our attention, we must beware lest their cunning brethren stealthily steal away those very liberties we so earnestly to protect.

With relatively few exceptions, every person in this country, twenty-one years or over, has the right to vote for the officials whom he wishes to administer his civil government. He may hold public office. He is a member of a sovereign society. That is political freedom.

Every capable person in this country should have the right to work and to earn his living. That is economic liberty.

We are face to face with the problem of curbing those economic practices which result in the abrogation of this liberty for millions of our fellow men. The task before us today is to curb those licentious practices as rapidly as time and circumstance will permit. None may shirk his or her responsibility in helping to perform this task. The economic liberty of the American people is at stake!

Our forefathers have made an outstanding example. Not only have they worked out the details of political freedom, not only have they laid the foundation of our great nation, but they have handed down to us rich heritage of many kinds. Their lives and all they have done for us stand as a challenge to bring forth our own best effort, lest we fail short of what is expected of us and fail to take advantage of our vast opportunities.

In closing I want to leave with you this thought which I hope you will carry with you long after your graduation days. It is that you will become as small as your controlling desire, as great as your dominant aspiration.

This nation is rich in natural resources, but the riches that shall sustain us in the years to come are those that shall spring from within.

Remember, graduates and friends, the measure of this nation is the measure of its men.

REV. LEWIS C. SHEAFE

Lewis Charles Sheafe was born November 16, 1859, in Baltimore, Md., and died at his home in Washington, D. C., June 24, 1938.

On June 6, 1888, he was married to Annie Howard, to which marriage were born three children: Clara, Howard, and Lewis. Some years later Mrs. Annie Sheafe died. Later he was married to Mrs. Lucy Whetsel, to which union was born one daughter, Doris.

He received his early education in Wayland Seminary, then located in the city of Washington. He attended Howard University from 1911 to 1913. He completed a course in the Central Chiropractic School of Washington in 1923.

He pastored the Beulah Baptist Church in Alexandria, Va., from 1888 to 1890; the Pilgrim Baptist Church of St. Paul, Minn., from 1890 to 1894; the Mahoning Avenue Baptist Church in Youngstown, Ohio, from 1894 to 1897; and the Jerusalem Baptist Church in Urbana, Ohio, from 1897 to 1899.

He connected himself with the Seventh Day Adventist denomination about 1900, and for better than a quarter of a century he labored among them, preaching and doing mission work. In 1927 he identified himself with the People’s Seventh Day Baptist Church of Washington, D. C., of which church he was an honored minister and loyal member to the date of his death.

Despite failing health during the past year, Doctor Sheafe attended loyally and faithfully to his duties as pastor and a Christian. Through all kinds of weather, when he was ill enough to be in bed, he would be on what he called his “job.” When friends tried to persuade him to be more careful of his health, he would reply, “I want to die in the harness,” which thing he did, departing this life quietly, peacefully, and gladly after a long and useful life of willing and unselfish service.

MARRIAGES

JOHNSON-LOOSFORD.—Mr. Roger H. Johnson and Miss Genevieve E. Loosfird, both of Milton, were united in marriage at the Milton Seventh Day Baptist Church on June 20, 1938, by Pastor Carroll L. Hill. The new home will be in Milton.

SEVERANCE-CLARK.—Mr. Francis W. Severance of Milton and Miss Joan Clark of Whaterwater, Wis., were united in marriage by the groom’s pastor, Rev. Carroll L. Hill, at the parsonage in Milton on June 9, 1938. The new home is in Milton.

OBITUARY

SHEAFE.—Rev. Lewis C. Sheafe, born November 16, 1859, died June 24, 1938. (A more extended obituary will be found elsewhere in this issue.)
The SABBATH RECORDE

Vol. 123, No. 3

HERBERT C. VAN HORN, editor

CONTRIBUTING EDITORS

Rev. James L. Skaggs

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year ...................................... 5.00
Six Months .................................. 2.50

When a subscription lapses, it will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, must be addressed to the SAB-
BATH RECORDER, Plainfield, N. J.

No subscription will be discontinued at date of

All subscriptions will be discontinued one year after date to which payment is made un-

expressly renewed.

"MORE THAN CONQUERS IN HIM"

Southeastern Association

This was the sug-
gested theme of the program of the South-
eastern Association which was held with the
Middle Island Church, in Milton, W. Va., June 30-July 3. One hundred six days ago this month, this church was organized at Lewisport, now West Union, on Middle Is-
land Creek, the longest stream in this country known as a creek. Later, for good reasons, the building that is now used for worship was built where it now stands and to the Sab-
BATH Recorder, Plainfield, N. J.

no longer accepts subscriptions. The long and tedious details of the life and ministry of this church are represented in the program by Doctor and Miss Velma

We must have the speaker declared.

"He shall not fail nor be discouraged." His "word shall not return to me but shall accom-

We hope all of you will be in attendance and the moderator, set a high standard for the meetings in his introductory sermon on Thurs-
day night when he spoke on "The Triumph of God," and in the Sermon on the Mount and the Bible verses he quoted brought truths and promises that

The young people from Berea had charge of one of the devotional services, making

The church is represented

The association's largest audiences, made up largely of local community people, was deeply im-
pressed by this message. The tragedy of life is where one never "comes to himself," never understands what he is seeking in the common

A strong sermon from the text, "When he came to himself," One of the association's largest audiences, made up largely of local community people, was deeply im-

The closing sermon of the association was delivered by Rev. James L. Skaggs from the text, "When he came to himself," One of the association's largest audiences, made up largely of local community people, was deeply im-

ADDRESS

The addresses of the association were of splendid character also, and those in manu-
script form which we were fortunate in secur-
ing will appear in the Recorder as oppor-
tunity afforded.

Rev. James L. Skaggs gave two addresses, one on the "Aims and Purposes of the American

We hope to publish these soon.

Mrs. Herbert C. Van Horn for the

the Recorder, speaking on "Hopes for Our Future, gave a most inspiring message, as she did on the preceding evening, on "Helping Our Youth Build a New World

by the Church's Message up to Its Task." Mrs. Van Horn may be persuaded to give

the splendid present resources and the many people still interested in this church and that

There was no reason why its best was not yet to come.

The Salem Men's Chorus, fifteen present at the opening service, sang beautifully under
direction of one of the oldest and most experienced directors. Some of the programs contributed largely to the inspira-
tion and worship periods. There is no music, perhaps, that appeals to more people than men's choirs and quartets. On several occasi-
nations a fine young people's mixed quartet from Salem rendered special music, as did various individuals and groups from other

The passage he brought truths and promises that

The Word of God is the only force

those in manuscript form which we were fortunate in securing will appear in the Recorder as oppor-
tunity afforded.

Rev. James L. Skaggs gave two addresses, one on the "Aims and Purposes of the American

We hope to publish these soon.

Mrs. Herbert C. Van Horn for the

the Recorder, speaking on "Hopes for Our Future, gave a most inspiring message, as she did on the preceding evening, on "Helping Our Youth Build a New World

by the Church's Message up to Its Task." Mrs. Van Horn may be persuaded to give

sponse,

SoutbeaateJ'D

81%

ley where

the church has had

history and

the church is

The association's largest audiences, made up largely of local community people, was deeply im-
pressed by this message. The tragedy of life is where one never "comes to himself," never understands what he is seeking in the common

A strong sermon from the text, "When he came to himself," One of the association's largest audiences, made up largely of local community people, was deeply im-

The closing sermon of the association was delivered by Rev. James L. Skaggs from the text, "When he came to himself," One of the association's largest audiences, made up largely of local community people, was deeply im-

ADDRESS

The addresses of the association were of splendid character also, and those in manu-
script form which we were fortunate in secur-
ing will appear in the Recorder as oppor-
tunity afforded.

Rev. James L. Skaggs gave two addresses, one on the "Aims and Purposes of the American

We hope to publish these soon.

Mrs. Herbert C. Van Horn for the

the Recorder, speaking on "Hopes for Our Future, gave a most inspiring message, as she did on the preceding evening, on "Helping Our Youth Build a New World

by the Church's Message up to Its Task." Mrs. Van Horn may be persuaded to give
full résumé of these short, effective messages. Orville Babcock spoke on "The Preaching Mission." Advice and information on the history, aims, and success of the movement. Mrs. Clifford A. Beebe gave a helpful address on "Parents Keeping in Step with the Times," while Mrs. Brady Sutton read a helpful message from the Christian Advocate on My Church. Among the young people's helpful addresses were given by Ernest Florin Bond, Crosby Rogers, and Glen Kennedy on the education program under the general theme, "Victory Through Education." These papers have been secured or promised for the Sabbath Recorder, as he is about to address in a series of addresses at the young people's hour on the "Assurance of World Peace." The secretary of the Tract Brotherhood made a moving address on "The Challenge of Missions." His thought was built around the three words of Christ—"Come," "Go," "Pray."  

OTHER IMPORTANT ITEMS

We are sorry space does not allow longer reports of the good things at this and other associations. The devotional services all deserve special mention because in their hearts were stirred and ambitions aroused for more Godly living and a deeper consecration to service, so that "hours" lost, always helpful and appreciated. Orville Babcock's at a place of "pinch hitting" was noteworthy. The college senior on the "last grain of mustard seed," with all it connotes, being planted in our own gardens. It is not enough to be satisfied by such messages as we listened to here and not go back home and begin putting the truths and resolutions into definite practice.

A delightfully presented and impressive pageant on "The Lost Church," by the local Community Club, and the play by the Lost Creek Christian Endeavor Society on "Our War" were presentations of needed truths in a vivid and not-to-be-forgotten manner. Again, there was fine character of the music furnished by the various churches and individuals, and could wish the names of all participating might be mentioned.

AND SO FORTH

Meals were served in the newly renovated parish house, immediately back of the church. A word about the building. It has been newly weatherproofed outside and painted, and lined inside with wall board, the whole building screened, making a sanitary and convenient place to serve meals. It helps to make the church a real community center. Indeed, here is a splendid equipment, a splendid parsonage and church, and a most promising field for a young preacher. With the backing of the loyal families of Sabbath keepers here there is every promise, under the Holy Spirit, of a strong, vigorous, dynamic church. Where is the man?

An offering in the amount of $14.67 was taken Sabbath morning for the United Bond. Young people were diligent in attendance upon the meetings, many of them being used in prominent places on the programs besides their positions on the church and college. The college senior championed this association at the Eastern and Central associations. He gave a moving address to the workers, presented, according to the testimonies and reports from those gatherings. This editor is truly proud of our young folks.

The moderator, Doctor Hancock, ably presided over the meetings. His summing up of addresses and programs at the close of various sessions was charming and impressively helpful. We rejoice in his wise, spiritual leadership among us. The new officers are: moderator, Ross Seager of Salem; assistant moderator, Miss Conza Meathrell; secretary, Miss Greta Randolph; assistant secretary, Miss Leona Sutton, corresponding secretary, Mrs. Clifford A. Beebe; treasurer, Edwin Bond, delegate to the Eastern and Central associations in 1939, Rev. James L. Skaggs; alternate, Ross Seager of the Heartland Association, and Miss Sutton of the same association will meet at Berea, W. Va., July 6-9.

Religion cannot be lived apart. And life is life. Often enough folks have proceeded with religion as something apart from the life of it. "I am too busy now," says one, "to give such matters [religion] consideration." Some time "I'll accept Christ but not religion." And as is so often the case with the music furnished by the various churches and individuals, and could wish the names of all participating might be mentioned.

The Sabbath Recorder

THE BUILDING BUDGET

TOTAL RECEIPTS TO JULY 13, 1938

<table>
<thead>
<tr>
<th>Pledges and Cash</th>
<th>$175.00</th>
<th>$135.00</th>
<th>$2.00</th>
<th>$14.67</th>
<th>$14.67</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albion, Wis.</td>
<td>$20.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First Alfred, N. Y.</td>
<td>$175.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ladies' Aid and Friends</td>
<td>15.00</td>
<td>190.00</td>
<td>3.00</td>
<td>3.00</td>
<td>3.00</td>
</tr>
<tr>
<td>Second Alfred, N. Y.</td>
<td>3.00</td>
<td>31.00</td>
<td>15.00</td>
<td>12.00</td>
<td>12.00</td>
</tr>
<tr>
<td>Battle Creek, Mich.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bower, Colo.</td>
<td>12.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First Brookfield, N. Y.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church</td>
<td>48.30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. E.</td>
<td>5.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second Brookfield, N. Y.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church</td>
<td>120.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. S.</td>
<td>5.00</td>
<td>125.00</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Sabbath Recorder

Daytona Beach, Fla. | $116.12 |
Church for 
Tourists' offerings | 2.00 |
Deerfield, Colonia, N. Y. | $36.75 |
De Ruyter, N. Y. | 10.00 |
Church |        |
Ladies' Benevolent | 5.00 |
with money for 
Ladies Aid and S. S. | 50.90 |
Dodge Center, Minn. | $12.81 |
Church |        |
Ladies' Aid and S. S. | 8.45 |
Edinburg, Tex. | 21.26 |
Ericson, Neb., Rosedale S. S. | 3.00 |
Parina, Ill. | 84.00 |
Carson, Iowa | 9.20 |
First Geneseo, N. Y. | 21.49 |
Hammond, La. | 40.50 |
First Heron, Pa. | 25.00 |
First Hopkinton, R. I. | 3.00 |
First Greenland L, | 1.25 |
Independence, N. Y. | 35.00 |
Springfield, Va. | 23.00 |
Jackson Center, Ohio | 2.35 |
Little Prairie, Ark. | 9.00 |
Los Angeles, Calif. | 68.65 |
Lost Creek, W. Va. | 12.00 |
Marksville, La. | 23.00 |

THE BUILDING BUDGET

TOTAL RECEIPTS TO JULY 13, 1938

<table>
<thead>
<tr>
<th>Pledges and Cash</th>
<th>$175.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albion, Wis.</td>
<td>$20.00</td>
</tr>
<tr>
<td>First Alfred, N. Y.</td>
<td>$175.00</td>
</tr>
<tr>
<td>Ladies' Aid and Friends</td>
<td>15.00</td>
</tr>
<tr>
<td>Second Alfred, N. Y.</td>
<td>190.00</td>
</tr>
<tr>
<td>Andover, N. Y.</td>
<td>3.00</td>
</tr>
<tr>
<td>Battle Creek, Mich.</td>
<td>31.00</td>
</tr>
<tr>
<td>Bower, Colo.</td>
<td>15.00</td>
</tr>
<tr>
<td>Brookfield, N. Y.</td>
<td>12.00</td>
</tr>
<tr>
<td>Church</td>
<td>48.30</td>
</tr>
<tr>
<td>C. E.</td>
<td>5.00</td>
</tr>
<tr>
<td>Brookfield, N. Y.</td>
<td>51.30</td>
</tr>
<tr>
<td>Church</td>
<td>22.50</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>120.00</td>
</tr>
<tr>
<td>Church</td>
<td>5.00</td>
</tr>
</tbody>
</table>

The Sabbath Recorder

Daytona Beach, Fla. | $116.12 |
Church for 
Tourists' offerings | 2.00 |
Deerfield, Colonia, N. Y. | $36.75 |
De Ruyter, N. Y. | 10.00 |
Church |        |
Ladies' Benevolent | 5.00 |
Dodge Center, Minn. | $12.81 |
Church |        |
Ladies' Aid and S. S. | 8.45 |
Edinburg, Tex. | 21.26 |
Ericson, Neb., Rosedale S. S. | 3.00 |
Parina, Ill. | 84.00 |
Carson, Iowa | 9.20 |
First Geneseo, N. Y. | 21.49 |
Hammond, La. | 40.50 |
First Heron, Pa. | 25.00 |
First Hopkinton, R. I. | 3.00 |
First Greenland L, | 1.25 |
Independence, N. Y. | 35.00 |
Springfield, Va. | 23.00 |
Jackson Center, Ohio | 2.35 |
Little Prairie, Ark. | 9.00 |
Los Angeles, Calif. | 68.65 |
Lost Creek, W. Va. | 12.00 |
Marksville, La. | 23.00 |

THE BUILDING BUDGET

TOTAL RECEIPTS TO JULY 13, 1938

<table>
<thead>
<tr>
<th>Pledges and Cash</th>
<th>$175.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albion, Wis.</td>
<td>$20.00</td>
</tr>
<tr>
<td>First Alfred, N. Y.</td>
<td>$175.00</td>
</tr>
<tr>
<td>Ladies' Aid and Friends</td>
<td>15.00</td>
</tr>
<tr>
<td>Second Alfred, N. Y.</td>
<td>190.00</td>
</tr>
<tr>
<td>Andover, N. Y.</td>
<td>3.00</td>
</tr>
<tr>
<td>Battle Creek, Mich.</td>
<td>31.00</td>
</tr>
<tr>
<td>Bower, Colo.</td>
<td>15.00</td>
</tr>
<tr>
<td>Brookfield, N. Y.</td>
<td>12.00</td>
</tr>
<tr>
<td>Church</td>
<td>48.30</td>
</tr>
<tr>
<td>C. E.</td>
<td>5.00</td>
</tr>
<tr>
<td>Brookfield, N. Y.</td>
<td>51.30</td>
</tr>
<tr>
<td>Church</td>
<td>22.50</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>120.00</td>
</tr>
<tr>
<td>Church</td>
<td>5.00</td>
</tr>
</tbody>
</table>
We lost building seems ing.

Los Angeles, Cali

Lawrence, Kan. ......................

“A Friend,”

Waterford, Conn. ....................

Walworth, Wis.

Scotts Bluff, Neb. ....................

Stone Port, Ill. ......................

Syracuse, N. Y. ......................

Verona, N. Y.

Church $ 61.00

Pearl Seekers’ Class 5.00

Walworth, Wis.

Church $ 6.00

Helping Hand Society 5.00

Washington, D. C. ................... 11.00

Waterford, Conn.

Westfield, Conn. .................... 26.50

Westfield, Conn. .................... 5.00

West Edmeston, N. Y. ............... 14.00

White Cloud, Mich. .................. 18.25

Individuals

Mrs. M. C. R. 10.00

“A Friend,” Westernly, R. I. 4.00

Mrs. Addie Bell, Galesburg, Ill. 8.00

Mystic, Conn. 2.00

Phoenix, Ariz. 3.00

Los Angeles, Calif. 10.00

Passaic, N. J. 10.00

Highland Park, Ill. 1,000.00

Kitchener, Iowa 3.00

Kinnall, N. Y. 2.00

Sutton, W. Va. 5.00

Bennington, Vt. 10.00

Lawrence, Kan. 5.00

$4,165.33

Ethel T. Stillman,

Treasurer.

I am writing this as one who, sensing keenly the need of a Denominational Building, felt at the time we were overbuilding. I share that feeling yet that we erected a building larger than our needs. But our denominational thought otherwise. We now have our building, paid for, and one of which I can be proud of me, the thought of selling the building seems nothing short of a tragedy.

What disturbs me is not simply the thought of selling the building, but the implied attitude of the leaders of the church on the way of many toward our whole denominational program. Have we lost faith in God? In the triumphs of his truths of the truths for which we as a people stand? The Denominational Building, aside from filling a need, stands as a symbol of the hopes and prayers and aspirations of our people through the years, of those adventurous souls who in vision saw what to us is now a reality.

The passion for adventure is in our blood. All the gains, the great gains of the race, have come from the leaders in all denominations. Youth does not care for safe propositions. It is hazard that calls it. “Safety first” is all right for a rat. It is not the right motto for human life. The prizes of life are not for the cautious but to the daring.

Sometimes we are tempted to think that the passion of the church today is for “safety” rather than adventure. When the church loses the spirit of adventure it is little better than a well-kept cemetery. Yet, what should the church be but a great explorer for God of the far horizons of service, ever seeking fresh un
takings in the name of Jesus Christ our Lord?

I plead for a more adventurous policy on the part of our denomination and all our churches, for that same glorious spirit of adventure so characteristic of Jesus Christ. He ever looked forward with no thought of defeat. Todays needs are so great, so insistent and challenging that there is no time for soft easy talk about “doing what we can.” Whatever we are truly or falsely tackling what he felt himself equal to? They never advanced by “playing safe,” and doing what it could, but by daring the impossible, venturing in faith to do far more than we can do.

It is so with the church. It is not the bigness of our undertakings, but the littleness of our vision too high.

I challenge the youth of our denomination to risk something for God—something in a big way that will demonstrate that our denomination can save our Denominational Building if they will to do so. The future belongs not to time-servers, but to men, women, and youth who are interested and are willing to risk your and your faith—your venture—so shall it be unyork. “Stir up the flame that is within you.”

A. L. DAVIS.

NOTICE

All those planning to attend the Northwestern Association at Nortonville, August 12 to 14, please send their names to Mrs. Henry Ring, Nortonville, Kan., as soon as possible.

Margaret E. La Mont,

Secretary.

THE SABBATH RECORDER

39

MISSIONS

DIFFERENT ATTITUDES

There are different attitudes which one may hold toward all things which pertain to the kingdom of God. This is markedly true for the work of the Master is. With the right attitude toward Christian work we are bound to succeed. The promise of Christ is ours and all the power and wisdom of heaven are back of us.

LETTER FROM PRINCIPAL T. M. CHANG

GRACE HIGH SCHOOL PLANS INDUSTRIAL WORK TO HELP THE DESTITUTE

Secretary William L. Burdick,

S. D. B. Missionary Society,

Ashaway, Rhode Island, U. S. A.

DEAR SECRETARY BURDICK:

Your letter dated April 22 has been duly received, and I wish to thank you for the sympathy and encouragement that was in it.

Since last writing, the work of the school has been going on as usual. We expect to have our commencement exercises on the last Sunday of next month, June 26. After the close of the school I will send you a full report covering the whole year.

Lately we have been thinking of starting an industrial department in the school next term. As you know, the war has made many people destitute. Although we have made a reduction of about twenty-five per cent in our fees, there are still quite a number of our students who are unable to pay the full amount. Consequently there are about forty half students, and for the sake of nothing at all this term. This is a kind of emergency relief that the school is doing, but I do not think it is the thing to do it forever. It is with the object of giving to such needy students a chance to earn at least part of their fees that this project of setting up an industrial depot is made. We are thinking of making laundry soaps, as it can be done on a small scale, requires but little machinery, and this money could be used to buy the machinery. It is very hard to learn to do one thing and not be able to do it forever. It is the object of giving to such needed students a chance to earn at least part of their fees that this project of setting up an industrial depot is made. We are thinking of making laundry soaps, as it can be done on a small scale, requires but little machinery, and this money could be used to buy the machinery. It is very hard to learn to do one thing and not be able to do it forever.
I have been a regular attendant of Bible schools for more than sixty-two years. There has never been a serious break so far as I can remember during that period. I only wish that I had been able to key myself into the Christian situation long before I did. Few in our race realize how important it is to get all the religious instruction we can. We may think of it as a minor issue, and too many of us graduate school before we know more than the rudiments of its structure. I might ask the question, Do the Bible superintendent and the teachers make it interesting for the pupils to stay? Is there a dogmatic method of presenting the subject matter of the lesson? That method will kill any class of pupils. Some of us want to do a little thinking and talking ourselves. But we have known the truth to be ungraciously received by prominent members of Bible teaching fraternity.

The question arises, what is truth? Man-kind has experimented down through the ages. Human experience bears out truth. Sometimes man thinks he has the truth. Then in further experimenting he finds that he must readjust his mental attitude. You might go back in the Old Testament where they used to think if some one smacked you in the eye it was right to smack him back. Jesus says, 'And yet I show you a more excellent way': "Love your enemies. Do good to them that hate you. I doubt if we find a more excellent way than the one he has given us; but we have not learned to do this very gracefully and we can carry on our experimenting the way we can in catechism. We know that it works if you work it.

The Bible school cannot afford to be non-progressive. In Mexico where the church had full charge of educational matters, she side-stepped her great opportunity and the inevitable happened—there was a revolution. The government and she had the contempt of the progressive people. The same has happened in this country. No church can represent the truth for the priesthood evidently connived with the invading rebels. Alertness for truth must ever be the slogan for the officers of the Bible school.

There are still pagan hangovers in the curriculum of average Bible school. The whole text of the Scriptures is still presented with a literalism that is not wholesome. Human experience in these later years does not warrant literalism at all times and at all places. Human experience deals out truth; it always has and always will. You will find God's will through human experience.

It is our mission to glorify Christlike personality. It is the office of our Bible schools to demonstrate it at all times and places and to teach its manifestation in the light of the settings that developed the Christian body of nineteen hundred years ago are valuable to study; but we must exalt above all learning the need of the Christlike spirit that sustains long and is kind.

We have a statement of belief that was adopted at our last Conference in Shilo. To my mind it is one of the most rational and practical, we have ever written. It is as follows:

I only wish that you would make it your business to consider whether you are the people God should think and be. Are we going to let it mold and decay? Let us broadcast it by our lives and in leaflet. Make a good impression on the fellow next to you with your life and conversation. Be a good salesman and make him want what you have. Give liberally of your funds and your time. There is a lot of thrill in giving. It opens your eyes and gives you a great vision. Give and it shall be given you—good measure, rounded up, and running over.

THE HISTORICAL SOCIETY

BY C ORLISS F. W ANDOLPH

The Historical Society is gradually building up a department of general reference books for the convenience of readers, both of England. Curiously enough, the latter of these contain much of our interest and historical value to Seventh Day Baptists.

The Baptist Annual Register for the last years of the eighteenth and the earliest years of the nineteenth centuries, is bound in two large volumes, which contain much of interest of our period.

The Golden Bough, a Study in Magic and Religion, in twelve octavo volumes, including the companion pieces, as well as for the works of that of the librarian and assistant. Among the works of this character already acquired are the following.

The Encyclopaedia of Religion and Ethics, in twelve large octavo volumes, besides the index, and edited by James Hastings. This is the most monumental work of reference of its kind in the English language.

The Catholic Encyclopaedia, in fifteen volumes, was edited by a corps of five able scholars. Of course the subject matter is treated from a Roman Catholic standpoint and well done.

This work was reviewed by Dr. A. H. Lewis, in the Sabbath Recorder, as it came from the press, with a few volume, while he was yet editor of the Recorder.

The Library of Christian Cooperation, in six volumes and edited by Gulick, Macfarland, and Meyer. Published for the Federal Council of the Churches of Christ in America by the Missionary Education Board.

Of both the Annual, and the Quadrilateral Reports of the Federal Council, the Historical Society has received a number of volumes and it also has several Year Books of the Churches.

The Cumulative Book Index of books in print in the United States on January 1, 1928. As a single volume, this is the largest volume in the Historical Society's library. It consists of 3,163 pages, three columns to the page. The Cumulative Book Index is supplemented by monthly lists which appear in pamphlet form, which now include all books and pamphlets released as published in the English language.

There is still a world of space in which to further our work. We are the Historical Society,

THE HISTORICAL SOCIETY

NO. XII

The Historical Society is gradually building up a department of general reference books for the convenience of readers, both of England. Curiously enough, the latter of these contain much of our interest and historical value to Seventh Day Baptists.

The Golden Bough, a Study in Magic and Religion, in twelve octavo volumes, including the companion pieces, as well as for the works of that of the librarian and assistant. Among the works of this character already acquired are the following.

The Encyclopaedia of Religion and Ethics, in twelve large octavo volumes, besides the index, and edited by James Hastings. This is the most monumental work of reference of its kind in the English language.

The Catholic Encyclopaedia, in fifteen volumes, was edited by a corps of five able scholars. Of course the subject matter is treated from a Roman Catholic standpoint and well done.

This work was reviewed by Dr. A. H. Lewis, in the Sabbath Recorder, as it came from the press, with a few volume, while he was yet editor of the Recorder.

The Library of Christian Cooperation, in six volumes and edited by Gulick, Macfarland, and Meyer. Published for the Federal Council of the Churches of Christ in America by the Missionary Education Board.

Of both the Annual, and the Quadrilateral Reports of the Federal Council, the Historical Society has received a number of volumes and it also has several Year Books of the Churches.

The Cumulative Book Index of books in print in the United States on January 1, 1928. As a single volume, this is the largest volume in the Historical Society's library. It consists of 3,163 pages, three columns to the page. The Cumulative Book Index is supplemented by monthly lists which appear in pamphlet form, which now include all books and pamphlets released as published in the English language.

There is still a world of space in which to further our work. We are the Historical Society,
A "THEOLOGI"S THOUGHTS ON THE PASTORS' CONFERENCE

We seem to be living in a period when people are particularly conference-minded. There is still great hope, even in troubled times, for the realization of the purposes of which we were organized and fostered as an institution through its informal organization in 1864, and its formal organization in 1871, down to the present time.

There is just at hand a package of photographs, from Mrs. Gertrude E. Richardson, the presiding officer of the Mill Yard Church. With the reading of the minutes of the previous meeting, there was a brief history of the church and its organization, followed by the organization of the Seventh Day Baptist Educational Association, whose purpose of which was to organize and foster such an institution, through its informal organization in 1864, and its formal organization in 1871, down to the present time.

There is still great hope, even in troubled times, for the realization of the purposes of which we were organized and fostered as an institution through its informal organization in 1864, and its formal organization in 1871, down to the present time.

In many respects the Pastors' Conference held in Alfred was interesting and unique. It proved conclusively that Seventh Day Baptist ministers enjoy a spirit of friendliness and fellowship closely akin to brotherhood. There was no need for a "get acquainted" session to break the ice, or to make the success of the conference. The bonds of common interest and friendship throughout the group were so close that first names were used in addressing or speaking of individual pastors. During the leisure of intermissions, fires of many lasting friendships were rekindled by reminiscences of college and seminary days. Laughter born of Christian comradeship is contagious when Seventh Day Baptist ministers come together.

These objective passthroughs in the realization that the thirty pastors present at the conference came from seven states and China, representing twenty-five churches whose policy demands and encourages local church independence of thought and action.

Perhaps you have heard the comment that an increasing number of pastors are approaching the retirement age. An opportunity to observe the Pastors' Conference would have served to allay any such anxiety. It is worthy of note that there was no predominating age group noticeable at the Alfred conference.

Theological students in preparation for service expressed untried theories, beliefs, and convictions; young pastors, tempered by the experience of a few years in the field, raised and offered practical suggestions and solutions shot through with the inspiration and enthusiasm of youth; the older men, steadied and ripened by extended service through many years, imbued our conference with a charity and understanding to essential to a well rounded point of view. (The boyish enthusiasm of the past, and the more mature knowledge and experience of the present combined to make a vital contribution to modern Christianity by preserving a personality-consciousness such as was evident in the early Church.)

It was not enough that the Pastors' Conference should re-kindle the fires of fellowship, which white snow, born of common problems, may make a vital contribution to modern Christianity by preserving a personality-consciousness such as was evident in the early Church.

The writer is impressed with the attitudes and trends of the Baptist thought and action which gave birth to the idea of a Pastors' Conference and made possible its growth to a reality. The purpose of the meeting for an emergency measure geared to rescue our denomination from some impending menace. Our leaders have a vision of a mighty move of God in our churches and are called upon to render. How better can we reach our people with a new vision than through our pastors? So there was born the idea for a Pastors' Conference in the faith that our ministers would grasp the torch of new inspiration and fling it to our people everywhere. That faith was borne out in the unprecedented response of our pastors within recent years to the call to attend the conference. The general theme—The Church and our denomination from the forest.
THE SABBATH RECORDER

These minutes were read and accepted.

Adjourned to meet with Mrs. Skaggs in August.

MRS. E. F. LOOFBOI, President.
MRS. ORU O. SELKIRK, Recording Secretary.

RELIGIOUS PROGRAM OF CHAUTAUQUA

Chautauqua was founded as a center of religious education. The religious program, however, is voluntary and non-denominational, although eleven denominations maintain headquarters here. Every summer the program includes preachers and scholars of national and international fame. All may join in the endeavor to listen to a variety of views, expressed by religious leaders of many creeds.

Chautauqua is unique in the organization of its summer population with respect to religion. All denominational groups share in one religious program planned by the institution and carried through the entire season. This program is fully integrated with Chautauqua's cultural program. It is operated through a Religious Work Department and provides all the activities in the religious field in which a community of intelligent adults, spirited young people and normal boys and girls could be expected to participate.

The Institute of World Missions, August 21-27, conducted by the Council of Women for Home Missions and the Foreign Missions Commission of the Methodist Episcopal Church, was an opportunity to ministers and other professional church workers and to those who give lay leadership to the work of the church an uninvolved opportunity for study and training.

—The Chautauquan.

AN ESSAY

HOW TO FIND HAPPINESS

BY LEONA BENTLEY

"Whoso trusteth in the Lord, happy is he." Proverbs 16: 20.

Just how can we obtain happiness? Prov- ers says by trusting in the Lord. We must put God first in our lives, keep his commandments, read the Bible, go to church, talk with him through prayer, and so live each day that we will never be ashamed of anything we have done, that we may feel his presence everywhere we go and in everything we do, so that we may never sink pitfalls of sin, then how can we escape happiness?

"A merry heart doth good like a medicine but a broken spirit drieth the bones." Proverbs 17: 22.

There is a happiness experienced when we win a prize, find some long lost treasure, receive a friendly letter, (to have a family with our families or relatives who have perhaps been absent from us for some time; but it would be a greater joy if we found a downhearted soul (and there seem to be so many of them nowadays) we could lend a helping hand in some way or help to put a smile on the tear-stained face. I'm sure it would make our hearts lighter to know we had made someone else happy. The memory of a smile is something immaterial.

Proverbs 14: 21: "He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he." Doesn't it make you happy to see someone so filled with the love and trust in God that it shows in the life he lives? This spirit was shown in the life of Rev. James Hurley, remembered by most of you. When you met him know you were always a smile and one word, "Happy."

Proverbs 3: 13: "Happy is the man that findeth wisdom, and the man that geteth understanding." Those people who are going hither and thither following the worldly, pleasure-mad throngs are trying; some day, when they stop to consider, they will find that the pleasure-loving life has led them to disappointment and the hospitality welcome they have given God the back seat in their lives. Thomas Carlyle in one of his writings said, "Love not measure, love God."

"Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief."

We think when our hardships are many and our burdens weigh us down, that God has forgotten us, but we will find them much lighter to bear if we endure and trust in him who is always watching and knows our hearts and just what we must endure. Didn't Jesus have burdens to bear? The greatest one was to save us from our sin.

James 3: 11: "Behold, we count them happy which endure against the which endure the heat of the preaching Mission. Rev. H. L. Polan spoke on Family and Personal Devotions. The key to our worship, he stated, is to be found in the verse, "Be still and know that I am God." We may have all the books available on worship and still lack that undefinable something—worship. Rev. Polan spoke on Our Denominational Outlook. He presented the following as possible ideals: (1) to be greater in members, (2) to have more power over the lives of our members, (3) to have trained leadership, (4) to be active in social and political affairs, (5) to have greater spiritual zeal, (6) universal acceptance of the Sabbath. Of all these emphasis the spiritual life and the others will be added. Rev. L. Babcock's topic was Our Young People's Tasks and Responsibilities. He called attention to the efforts being made by the Young People's Department to strengthen unity through the publishing of the "Beacon"; summer camps; a library; and the program planned for the General Conference. Through these agencies it is hoped that leadership will be trained and the young people will be led to assume the responsibilities of the future. Rev. W. L. Burdick discussed Our Missionary Outlook, presenting situations and problems as they exist today in China, Germany, Jamaica, and said that through cooperation, we could see missions to keep the world Christian and not let it revert to paganism, as it could so easily do.

Questions directed to the speakers by the congregation followed these talks. On Sabbath evening Rev. N. J. Babbcock spoke on the subject, "The Attitude of the Modern Man." There are two views in our living today, the vertical and the horizontal. The latter is looking upward, the latter is looking abroad. Christianity is the only religion which brings about transformations for good in the lives and society of men. It involves not only "looking up" and communing with God, but also returning to the lower plane of discontent, that we might move and work to transform human experiences.

The Sabbath morning program was very inspiring. Many of the hymns selected by Kenneth Babcock were especially uplifting. All the people were touched by the stirring sermon of Rev. H. L. Cottrell, delegate from the Virginia Annual Conference. He spoke on the "Challenge of Christian Discipleship," showing clearly how the cross is letting God's will be done over our own stubborn will. He described the perfect peace and satisfaction which result from submitting to God's will.
THE SABBATH RECORDER

In the afternoon, the young people of the Brookfield and Leonardville churches presented a peace drama, "I Pledge Allegiance." It was a remarkable adaptation to the present day conditions. After the play Rev. W. T. Clemens, a representative from the New York State Council of Churches, spoke. He made a strong plea for church unity in facing the tasks of Christianity today. (Our association later voted to appoint a committee to confer with the Eastern Association regarding a representative to this council.) Then three young people — Frances Polan, Leslie Welch, and Wendell Burdick — discussed "Youth Action in Personal Religious Living." They talked on prayer, worship, and church activities. Their views as they presented them were of much encouragement to many of the older people.

The service Sabbath night opened with quiet music on the piano. The church was softly lighted with candles, making the sweet vesper songs restful and appreciated by the people after a very enjoyable though long and tiresome day. The young people's program was cleverly arranged by Alfred Davis. It was an impressive worship service consisting of prayers, reading and music. Miss Eleanor Jane Curry of Lost Creek, W. Va., delegate from the Western Association, gave the address of the evening. Her topic was "Youth and Personal Creative Living." She based her talk on ten points to be considered in a well-rounded creative life, and impressed upon us the importance of making our lives count. She concluded: "What you are is what God gives you. What you make yourself is what you give to God."

Two Sundays Together

Having arrived home, there are only about two score and twenty different yarns to spin this morning—and space for but one! Time and a few weeks will permit me to relate many interesting things, if, indeed, the dear old farm and sap and Spring and bluebirds do not run off with the space. We weren't prepared to have the church, but to our great joy we had no more than kissed Clifford—we almost kissed his dog, not being prepared for the unusual. And so the sermons and serpentine grace notes were forced upon us by combined weight and enthusiasm—well, we had no more than greeted Clifford with parental huggs and affection, when we were given a call of a whole, a group of people who escaped from the "pen" in Kingston recently and paid Abbey Dawn a visit.

For fear that other events may crowd it out, I must tell about the last weekend we spent in New York State before coming back to Canada: Immediately following my broad-casting from the balcony of the Biltmore, I was invited, by long-distance telephone, to call at a place named Alfred, in Western New York State, on our way home. This is the seat of Alfred University, which invited me, or us, for Mrs. Robb was with me. Alfred is not far from Brockport, where Clyde was born and is buried. The University was founded in 1836 and is the oldest in Western New York. In addition to other things of importance, it is a N. Y. State School of Agriculture. I may mention some of these things in future writings, but, for this article, I have something else of tremendous interest—at least, I think it is very much worth telling, so, here it is:

Alfred University has been given a set of thirty-five antique bells from Belgium, the only set of its kind in America, and many of the bells were cast in the sixteenth century by Hemony, the old bell founder after whose original design Giotto Naganmo, "The Poet's Bell," is fashioned. Imagine the thrill we got in seeing, hearing, and touching these bells, important as the present-day bells are.

They have been ringing for several hundred years, and, oh, how sweet on the air is their pealing! It is recorded in the accounts of Hemony's life and labour, that he had a special altar in his home, and, on the mornings when he was going to cast a bell, a priest came and said: "O Hemony, the bell might be cast in perfection and sound in sweetness, to the glory of God and the service of humanity."

And, so, at eventide of the last Friday afternoon of our trip, we found ourselves in Alfred, N. Y., the guests of the university, and at the hands of the students and bells. Now, we mark well what I say, it was vesper and eventide of a Friday afternoon, and, as the sun sank into the western hills, the bells on the towers of the church, and in the hands of every psalmist for the love of peace, their golden hymns of praise, their melodies of prayer, for, lo!—the Sabbath had become a peace.

Alfred University is attended by students of many religions, and, in the village, Roman Catholic and Protestant churches are present, of course, but the community is not divided. This is the Seventh Day Baptist, which is to say, Saturday, in this quaint and gentle valley, is Sabbath Day. And, they remember to keep it holy, if I may, in this way, express much in few words. And, so, with the dawning of the sun, and the closing of the shops, came the闭合 of the valley, and we found ourselves, for the first time in our lives, observing Saturday as the Sabbath, and in the midst of a kindly and peaceful people—as though we had been transported two thousand miles away from sun down to sun down. In other words, these folk work all week, start their labours on the first day of the week and rest on the seventh day, which is their Sunday. Their church service, which we attended, is beautiful, indeed, and simple. And, with the coming of another week, it begins Sunday again, a day of work for them and rest for us, we drew away towards home. Two Sundays together! And, as we came away, we both felt what a sweet gift had been our portion.

—From "The Canadian Countryman."

IN MEMORIAM EDWIN HERBERT LEWIS

So he is gone from us in the flower of seventy-two. But who will dare to say how many intellectual years he lived, who he compressed the wide-ranging thought of many men into his mind.

Herculean labors were his in classroom and in study. In those all but forty years at the Lewis Institute how many hundreds of students under his inspired teaching grew to fruitful ages and ideas and inspired to live more nobly by this magnanimous teacher.

I have heard of no one of his pupils who published his tribute to Doctor Lewis sixteen years ago in the Century Magazine. So speaks Raphaelson:

I spent my freshman year at Lewis Institute in Chicago, a place for which I am thankful. For there I met Prof. Edwin Herbert Lewis who, I believe, will be a living example of the Christian teacher. He taught English concretely in his daily life than any man I have ever known. He has read many books on many subjects, but he has not read them, and yet he stands jovially and magnificently humble in the face of the universe of insignificants. Ph. D. would have seen, that my story, "Forgetting Einstein," was an incident in the universe of insignificant atoms; but he also saw that it was a creative effort of a living youth. And through his eyes I saw the splendid things above, the pleasant things, things so exquisitely chosen that I believed and was enlightened at the same time: and then he said things which, within the next moment, I could rewrite the story seven times.

Not once did he say, "You are a conceited, ignorant, vulgar, horribly self-centered, over-intelligent fellow!" Since few teachers who would have done what this man has done for me and for hundreds of others.
THE SABBATH RECORDER

Concerning Revivals

Question:
(a) Is the day of the mass revival past?
(b) Do you approve of the use of the altar?
(c) What emphasis in preaching most apt to lead to conversion?

Answer:
(a) As to the day of the mass revival, I am convinced the future will see it again with all the fullness of the past. The present hour is a difficult one for such meetings, however, because of the lack of a non-member constituency at public worship.
(b) Nevertheless, there is no substitute for the altar.
(c) We should not surrender the mass effort. It can be promoted in two ways:

1. Many persons have joined the church without a vital Christian experience. The circumstance is less their fault than it is the church's own. Our Decision Day programs have led them not to a personal self-examination which might lead to faith in Christ. Many might be led to an act of self-dedication in building with and for God the kingdom of his glory. This second act might produce vital experience. It is very much more searching, thing morally to front up to one's personal sins than it is for the liquor traffic or Japan's war in China, etc. Our neglect of the former, in our preoccupation with the latter, has resulted in the improvement of neither.

2. Our Sunday services might be enriched by our presence.

"Questions to the Editor" in Christian Advocate.

Conference Delegates

Delegates and all who expect to come to Conference next month (August) are urged to let the local committees of the Plainfield and Patawaway church know as early as possible.

The thanks for this purpose have been a bit delayed but will be sent to pastors or clerks of churches as the case may be. Nonresident members and some Sabbath school keepers who will be present are urged to see that their names are included with those from their home church, or write direct to the chairmen of the committees whose names appeared in last week's Sabbath Recorder.

Publicity Committee.

THE SABBATH RECORDER

CHILDREN'S PAGE

Our Letter Exchange

Dear Mrs. Greene:

You are correct; there were no letters this week. I decided I would write.

My biggest brother, Joe, has gone back to New York. Joe was sent to Annapolis, Md., as a very lonesome man.

Last week our family, all but Joe, went to Rattles Park. That is a little town in the Rocky Mountain National Park. We have some friends that have a cabin. We stayed there Sabbath and Sunday and came home Monday night. We went up Friday night.

We are coming to New York in 1939 to get me brother. They have at Annapolis four churches. Joe is to be a teacher. He will be a third class man when he goes back.

It is time for me to close.

Your Recorder friend,
Sally Jeffy.

P.S.-We have had a Vacation Bible School at our church. We have had one hundred enrolled. I was a junior and there were twenty-eight enrolled in my class.

The Recorder boys.
S. J.
Denver, Colo.
July 7, 1938.

Dear Sally:

Your letter was very welcome, and it's a very good letter as well as the only one, as you will see in the record.

I'm afraid my Recorder boys and girls are so busy with vacation that they haven't time to write, but I'm sure they'll get around to it soon.

Vacation Bible School at Independence began last Tuesday, and closes July 22.

There are over three hundred enrolled.

Now I must leave room for more of the story about Eric.

Your loving friend,
Mizpah S. Greene.
Andover, N. T.
July 10, 1938.

Eric (Concluded)

When Eric awakened, he was lying in a large flat screen, in a very large, dark, silent room. He was very much frightened. He ran to the doors which were carved in queer figures which seemed to be making faces at
The Sabbath Recorder

THE SABBATH RECORDER

50

WORSHIP IN THE HOME

BY LOIS SMITH

51

One of the causes of the prevailing religious indifference and moral laxity in the world today is the lack of worship and religious instruction in the home. Rome, the largest state of the then known world, dates the beginning of her downfall from the breaking up of the home and family life.

When God called out Abraham he promised that through his seed, the seed of his sons and of his sons' sons, would be the greatest of the nations. Genesis 12: 1-3.

He was commanded to "teach them to his children, his sons and his sons' sons." God said those words, the seed of Abraham would be obedient. Genesis 18: 19. "For I know him, that he will command his household after him and they shall keep the way of the Lord, to do justice and judgment in it." Genesis 18: 19. The Lord has not yet sat down and written laws for the world, but He has made known to us the duties which a household in the family life is bound to keep, from those written in the law and the commandments, by which we can live a Christian life and do the will of the Lord. Deuteronomy 6: 4-9.

In these days, when freedom of belief and worship is taken for granted, we have no idea how much of the truth of the gospel is disregarded, and how those who claim to be Christians do not live according to the laws of their God. Deuteronomy 6: 4-9.

The Sabbath Recorder

THE PASTORS' CONFERENCE

AN ESTIMATE BY REV. ALBERT N. ROGERS

Shop talk is supposed to be boring and quite contrary to the proper spirit of a religious society, but as the heretic has pointed out, this imposed principle has practically doomed the fine art of conversation. Preachers, and other leaders of the society, are traditionally poor conversationalists because the nature of their work usually leads them to speak pronouncements without fear of contradiction. It was therefore an inspired plan which gave discussion first place in the program of the Pastors' Conference at Alfred June 20 to 22. "I can never forget that statement"—"But is not this also true"—"In the

THE SABBATH RECORDER

(blank) church we do it another way"—soon he had kept the extended shop talk far from boredom.

But freedom to disagree did not mean freedom to despise, far from that. Before the first session ended a spirit of understanding and good will had been made apparent, and as time went on the sense of fellowship grew. Through keeping their hands on those common meshes of singing common songs, sharing common problems, and expressing a common faith in worship, the pastors discovered their deep oneness. The enthusiasm, the deep convictions, the felt needs uncovered at the Gothic revealed how negligible are the differences.

The means of making the old methods work, were offered in generous measure and the evidence is that not many long years of misery will befall the body of Jesus.

Suggestion for next year's program: a horseshoe pitching tournament (or else Dean Bond should distribute his bowling set around the country so that the men can practice).

ERIC IS TOLD OF HIS SINS

Declaring that "public funds come at too dear a price," the Pittsburgh Catholic editorially opposes state aid for Catholic schools in one of the few such utterances to come from Catholic circles. Agreeing with the Catholic proponents of such state aid, the editorial says that "by all the canons of justice, logic, law, play, and common sense, the state should aid in the education of children whether in secular or religious schools.

"And yet," the editorial continues, "there are those who are so strong in their beliefs that they would not seek the state contributions for the education furnished by their schools, to which, in all conscience, Catholics should contribute. One reason has been repeatedly set forth by leaders of the church in this country; they have dictated their own schools, thus far, and their importance is strongly confirmed by recent developments.

"When state funds are accepted, some measures to enable the schools to develop as they think fit are necessary, as is the case with the public schools. When state funds are accepted, some measures must be provided to keep the schools from becoming a state or, rather, by the administrative officials of the moment.

Even the incidental services, such as transcription of pupils, library and laboratory service, care of health, and similar items, in which there is now considerable co-operation with the Catholic schools by public authorities, are being considered, and it cannot be ignored. Under favorable conditions assistance from the public keeps schools of a higher order, and even unfavorable circumstances it can become a catastrophe.

"The entire history of the church, emphasized by recent events, shows that public funds come at too dear a price. Mexico had state aid, and so had Spain, and Germany and Italy are now considering it. To prove a weakening, demoralizing connection. Better the sacrifice and the limitations which independence requires, than the delusive, deceptive, treacherous basis of state aid." —Religious News Service.
How can worship be held in the home so that the entire family may have a part, and how can the entire family be taught to know and reverence the Word of God? Read Deuteronomy 6: 7.

As a boy, I remember an excerpt from the life of Charles M. Sheldon, author of the old and well-known book, "In His Steps." This describes how parents taught their children to participate in the morning worship in a large family of father, mother, four girls, and two boys.

Every morning, right after breakfast, the whole family moved over into the "parlor" end of the log house and sat down in a circle. Each member of the family had his own Bible. Father would open the chapter for the day; mother, two; the eldest child, two; and so on down to the youngest. If there were not enough verses for all, we dipped into the next chapter so that each child would always be reading verse one. I heard the whole Bible read aloud five times before I left home to go down East to school. We never skipped a single verse. It had a profound influence on my entire thinking.

After the reading, Mother would start a hymn and we would all sing. There were no hymn books, no organ or piano, but we learned the hymns by heart. The whole family knelt all kneel down by our chairs while father offered the morning prayer. He closed his prayer with the appeal to the Lord's goodness that we might live the clean and happy life that belongs to God's children.

After the prayer was ended we would all rise, then sit down. After a moment of silent meditation, each in turn would walk up to father and repeat the Lord's Prayer out loud. Then we would stand, give father a kiss, and head off in our own way out to begin the day's work.

I regard the "parlor" period as the most important part of my boyhood. I learned habits of reverence, and with a growth of soul companionship with the Divine. I have never been afraid of being alone.

During the summer of the fifth grade, I was too far away from home to go back to the influence of the "parlor." But I loved so well the feeling of that log house kept me from habits that would have spoiled my life. It will abide with me as long as life remains.

—The Bible Advocate.

THE SABBATH RECORDER

NORTONVILLE, KAN.

Thirteen new members received the right of membership at the annual church service last Sabbath morning. Eleven of these—ten young people and one adult—joined the church, and two adults transferred their membership. This makes a gain of nine members for the year.

The service was well attended for the entertaining of the association August 12 to 14, and for the "Diamond Jubilee Celebration" at that time. Seventy-five years is not very old compared to Shiloh's two hundred or New Market's two hundred thirty-three, but for Kansas out here in the Middle West, that is quite a record.

At the annual church business meeting, July 2, a license to preach was granted to Alton Wheeler who has spent the last two years of college work in preparation for the ministry.

The Christian evangelists have invited the young people of the association here for a Teen-Age Conference Wednesday night and Thursday before the annual meeting of the association.

June had four "special" days in it for us. The first Sabbath, Secretary Herbert C. Van Horn was with us, speaking Friday night about the method of morning worship at the regular worship service, to the young people Sabbath afternoon, and presenting the matter of the Denominational Building Sabbath night. The next week Dr. Rose W. Palmberg gave us inspiring and helpful talks on the "School of Innate Religion," the Sabbath morning service, and talked to the Christian evangelists in the afternoon. The next Sabbath was a baptemal service, thirty-four persons were baptized. Then the last Sabbath in the month was Children's Day, when the boys and girls assisted in the morning service. Young people, had charge of the morning worship hour.

Our church is co-operating in the union open-air services at the park. Last Saturday night during July and August Dr. Osborn and Mr. Wheeler has run the church service. This new pupil has received the right of membership August 12 to 14, and for the "Diamond Jubilee Celebration" at that time. Seventy-five years is not very old compared to Shiloh's two hundred or New Market's two hundred thirty-three, but for Kansas out here in the Middle West, that is quite a record.

At the demonstration program given Thursday night, June 30, it was reported that seventy-one pupils were enrolled with eight additional visitors, making in all seventy-nine children attending at some time in the school. The average attendance was sixty; and twenty-nine had perfect attendance through the three weeks. Enrolled enrollment was an increase of over fifty-one per cent in the last fifteen years.

The closing day of school was out of the ordinary, as the children all went to Jonesville to broadcast some of their music on the Hymn Time Program at Station WCLQ. Although there was not a perfect record, the music of the children with some of the parents and all the teachers enjoyed a picnic at Riverside Park, Jonesville. This was the closing event of the school for this year.

FARINA, ILL.

A very successful three weeks' term of Daily Vacation Bible School is rapidly drawing to a close.

The enrollment of the first day of thirty-nine soon swelled to one hundred, with a few anxiously entering the last week because of the eager, eager expressions of their little friends. These boys and girls who are attending come from all the churches of the community.

All are receiving training in music, and the children are earnestly preparing for the program and exhibition that so many are anxiously waiting for.

Now, a word about the corps of teachers: One leaves her field work with her father and picks up a car load of children and drives twenty-five or thirty miles; another leaves her housework and devotes her morning to the music; while one with a family of three small children she is another young lady pinched in many duties. Now, the last but not the ones who have made the least sacrifice, are Rev.
and Mrs. Bottoms. They have been greatly assisted by a friend and co-worker, Miss Keith, who has received her special training in Columbia University for the Week Day Bible School service she renders to eight thousand children each vacation in Cincinnati. She comes to us, charging nothing for her services, and leaving a mark on our community which will always be seen. We are greatly indebted to her.

—Excerpts from a local paper.

WHAT WOULD THEY SAY?

If I should keep God's Sabbath day, And stand with God against his foes, What would they say? What would they say?—Mark 8: 38.

If his command I should obey, They would rejoice their face away, What would they say? What would they say?—Luke 6: 26.

And then, of course, it would not pay, For me to rest the seventh day, It would not pay, it would not pay. —Mark 8: 36.

So I will slur and scoff and say, The seventh is the Jewish day, Thats what I'll say, that's what I'll say. Ex. 20: 10.

And I will sneer and scoff and say, It makes no difference any way, Oh any day, oh any day. Ezek. 22: 26.

And I will scoff and laugh and jeer, At Sabbath keeping around here. It is so queer, it is so queer. 2 Peter 3: 3.

And say God's law is done away, And desecrate his holy day, 'Tis done away, 'tis done away. Matt. 5: 18.

I'll act this falsehood without shame, Against God's holy law and name, And have no shame, and have no shame. Phil. 3: 19.

No, with God's help I shall not lie, His holy law I'll not deny, I shall not lie, I shall not lie. Rev. 22: 15.

And his ten commands I will obey, And not profane God's Sabbath day. I shall obey, I shall obey. Rev. 22: 14.

—F. Quonahush.
sight to the blind, made the deaf to hear, and healed the sick, failed not in giving comfort to these broken-hearted followers of John, but sent them away in peace.

The world is full of tragedy today; we have it all about us and sometimes it comes to our own community, and the only source of comfort is just the same today—Jesus, "the same yesterday, today, and forever"—if people only knew.

This is your responsibility and mine, my friend, to make him known. Are we making a success of the task?

Great Master, touch us with thy skillful hand, Let not the music that is in us die! Great Sculptor, hew and polish us; nor let Hidden and lost, thy form within us lie! Spare not the stroke, Do with us as thou wilt. Let there be naught unfinished, broken, marred.

Complete thy purpose, that we may become Thy perfect image, thou our Good and Lord.

—Bunyan

E. E. W.

MARRIAGES

Praet-Saunders.—On the afternoon of June 12, 1938, Raymond Praet of Schenectady, N. Y., and Margaret Saunders of Boulder, Colo., were joined in marriage at the Boulder Seventh Day Baptist church. Pastor Ralph H. Coon officiated. Their future home will be 2117 Guiderland Ave., Schenectady, N. Y.

Stewart-Shepherd.—Leon M. Stewart of Howard, N. Y., and Virginia Sheldon of Alfred, N. Y., were united in marriage at the home of the bride on June 25, 1938. Their future home will be at Howard, N. Y. Rev. A. Clyde Ehret officiated.

Whitford-Beaman.—Nathan H. Whitford and Rosalind Beaman of Adams, N. Y., were united in marriage on June 24, 1938, in the Baptist church at Adams. Rev. A. Clyde Ehret of Alfred officiated. Their future home will be at Adams.

OBITUARY

Garrigue.—Eva Moleta McWilliam, daughter of D. P. and Josephine Davis McWilliam, was born in Linn County, Iowa, on March 9, 1894, at Grand Junction, Iowa, and died June 14, 1938, at Madison, Wis. She was married to Joseph Garrigue on January 5, 1912. The family has lived in Milton, Stoughton, and Madison. Survivors are: a daughter, Edith (Mrs. Joseph Hoffman) of Madison, her father and mother, Mr. and Mrs. D. P. McWilliam of Milton, four sisters, Mrs. Ella Crandell of Palo Alto, Calif., Mrs. Belva Davey of Bridgeport, Conn., Mrs. Ella Tiff of Plainfield, N. J., Mrs. Clara Breitkreutz of La Pluma, and one brother, Erve and Darwin of Milton and Arthur of Tilla- moor, Ore.

Funeral services were conducted Sabbath afternoon, June 18, at the Evergreen Cemetery, Madison by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery.

GROVES.—Edna Davis Groves, daughter of Minnie Hughes and Anderson H. Davis, born in Jackson Center, Ohio, July 30, 1882, died June 5, 1938.

At the age of nine years she was baptized by Rev. Theodore L. Gardner and joined the Salem Seventh Day Baptist Church. Shortly afterward, upon the return of the family to Jackson Center, Ohio, she transferred her membership to the Jackson Center Church, of which she remained a loyal and faithful member to the time of her death, having ever been active in all branches of her church work, in which she was so sadly missed, especially in the music department, as she was a member of the choir and both mixed and ladies' quartets.

She was married to Curtis Groves on October 13, 1904. To them were born two children, both of whom Pauline survives. She also leaves to mourn her loss, her husband, one half brother, James Davis of Georgia, her father, and a host of other relatives and friends.—Contributed.

MIGNOTT.—Rev. H. Louie Mignott, of Jamaica, B.W.I., died June 30, 1938. (A sketch of his life is given in the July 11 Recorder, page 22.)

WHITFORD.—Ella Edwards, daughter of Albert and Lucy Jane Clarke Edwards, was born in Leonardville, N. Y., March 2, 1850, and passed away at her home in Plainfield, N. J., June 20, 1938.

When a young woman she was baptized and united with the Leonardsville Seventh Day Baptist Church. She became a member of the Pocantec Church of Westerly, R. I., after the family moved there in 1902. Upon coming to Plainfield in 1913, she was received by letter into the Plainfield Church, of which she has been a faithful member.

Ella Edwards was married to Abert Whitford January 16, 1872. To them were born four sons and one daughter: Edwin of Westerly, R. I.; Ernest Clarke, Otis Benjamin, Paul Abert, and Lucy Helen, all of Plainfield; all of whom, with eleven grandchildren, survive.

Funeral services were conducted from the home by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery. H. S. W.

RECOITER WANT ADVERTISEMENTS

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

PARK HELP WANTED—Man and wife and one additional small person. Experience in poultry and dairy work desired. State monthly wages wanted at first above position. Apply, Miss Slow and her husband, 2117 Guilderland Ave., Schenectady, N. Y. H. S. W.

RECORDER WANT ADVERTISEMENTS

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

PARK HELP WANTED—Man and wife and one additional small person. Experience in poultry and dairy work desired. State monthly wages wanted at first above position. Apply, Miss Slow and her husband, 2117 Guilderland Ave., Schenectady, N. Y. H. S. W.