and overflow of love to God and man.

SOME ACTIVITIES OF OUR CHURCH IN LONDON

(Received from Letters)

A few weeks ago the Committee of the Evangelical Sabbatarian Mission met, and among other business it was brought to our attention that the Sabbath Day Baptist Missionary Society could not send one of the missionaries back to China for lack of funds. We know that the word of God has to be sent wherever it is needed.

Evangelical Sabbatarian Mission met, and took notice that the missionary society could not send one of the missionaries back to China for lack of funds. We know that the word of God has to be sent wherever it is needed.

Youth member, James McGrath,

SPECIAL MEETING OF THE BOARD OF MANAGERS

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawtucket Seventh Day Baptists church, June 20, 1937.

Those present were: Rev. W. D. Burdick, Rev. W. T. Wilkinson, Rev. Harold R. Cruickshank, A. S. Babcock, Mrs. W. D. Burdick, Elisabeth K. Austin, Corlis F. Randolph, LaVerne D. S. S., and John L. Appleby. The money for the building of the church was received. The decision was made to recommend for the building of the church.

Guesst present were: Miss Anna West, A. L. Davis, and Rev. Luther A. Wing.

Voted that the committee on a China resident holding board be asked to make a report at the regular July meeting of the board.

G. B. Utter, Recording Secretary.

WOMAN'S WORK

JOURNEYING ON MY KNEES

(by Toyingo Kagawa)

Midnight—by my couch I kneel
Middnight—by my chair I kneel;
Praying for this land where I sojourn awhile.

"Lay hold on youths' imputious zeal,
Their hearts unite to thine;
Almighty God! We pray thee
Resurrect thy love in this fair land.

"Subdue the troubles of the world,
Repassing from toils;
That one for all and all for one may be,
That to the peace they may come.

This is my prayer in Kansas,
And in Arizona too;
Again in Tennessee I kneel;
And here repeat in Iowa:

"Thou who mad'st the sun
And this strange course we call man,
Research, again, again,
Redeem us all and take away the world's distress.

SEEKING THE MIND OF CHRIST IN THE HOME

(Paper given at the Presbyterian Association, Adams Center, N. Y., June 26, 1937, by Mrs. Sadie K. Whitford)

This is a subject which should be of keen interest to all of us since we all have a home of some kind and it is the very best home possible. Home means more to the heart of man than any other thing in the world. We desire to cherish our hearts to the heart's desire and return from any far country, the place about which music has been written than about any other. One of the best definitions of home that I know is this: "Home is where the heart is." And in Proverbs we read: "Keep thy heart with all diligence for out of the issues of life." If we keep our hearts with all diligence we

will seek in our homes to know the mind of Christ. But are we doing this?

We hear the expression, "The American standard of living." This is a standard that is set by our forefathers. To most of us this expression has a vague suggestion of a home with comfortable furnishings, electricity, sanitary plumbing, radio, the car, the television set, the children, with numerous other comforts such as would completely bewilder our forefathers. So many luxuries we have that are forgetting to guard the heart of the home—that important part of it from which "are the issues of life." As a nation we are not remembering the mind of Christ in our homes any more: we are setting up wrong standards for our children and our young people. With The Home уе establishments set up in our homes, so that our young men and women may know how to carry their liquor in more public places, it seems that we have gone as far away from the fine religious standards upon which this country was founded. Our public schools are no longer teaching religious principles; they are for the week-day Bible study classes where the children receive an hour a week on this subject for a few weeks of each year. Our dioceses have taken away from their children in their religious belief from the time they are old enough to go to school until they graduate. Our otherwise well-educated Protestant young people are being thrown on the world with very little, if any, moral or religious training, except in the rather rare instances when their homes play their part in the world, otherwise there is no one to bless. Since, therefore, we are to have no help from school or government, and an hour or so a week for a study period, it certainly is the responsibility of our churches and with the Christian home to practice and to teach the mind of Christ to our children.

How are we to do this? By precept and example; and let us especially stress example, since precept without example has no more value than salt without savour.

In every home there should be some time during the week when the minds of the family seek God—a morning prayer will start the day off right, an evening prayer sends every one to rest with the peace of Christ in his heart. In these days of many diversions it is difficult to find a time when all the family may be together who can start a time to bless. In an instance that all be present at the breakfast table would provide a good op-
portunity for family prayer and Bible reading. Church attendance, too, for the whole family should be practiced. If the children are always taken to church and Sabbath school, they usually acquire the habit, and want to go. Let this be a family habit too; do not simply send the children to Sabbath school as so many parents do, for parents need all the help the church can give them in seeking to know the mind of Christ in all the daily problems of life. The home can make all the little adjustments between differences of opinion, and the many little irritations which arise in any home, unless we study to know the mind of Christ in all things! So let us form the habit of regular attendance at church, of daily prayer and Bible study; and if there be any doubts or hesitations, in all times of doubt or indecision “What would Jesus do now in this particular case?” and silently lift our hearts to him in prayer for guidance.

Seeking the mind of Christ in the home, like the quest of Sir Launfal for the Holy Grail, is a life-long quest on an up-hill road, but the route leads us through the green pastures and beside the still waters, up to the very gate of heaven, and is the only safe route for all who would follow. Paul’s letter to the Philippians contains these valuable suggestions for those who would follow this route:

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

“Let this mind be in you, which was also in Christ Jesus.”

CHILBRID T PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am having two weeks of Vacation Bible School. The work is very interesting, supervised by Mrs. Gladys Vincent. Some of the children in our class are making model airplanes.

Your Recorder friend,

Juanema Davis.

Salem, W. Va.

June 24, 1937.

Dear Juanema:

You have a pretty name and one which is entirely new to me. I’m wondering if it can be a family name, or one coined by your family. I hope you can tell me in your next letter. Perhaps it was given to you because there are so many Emmas and that it keeps one thinking to find new names. That’s what happens in the Greene family.

I’d like to see some of the airplane models your class are making. It must be an interesting project and great fun too. I like to watch airplanes; they seem such a wonderful invention, but I am not an expert on you. Your loving friend,

Mizpah S. Greene.

REPORT OF ASSOCIATIONAL CORRESPONDENT WOMAN’S BOARD

Reports from the women’s societies of the Central Association indicate that the women have been busy. Most of the societies have held monthly business meetings, and special meetings have been held when there was extra work to be done. About $779.69 has been given to local and denominational work. Churches and parsonages have been repaired; Christmas boxes have been sent to shut-ins, and cards and flowers to the sick and sorrowing, and the needy have been helped in various ways. Two essays have been sent to the Woman’s Board.

The majority of the societies use the work-shup service programs furnished by the Woman’s Board as published in the SABBATH RECORDER. A number of the societies have received the little book, entitled “The Upper Room.” It is well suited to the use of the individual for the “quiet hour,” “morning watch,” or such period each day as may be set aside for meditation and communion with God. I would like to recommend this book to all our women.

The Adama Center women have studied the missionary book, “Congo Crosses.” The Verona society plans to take up the study of “Out of the Gate” in the fall. There are three organizations outlined their programs for the year and had them printed or mimeographed.

We desire to be of more and better service the coming year.

MRS. A. L. DAVIS.

CHILDREN’S PAGE

Dear Mrs. Greene:

At Salem, Oregon, we are having Vacation Bible School. In our space time we are making model airplanes.

The name of our textbook is “The Marked Trail.” I enjoy it very much.

I live three miles west of Salem. I attend Sabbath school most of the time. My Bible school teacher is Miss Mrs. Vincent. She is a very favorable teacher of the higher class.

Yours truly,

Carlton Davis.

Salem, W. Va.

Dear Carlton:

I am glad you are having Vacation Bible school in Salem for it is an excellent religious training school and is a most beautiful way to be made enjoyed by both teachers and children. We expect to start one in Independence next Tuesday. The junior textbook which I may teach is “Friends at Work,” by Elsie Ball. The name of your textbook sounds interesting.

When I was about your age I had to walk two miles and a half to attend church and it seemed a long way, but in an automobile three miles is just a short distance.

Yours with love,

Mizpah S. Greene.

Dear Mrs. Greene:

Since I wrote to you the last time we have had two other dogs. Ming Foo was a little chow dog which we had about five and a half months and was killed by an automobile.

Now we have a white Eskimo spitz about nine months old, whose name is Misty. We also have a black kitten whose name is “Little Black Sambo.” We call him Sambo. Misty and Sambo are very good friends.

Nellie Jo, my sister, and I take swimming lessons at the lake every day after Bible school. Mary Bond, my teacher, has eleven children to teach. Each child is making something for the supply teacher. I made a button and I am making a dog apiece for our yard.

Sincerely yours,

Richard R. Bond.

Salem, W. Va.

Dear Richard:

This is almost as much West Virginia week as New York week. I must go and you will notice, but I also have some letters from my own New York State, which I’m thinking of leaving over until next week, since I have room for only one of them and would probably have to leave that unanswered. So let’s make next week New York week.

It is good to learn of a kitty and dog that are good friends, for often they are the best. Sometimes have both have pretty good dispositions to get along so well together. We have been having quite a siege with “Black Sambo,” for the last week. First, along came a small black cat who tried to pick a fight with Skeezics. He howled around the house for several days and nights and then was gone. The next day a larger black cat appeared, and when this one left, a very large black cat came to take his place. We began to think we were “seen things,” and to wonder if a still larger black cat would come when cat number three had departed; that it hadn’t happened yet, so Skeezics again has peace and quiet.

I, too, hope to attend Conference and shall be looking for you.

Yours with love,

Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time that I have written to you and your page.

I have read your page for a long time and have enjoyed it, but I just haven’t written before.

You might be interested to know about our Seventh Day Baptist Bible School at Salem, which is being attended by the children who have been here. We are studying the RECORDER, of which Mrs. Okey Davis is teacher. She is also supervisor of our page. She says she enjoys reading it and that you enjoy your page and that goes for me too.

Our class teacher is Mrs. Gladys Vincent who is very helpful in teaching the things we are doing and studying stories from the Bible and SABBATH RECORDER and making airplane models. Our class and myself wish to express to you that Clarence Rodger who made the airplanes possible.

Now that’s about all about Bible school and myself. I’m enjoying the Bible school and I think the other children do too.

I hope you are feeling fine and are all right. I am fine and getting along good. So with this now I will close.

Your friend,

Eugene Brisse.

Salem, W. Va.
Dear Eugene:

I have been very much pleased to hear from so many Salem boys and girls, all telling me about what I know must be a very helpful and enjoyable Vacation Bible School. I think it is a splendid plan to study the Recorder at these sessions. We will not try to discuss all the questions that most of the children in our Independence Vacation Bible School are not Seventh Day Baptists, for that I'll leave that to my experience. Sometimes though I am sure I shall read some things from the Recorder to my class. Personally I am well and prosperous and am sure you are also.

With love,
Mizpah S. Greene.

THE SABBATH RECORDER

MEETING OF TRACT BOARD


The board was led in prayer by Franklin A. Langworthy.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

Since the meeting of the Tract Board, April 25, your corresponding secretary has preached at Shiloh and New York City, and has spoken before a group of young people at New Markers, and at the same place before an older group in a forum on the subject of the 1937 General Conference. The time that has been devoted to denominational problems and program. He has attended a meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, and a meeting of the American Section of Life and Work in preparation for the July meeting at Oxford, England.

In routine office duties fifty-one letters have been answered. A mimeographed letter containing the Recorder drive was prepared and mailed. A revised tract directory, and a mimeographed questionnaire to pastors and churches on the “State of Religion” among Seventh Day Baptists.

Interesting inquiries concerning our beliefs, work, and churches have been received from Galesburg, Ill., Coal City, S. D., Phoenix, Ariz.; San Bernardino and San Francisco, Calif.; and Bridgeton, N. J. and other places. These have been accompanied by tracts and Recorders, and in one case a Year Book for 1936. To a Sabbath-keeping minister in Virginia some 325 tracts were sent for distribution. A package of seventeen bound volumes of this year’s Recorder has been delivered to the White Cloud Church, which is building up a working Sabbath library. To the Battle Creek Church, probably our most active church in the distribution of our literature, have been mailed twenty-five copies each of ten tracts.

A clearly and well written hand copy of a 132 page manuscript on “Ten Days’ Campaign on Sabbath Keeping” has been received from its author, C. Melbourne Anderson, of Salem, Ohio, and has been handed to the Committee on Distribution for study.

At the request of moderator, Karl G. Stillman, the secretary has arranged a Tract Hour program for the Eastern States which is to be held at Westerly, R. I., June 17-20, and has assisted in the preparation of a Tract Board program for General Conference to be held at Shiloh, N. J., August 24-29.

The report was accepted.

The annual report of Leader in Sabbath Promotion has been presented and referred to the July meeting.

Balances of budget items were discussed and the following treasury balances reported by Mrs. Ethel T. Stillman, treasurer:

Tract Society balances, June 13, 1937

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$726.40</td>
</tr>
<tr>
<td>Reserved for Tracts</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Denominational Building Fund</td>
<td>$38.19</td>
</tr>
<tr>
<td>General Fund</td>
<td>$117.89</td>
</tr>
<tr>
<td>Waldo Fund</td>
<td>$301.77</td>
</tr>
</tbody>
</table>

$1,894.25

The following report was presented for the Supervisory Committee:

The Publishing House reports for May the largest month’s business for any month since 1928.

The report was accepted.

Chairman Franklin A. Langworthy reported informally for the Committee on Young People’s Conferences and Summer Camps.

The committee to plan for the board’s program at the next meeting met at the call of President Randolph, the chairman having been excused from service on the committee at her own request, and recommended the adoption of a tentative program with the committee empowered to make such changes as may be necessary.

The report that was adopted.

Secretary Van Horn, this year president of the General Conference, discussed informally some matters of deep concern to the board and denomination, and outlined briefly some of his plans for the Conference program.

From President Randolph the board learned with regret that Dr. Richard J. Conradi would probably be unable to attend the Shiloh Conference.

SABBATH RECORDER

CORLISS F. RANDOLPH, President,
COURTLAND V. DAVIS, Recording Secretary.

OUR PULPIT

A DISCIPLESHIP THAT DOUBTS

By ALFRED JOHN GROSS

(Mr. Gross is pastor of the Methodist Episcopal Church at Angelica, N. Y., and received his B.D. degree from Alfred University. This he addressed at the June meeting.)

Concerning the disciples whom Jesus chose was a doubter. The Master "who knew what was in man and need not that any testify about man" chose Thomas as a disciple. He knew what was in Thomas—his perplexities and misgivings. Jesus must have chosen him in spite of his doubts or because of them.

When he dependent on what the Gospels

That the Gospel of John shows how Jesus was pictured as an unbeliever—the doubter. Yet he is an appealing figure. Stubbornly doubting, he fears that any good thing is too easily doubted, but he who at the end follows the Master, even under the threat of death. Dour as the ocean wastes, Thomas, follows his Master faithfully as any disciple

He could not believe all things, but he could not betray.

The Church in many ages has been inclined to think of the blood-brothers of Thomas as wicked men. "To doubt is sin," has often been said. In many cases the doubter has been excommunicated from the Church. But here in the Gospels is a record of Jesus choosing one doubter, that he "might be with Him," and making him an apostle.

It is possible to recall that there are differences of temperament among those who were disciples of Christ. Some follow with courage and enthusiasm. They look on the bright side of everything; they can see the kingdom of God already in their midst; they pick flowers on the way to the new Jerusalem. They have implicit trust in the Master and in their work. But there are other who follow Thomas with whom incredibility is their constitutional tendency. They have unemotional, unbreathing, thrilling or exulting faith; they are not swept on with by inspiration. Consider thoughtful, candid, they think things out, work out their faith by slow steps of thought and experience. But there are also many with the sense of futility—they doubt their faith in God. He might be a nothing dwelling in a nowhere, and Jesus—well, he might be just another man, making a guess; and immortality—that might be but wishful thinking.

Our knowledge of Thomas as a disciple is meager and not very convincing for the Gospel writers to give what little we know. From all the incidents recorded we realize Thomas as the one disciple who did not believe easily and who was disposed to investigate.

The first incident comes at the time of Jesus’ flight to the wilderness beyond the Jordan River. He had just been in Jerusalem where the Jews sought to take him. The conflict of doubt is sin, has often been said. In many cases the doubter has been excommunicated from the Church. But here in the Gospels is a record of Jesus choosing one doubter, that he "might be with Him," and making him an apostle.

In the Church of many ages has been inclined to think of the blood-brothers of Thomas as wicked men. "To doubt is sin," has often been said. In many cases the doubter has been excommunicated from the Church. But here in the Gospels is a record of Jesus choosing one doubter, that he "might be with Him," and making him an apostle.

It is possible to recall that there are differences of temperament among those who were disciples of Christ. Some follow with courage and enthusiasm. They look on
Do you realize there is a sound bit of philosophy in the words of this story? All life resolves itself, sooner or later, into a matter of hat pins and button hooks. If you were to make a mental spring cleaning, turning out all the drawers of memory and cupboards of thought, sorting out all your ideas, the doctrines you hold, and the theories you believe, you would have an equipment, you would discover that the great bulk of your mental world could be sharply divided under these two heads—what you do and what you question—your affirmations and your interrogations. Our cupboards are crammed with our declarations and our questions.

There are some men who speak with certainty when they ought to speak with caution. They are too "cock sure" of themselves. Time may force them to confess with much embarrassment that they were wrong. "Have your beliefs," says an old writer, "and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs and never believe your doubts." That is rather a broad way of saying that you ought to know what to declare and what to question. The button hole is the most like the article if used rightly. As long as life thrives with mystery there is a place for the button hole. Listen to the inquisitive child:

"Why, mudder, why?"

"Why were those blackbirds baked in a pie?"

"And why did the cow jump right over the moon?"

"And why did the cow run away with the spoon?"

"And why must we wait for our wings till we die?"

"And why did the cow jump right over the moon?"

"Why, mudder, why?"

The comfort we have today is that while we will continue to question, if we are to make any progress, still our uncertainties infinitely outnumber and outweigh our speculations.

Why should we be so disturbed when some disciple is a novice rendered even by those whom we dub as "doubting Thomases."

In one of his many interesting essays, Doctor Frank W. Boreham tells of a wee lassie, who, in her play, exclaimed that she had learned to punctuate. "Indeed!" said her mother, "and how do you do it, Elsie?"

"Well," cried the little grammarian, "it's just as easy as play. You see in the book, so, you just put a hat pin after it; but if you are only asking whether it is so or not, you put a button hook." ("The Luggage of Life.")

When Jesus gathered them for the last time, He felt some of His message was out of the right key. He desired comfort and strength, and He saw that this message was the consummation of his teaching ministry. What portion of the Bible is most familiar to you? What is the message which John records in his fourteenth chapter of his Gospel?

Let not your heart be troubled, ye believe in God, the Father, and in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, ye may be also. And whith'er I go ye know, and the way ye know.

Such profound spiritual truth was clothed in a language that the disciples could not understand. But who dares to question? They would like to interrupt, but all are silent. Then Thomas with admirable candor admits, "Lord, we know not whither thou goest and how can we know the way?" Thomas was asking, "Where is He going now?" If they learned that, they could not be expected to know the way. Do you realize the timely importance of this question from a doubting Thomas? Had he not asked, we might not have had the claim of Jesus, which none but the Son of man could make. "I am the way, the truth, and the life; no man cometh unto the Father but by me." It was Thomas who called forth this assertion. It was Thomas who "broke the ice." Philip had difficulties just as great, and, as he follows Thomas sympathetically when he asks, "Show us the Father and it sufficeth us," but it was Thomas who questioned first.

The Church may be too intolerant with a Thomas, yet she must remember he is a disciple just as is any impulsive and aggressive Presbyterian. In the Church, it is time that become so patient with the slow calculating nature of Thomas, but she must know that in this way he is not only true to himself, but rendering a service to the Church. Many men and women are disturbed in their faith today. We are becoming more scientifically minded each year. The theory of evolution seems to have taken ground in the literal interpretation of the first chapter of the Book of Genesis. A goodly number remember a song that our church never dare to ask a question lest you in asking confessed your ignorance. This may have been the same thing in the minds of the disciples who can estimate the number who have vague ideas of the materials of which the earth is made, and many will continue to question the virgin birth of Christ. Others will speculate as to the second coming of Christ. All these are serious questions in the minds of devout Christians. But no matter how plausible an answer you may have to one and all of these questions, only one thing is absolutely certain—that is that Jesus shall be your personal Lord and Savior—he-not some creed, not some church, not some dogma.

What does Jesus himself say as to who are his disciples? But one statement is necessary to make it plain. Listen to it. "If any man will come after me, let him take up his cross, and deny himself, and follow me." No question as to what shall be your intellectual belief or creed—just a sacrificial service in obedience to the Master.

This is the lesson of Thomas for present-day Christianity. He shows that discipleship and doubt are not exclusive of each other; they may exist side by side: a man may be troubled by doubts, but still be a thoroughly going Christian. Thomas, typical of a discipleship that doubts, is the verification of a hymn we are wont to sing.

"Just as I am, though tossed about With every wind of doubt, Fights within and fears without, O Lamb of God, I come."

DENOMINATIONAL "BOOK-UP" PRIZE FOR GERMANY

Doctor Conradi writes that it will not be feasible for him to come to America and the General Conference this year. His coming at this time has depended somewhat upon the coming of the General Conference; Doctor Conradi is a member of the General Conference, who whose time of service in the army, it seems, does not expire until too late for the trip. Brother Conradi writes encouragingly and with great kindness and interest, that he would so much like to be with us at Shiloh and that his prayers are for us.

He writes: "For the last seven Sabbaths I have been in churches, and for the last three Sabbaths I have been on a circular trip among a number of the churches. I have some good expectations for this summer, and at the beginning of a former friend in South America who is "casting his lot in with us and expects to spend the rest of his life in preaching the gospel in
its purity. We shall have the German Conference in the middle of July, then I shall attend the Conference in Holland and perhaps visit England."—From a personal letter.

FROM HOLLAND

A card is just at hand from Holland, giving notice of the discontinuance of the Boodschapper, which for more than twenty-five years has been edited and published by our late Brother Velthuysen. Owing to his death and to financial difficulties it has seemed best to suspend publication. All Seventh Day Baptists will be sorry that this is so.—EDITOR.

WELTON, IOWA

We were greatly disappointed to have Pastor A. T. Bottoms leave. The work is being carried on by his son-in-law, Kay Bee, who supplements his church support by work in a local garage. The two-weeks' Vacation Bible School has been held, with Mrs. Bee and Mrs. Kershaw teachers, sixteen children attending. June 19, a demonstration was given of the work done. It was a fine program and we hope for a full time school next year. Mr. and Mrs. Bee have been a great help to us, and are continually planning things to do to increase interest. Many old friends and members have visited us this summer. Such are always welcome and greatly enjoyed.

—CHURCH CLERK.

NORTH LOUP, NEB.

I am sending a couple of notices for the Recorder and would like you to know that we are rejoicing because of our recent baptisms and because of a splendid Christian Endeavor Convention held at our church Sabbath afternoon and Sunday. Eighteen were baptized three weeks ago, and with this group four others were received into the church by letter and statement, making a class of twenty-two in all. This is the largest class in the history of my ministry. I have been working for just this, and more, since our Preaching Mission.—From a letter from Pastor Hill.

NORTONVILLE, KAN.

About forty young people gathered on the parsonage lawn Saturday night in a "Welcome Home" social for the college students. Games and contests were enjoyed, and a radio broadcast told news of those who have been away. Punch and wafers were served.—Nortomville News.

Duzane Hurley led the prayer meeting Sabbath evening and Wayne Rodd preached Sabbath morning. These young men are on their way from college at Salem to their homes in Riverside.—From a personal letter.

DOODGE CENTER, MINN.

Rev. B. B. Friese, pastor of the Seventh Day Baptist Church in Dinuba, Calif., came Tuesday and spent several days with friends here on his way to Des Moines, and will be back later for a visit with friends.

—Star-Record.

MARRIAGES

BARKER-SAYRE.—In Battle Creek, Mich., June 27, 1937, Miss Margaret Sayre was married to Mr. J. Merton Barker, Dr. Henry N. Jordan officiating. Both were formerly of North Loup, Neb. Their new home will be 130 Lathrop Ave., Battle Creek.

HILL-SHERSEN.—Mr. Mills Hill and Miss Ellamae Shersten, both of North Loup, Neb., were united in marriage Rev. C. L. Hill, at the Seventh Day Baptist Church in North Loup, Neb., June 6, 1937. The new home will be at North Loup, where the groom is employed by the Farmers Co-operative Association, and is manager of their general store.

MILLS-GATES.—Following the sermon at the De Ruyter Home, September 27, 1936, Seventh Day Baptist Church, July 3, 1937, Rev. Neal D. Mills of De Ruyter and Miss Martha D. Gates of Lincklaen, N. Y., were united in marriage by Rev. Herbert C. Van Horn officiating.

WITTER-MALTBY.—At the parsonage of the Seventh Day Baptist Church, Verona, N. Y., June 28, 1937, Rev. E. Delbert Witter and Miss Anna Maltby, both of Adams Center, N. Y., were united in marriage by Rev. A. L. Davis, pastor of the Verona Church.

OBITUARY

WATTS.—Merne Watts, the daughter of Martin and Gladys Mayo Watts, was born at North Loup, Neb., July 12, 1920, and died at the home of her parents June 15, 1937, her death resulting from an attack of meningitis. Funeral services were conducted at the home June 16, by Rev. C. L. Hill and burial was made in Hillside Cemetery.

SABRINA B. CREIGHTON

RECORDER WANT ADVERTISEMENTS

Advertisements of a like nature, will be run in this column at the rate of ten cents per word for the first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

A SATURDAY NIGHT SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to the new worker. It gives a short history of Seventh Day Baptist ecclesiastical manners and, especially well written and in a very practical, helpful style. Price 50c.

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