family. The next day he suffered a stroke of paralysis and died July 31.

We were saddened by these deaths; but rejoice that on Sabbath, July 19, four people were baptized and on the next Sabbath four more were baptized, and on August 9, these eight people were given the right hand of fellowship and united with the DeRuyter Seventh Day Baptist Church. Of this number four were young people and three came from a church of another denomination.

On August 6, Sabbath school and church members gathered at Snug Harbor on Tioquhnioga Lake for a picnic, lunch, boating and swimming were enjoyed in the afternoon. Others enjoyed visiting in the afternoon. About forty-five were present.

On July 19, a large number of people from the other churches of the association came to the DeRuyter church for worship and the baptismal service, and afterwards for a young people’s conference. In the evening, they gathered at Russell Smith’s cottage on the lake for a wiener roast. Nineteen young people stayed over night, with Mr. and Mrs. N. D. Mills as chaperons.

In the early part of the summer the ladies of the Aid society and their families had a picnic dinner in the York Memorial Room.

About two thirds of the roofing on the south side of the church was blown off by a high wind on July 27. It is all repaired now.

Corresponding Secretary.

MARRIAGES

Bowers - Greene. — On June 19, 1941, at the Seventh Day Baptist church at Milton Junction, Wis., Mr. Robert E. Bowers of Beaver Dam, Wis., and Miss Cora Elizabeth Greene, daughter of Deacon and Mrs. Robert E. Greene of Milton Junction, were united in marriage by the bride’s pastor, Rev. John Fitt Randolph.

Cole-Branch. — At the home of the bride’s parents, Mr. and Mrs. J. H. McKay, at Natchez, Ark., on Sabbath eve, July 25, 1941, Miss Irene Cole, daughter of Mr. and Mrs. O. Cole, of this town, and Mr. Orlo H. McKay, of this town, were married in the church at Tichnor.

Mason-McKay. — At the home of the bride’s parents, Mr. and Mrs. J. H. McKay, at Natchez, Ark., on Sabbath eve, July 25, 1941, Miss Irene Cole, daughter of Mr. and Mrs. O. Cole, of this town, and Mr. Orlo H. McKay, of this town, were married in the church at Tichnor.

Gray - Naatz. — On the seventh day of June, 1941, Ralph Winfred Gray of Edgerton, Wis., R.F.D., and Miss Shirley Mary Naatz of Janesville, Wis., were united in marriage at the Seventh Day Baptist parsonage at Milton Junction, Wis., by Rev. John Fitt Randolph.

OBITUARY

Davis. — Mary H. Davis was the eldest of four children born to Abel Bond Davis and Hannah Hall Davis. She was born January 19, 1849, at Beebe’s Run, near Shiloh, N. J., and died July 25, 1941, at the age of 92 years 6 months, and 8 days.

Miss Mary, as she was lovingly known by her scores of friends, was one of three teachers who served the community in that capacity for years. Miss Olive Ewing and Miss Julia Davis were the other two. Miss Mary started her teaching when a girl of eighteen.

In her death the Shiloh Seventh Day Baptist Church has lost not only its oldest member, but the one of longest standing. She had been a member of this church for eighty years, having been baptized on March 16, 1861, at the age of twelve years.

She was the last of her immediate family. There survive her a cousin, six nephews, and a niece. Funeral services were conducted at the Shiloh church by her pastor, Rev. Lester Osborn, and interment was in the Shiloh cemetery.

Langworthy. — Miss Mary Ann Langworthy died at Ashaway, R. I., July 20, 1941. She was the wife of the late George B. Langworthy and the daughter of Henry S. and Elizabeth (West) Burbur. She was born in Ashaway, May 14, 1882.

She was a member of the First Hopkinton Seventh Day Baptist Church. She leaves three daughters, Mrs. Grace L. Nolan, of Granby, Conn.; Mrs. Byron Taylor of Westerly, R. I.; and Mrs. Donald Berch of Ashaway, R. I., two sons, Lloyd B. and Harry E. Langworthy of Westerly; eight grandchildren; and two great-grandchildren.

Farewell services were conducted in her former home by Rev. Ralph H. Coon, and burial was in the Oak Grove Cemetery at Ashaway.

Netzer. — Mrs. Amelia Netzer, daughter of Madison and Samantha Bond Randolph, was born in Salem, W. Va., March 2, 1861, and died May 29, 1941.

When a child she came with her parents to Lost Creek. Since a young woman she has been a devout follower of Christ and loyally supported the Lost Creek Seventh Day Baptist Church, of which she was a member.

Surviving her are her husband, Mr. George Netzer; two brothers, Eli F. and Lee; Mrs. Lulu D. Titus, Dayton, Ohio, stepdaughter of her former marriage to Mr. Dennis Netzer; several relatives, and many friends.

Farewell services were conducted in her home church, conducted by her pastor, Rev. E. F. Looffboro, assisted by Ferris Woodrouf. Burial was in the Brick Church Cemetery.

E. F. L.
The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Baptist Tract Society, Plainfield, N. J.

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EDITORIALS

The newly elected president of the Seventh Day Baptist General Conference is Professor Harley D. Bond of Salem College. The Conference will meet at Salem, Va.

CONFERECE AT DENVER

Denver is the Rockies as a long way from many of our folks. But in the view of those who live in Colorado, Denver is not farther away from the East than the East is from Denver.

With smiles and words of welcome, those from East and West, North and South were gathered here at a time a year ago that had been looking forward to this 139th anniversary and 129th session of the Seventh Day Baptist General Conference.

Careful preparation had been made during the weeks and months for the comfort and entertainment of delegates and visitors—so at once Conference was ready to get away to a good start.

But our chief purpose for being here is not to the campground, nor to the tent city, and not to the mountains. We are here to the Rocky Mountain Seventh Day Baptist teenage camp, about a month ago, I was practically iso-

The response to the welcome was given by Rev. Trevor R. Sutton, N. J., who felt that our chief purpose in coming was to achieve spiritual heights. We give his address as follows:

Response to Welcome

For a year we have been looking forward to coming to Denver for this Conference. Most Conference sessions, this year, but this year we who live east have crossed the Mississippi and Missouri valleys into the West. Those who are westerners have not had to make such long journey towards journeys as usual. So here we are in the "Mile High City" at the foot of the Rockies. From far and near have we come and already a welcome has been given us by friendly people and an enervating climate.

Our churches are widely scattered over these United States. Some churches may not have delegations here, but the prayers of these people unite us all spiritually. From the rock-bound coast of New England we come, bringing the spirit of our forefathers who founded the first church in America at Newport, R. I. We come from the Western states and the central areas of our country. We come from New Jersey lowlands and the hogs of New York, Pennsylvania, Ohio, Kentucky, and West Virginia. From out of the plains of Nebraska and Kansas, and from the prairies and plains of the western states, from Minnesota and Iowa. We come from the states of Nevada and Kansas—"out where the west begins." We come across the mountains, mountains of California on the Pacific Coast. We come from the plains and highlands of Colorado and Kansas and all parts of our country come together and are free. We come from the mountains around the Rocky Mountain Seventh Day Baptist General Conference. We have looked up towards summits thousands of feet above us, and peered over dizzy heights into canyons. We have these experiences after conference closes.

But on this happy occasion here is not merely to climb these mountains. We are here to our problems, and to planning a larger, more fruitful service back in our homes in the years to come. A good time and a high spiritual experience were his high hopes for the conference.

The Rocky Mountain Seventh Day Baptist General Conference, about a month ago, I was practically isolated from the rest of the world. I had no contact with newspapers or radio. In this I found great rest and refreshing. Of course world problems still exist, even now.

As we attend this Conference, let us not worry about the profits of our churches. Let us, rather, climb the spiritual heights that are before us. Let us look over the valleys below and see the broad view. Let us look into the heavens above and feel the closeness of God. We have problems to face as a people but let us not struggle alone. These days together can be real high spots. Jesus vacations often help us physically and mentally, so much so Conference gives us spiritual uplift for the facing of religious problems.

We thank God for personal, denominational, church, or otherwise, let us seek God and climb the heights. Let us prepare ourselves to return to the valleys as workers for God, so Christ may reign in men's hearts.

Following the reports of Commission, sec-

retary, and treasurer, and the appointment of various committees, the president of Conference gave the keynote address. Very well done by Rev. Albert N. Rogers and Rev. Everett T. Harris. This was the first of five periods of this kind with themes centering in the Scriptures, each of which was supported by an outstanding doctrine. This one was on the Nativity and the theme, "The Love That Greater Than Another." God's love for man and man's love for fellow men are the two sides, Pastor Harris said, of the coin with which we purchase the satisfaction of the peace of God. Love is revealed in the sacrifices we make.

The worship periods, day by day, were heights of spiritual experiences, mountain tops that were prepared for the arduous tasks of the day.

The First Day of Conference

Promptly at the appointed hour, Rev. Edward M. Holston, the president, called the Conference session to order, and the grand old hymn, "Soldiers of Christ, Arise," was sung by the congregation, led by the Conference choir directed by Rev. Albert N. Rogers of Yonkers, N. Y. Later the well disciplined choir rendered with feeling Goumd's "Praise Ye the Father," Pastor Rogers' leadership throughout Conference, supported by willing and able singers, produced a high type of music, which largely contributed to the success of the Conference.

Rev. Marion C. Van Horn and Rev. James L. Skaggs led the Conference in the Scrip-
ture lesson and prayer. In this part of the Conference, was the former expressed concern for the Baptist people and its countries under foreign foes of Christ and his righteousness.

Pastor Horn welcomed the people to the Rocky Mountain Seventh Day Baptist General Conference. The latter expressed his knowledge of the Baptist cause of freedom to worship God without restraint and of the sacrifices that have been made in the cause of freedom for worshiping God.

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On this afternoo, the remaining time was devoted to informal reunion of friends and fellowship, an opportunity appreciated and used by many.

A deep impression was made on the congregation by the music of the various sessions, no more than that in the evening meetings. Mention in a bit of detail might be given the "Conference in Praise and Song" of the opening day. "O Beautiful for Spacious Skies" lifted our hearts in thanksgiving for the land of our liberty. Then, "All Hail the Power of Jesus' Name" was sung to the first two verses to the Miles Lane tune, and the last three verses to Coronation. On the fourth stanza, the congregation sang the melody while the choir sopranos sang in descant. Rarely has the reporter been so lifted by song. "Thank You" (Adams), was rendered by the choir, and one wondered at the ability of the leader to train a choir to do so well in the few practices possible.

Again the congregation lifted its united voices in song "Abide With Me," and the praise closed with the Choral Benediction, "The Lord Bless You and Keep You" (Lutkin).

Dr. C. R. Randolph of Maplewood, N. J., brought the message of the evening on the theme, "Keeping Faith." The sermon, used as a text Joshua 4: 6, "What Meaneth These Stones?" After giving the setting of the text, familiar to Bible readers, Doctor Randolph reviewed the history of Seventh Day Baptists from the Traskes down on through England and America to the present time. He stressed the persecutions endured, the victories and successes achieved during the years.

What do these things mean to us today? They should be inspiring vantage points from which we look on into the advance movements and worthwhile activities. We must keep faith with the past. May it be even so.

We hope the main issues of this address may be published in some helpful form for general distribution.

NOTICE FROM THE OFFICE

On account of an unavoidable delay, the Conference president's address, which we intended to print this week, will not appear until a later issue.

DAILY MEDITATIONS

(Prepared by Charles R. Reed, Alfred, N. Y.)

Sunday, September 7
Read Galatians 6: 1-10.

"As we have therefore opportunity, let us do good unto all men, and to the household of faith." (Galatians 6: 10.)

Let us do good unto all men"—that is a lovely thought and will make a beautiful life when put into practice. We Christians, as followers of Christ, are endeavoring to become more like him—to discover his will and to follow it. Therefore, as each day passes we must be alert for the opportunities that come to us to help our fellow men, whether it be by only a kind word or if it may take some real sacrifice on our part. One who is ever on the watch for such opportunities will find them all about him, and through helping others will find himself drawn closer to the heavenly Father.

Christ's way is a way of helpfulness. He was never too tired to help others who were in need. If we honestly strive to "do good unto all men," we will find joy in service to others as Christ did.

Prayer—Dear Father, help us to be quick to see the opportunities all around us to be of service to thy children. May we ever feel more fully that the Christian life is a lived life for others in thy name. Amen.

Monday, September 8
Read 1 Thessalonians 1: 1-10.

"Remembering without ceasing your work of faith, and labor of love, and patience of hope, which is in our Lord Jesus Christ, in the sight of God and of our Father." (1 Thessalonians 1: 3.)

I have heard that a fog in one of the world's largest cities costs hundreds of thousands of dollars in an eight-hour day. A large part of this amount is spent for lights and signals to guide the people safely through the semi-darkness of the fog, when familiar surroundings are temporarily ousted.

So it is with us when we allow our minds to become befogged with doubts and fears, many of which are imaginary. We cannot afford to spend our time in morbid contemplation of our troubles when there is so much good of be done in the world around us.

A cheerful faith in Christ and a conscious-ness that God is ever near to us, coupled with a purpose in life to work together with God in helping others, will make these costly "fogs" impossible. We must keep our faith burning brightly to light our way when things seem darkest.

Prayer—Dear heavenly Father, help us to grow in faith and trust so that we will realize more completely the joys and happiness that come to us, an ever-present help in trouble. Amen.

Tuesday, September 9

"He was a good man, and full of the Holy Ghost and of faith." (Acts 11: 24.)

What a simple qualification the Bible gives to Barnabas. The words spoken of him are all God would ask of any one yet today. It was a man, man, full of the Holy Ghost and of faith."

That is all God wants—someone sound and healthy through and through, with nothing perverted or twisted in the setting of the text, familiar to Bible readers, Doctor Randolph mentioned the value of a like Christian in the household of faith. We must be alert for the opportunities that come to us to help our fellow men, whether it be by only a kind word or if it may take some real sacrifice on our part. One who is ever on the watch for such opportunities will find them all about him, and through helping others will find himself drawn closer to the heavenly Father.

A tree is known by its fruits, so are believers. What a simple qualification the Bible gives to Barnabas. The words spoken of him are all God would ask of any one yet today. It was a man, man, full of the Holy Ghost and of faith."

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Wednesday, September 10
Read James 2: 17-25.

"Ye see then how that by works a man is justified, and not by faith only." (James 2: 24.)

Our religion does us no good as long as it remains only a theory. But if it is planted in our hearts, as a seed is planted in the ground, and grows and bears fruit, it is in infinitely valuable. So we see what a belief in Christ can do for us. Yet it has very little influence upon us until we endeavor to follow his example and make his teachings the basis of our actions.

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If we live close to Jesus and trust in him for help in making the decisions of everyday life, we will be putting into practice the things that we believe, and proving that Christianity is the best and truest way of life which will make us happy and also those about us—because we live it.

Prayer—Dear heavenly Father, may we ever learn to think of thee, speak and act in accordance with thy will, and be shown to us in the Bible and through the lives of thy followers. Amen.

Thursday, September 11

"This is one in which is least is faithful also in much." (Luke 16: 10.)

The story was told of a group of children who were discussing the love they felt for their mothers. One of them said very proudly, "I love my mother so much I would die for her. The rest were quiet after this declaration, for they could never exceed that. Just then an older person sitting near said quietly, "Isn't it strange that a little girl who loves her mother enough to die for her doesn't have her enough to sweep the floor for her?"

Too often we are apt to overlook the little evidences of love and faith in everyday life, and keep our eyes glued to the larger and more conspicuous ones. Our Christian religion can be applied in every phase of life and in every relationship, however small. It is through Christ's principles of living in the little things we do that we will learn to be thoroughly Christian in our latter-day lives.

Prayer—Dear Lord, help us to be kind to our fellow men, doing unto others as we would have them do unto us. We pray that our hearts may become more and more like Christ's as we go and whatever we do. Help us to take Christ's teachings into our hearts and live them day by day. Amen.

Friday, September 12

"Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see the speck in thy brother's eye." (Mark 6: 42.)

Every man carries with him two wallets, so the story goes, one hanging in front and the other in back of him. In the one before he places all the faults of others, and in the other he places all his own weaknesses. By this means he never sees his own failings, whereas he has those of his fellow men ever before
THE SABBATH RECORDER

him. To me there seems to be a lesson here because God is closer to us when our weekly duties are put aside and the God of Glory to glisten more in the bright sunshine. The whole world has taken on a new glow. Sometimes I ask myself why. It must be because God is closer to us when our weekly duties are put aside and the God of Glory does come.

Prayer—God of peace and rest, we thank thee for the Sabbath day, and for all the blessings it brings to each of us. Amen.

Prayer—God most helpful, be ever near our side, because it seems so easy to see the faults in someone else when we ourselves are so very weak. Make us strong in thy love because love is ever kind. Amen.

SABBATH, September 13


And God blessed the seventh day, and sanctified it. (Genesis 2: 3.)

What is different about Sabbath day? Why? Everything. The birds' music seems just a little bit sweeter, the leaves just a little bit sweeter, the flowers, and like a homestead in the early fall. The world without music, without the birds, without all that makes it beautiful, would be a world without the true splendors of beauty. Why? Because God is closer to us when our weekly duties are put aside and the God of Glory does come.

In absence of Mr. Standman, read by Pastor Albert Mumford.

MIS SIONS

MISSION BOARDS—THEIR PLACE AND THEIR FINANCES

(Conference Address of H. W. Bucher, Treasurer of the American Seventh Day Baptist Missionary Society, in absentia of Mr. Willingham, Treasurer, Ohio, in Missionary Conference at New Lebanon, Ohio.)

The development of missionary work by all religious denominations, including Seventh Day Baptists, to its present state of organization is the outgrowth of the work of the earliest individual missionaries. Assuming that the Seventh Day Baptist Missionary Society is a typical missionary organization, it may be of interest to consider briefly what the missionary efforts put forth in New England, for it was in that section of our country that Seventh Day Baptist missionaries first gained a foothold. Though such early efforts were not unorganized, their activity constituted the real beginning of the work which led up to the founding of the Missionary Society as we know it today. But there were intermediate steps.

Throughout the eighteenth century, control over missionary work was vested in local hands and individual initiative was still the strongest factor. Some attempts at organizing missionary circles were made in the whole country, but it was not until 1801 that Seventh Day Baptists felt the need of a better organized missionary church. At the General Meeting of the churches held that year at Hopkinton, R. I., it was decided to attempt a union or conference of churches, to pool financial resources in such a group and thus increase the scope of missionary work. Unfortunately many of the churches could not agree upon the necessary details of organization, so the whole proposition languished until 1803, when the Seventh Day Baptist General Conference was formed. Each church becoming a member of Conference sponsored a missionary society of its own, but its work was under the direction of a board of missionaries, not of the conference. The first missionary to be sent out by the Seventh Day Baptist General Board of Missions, when the conference was called later, was Amos R. Wells, who went to New Jersey, Pennsylvania, Virginia, and Ohio in the summer of 1819.

It is interesting to note the following resolution passed at Conference in 1825: "Resolved, that the following brethren be recommenced to the Board of Missions of the Baptist Church to act as suitable persons to be employed as missionaries, viz: Wm. Greene, Joel Greene, Job Thoren, John Davis, John Edwards, Amos R. Wells, Wm. B. Maxson, Wm. Satterlee, Daniel Coon, Matthew Stillman, John Davis, Richard Hull, Daniel Babcock, and Amos Satterlee."

What an inspiration it should be to us today to recall those names of men who then were so willing and anxious to do missionary work without compensation for the most part and in spite of the hardships of travel that had to be overcome! I venture to state that our Board of Managers today would be overwhelmed if an equal number of qualified and interested persons were to offer to serve as missionaries. Our earlier missionaries did serve as these earlier missionaries did all over the East and Middle West.

In fact, the earliest denominational leaders, feeling that the mission organization still was not complete, proposed a new setup under which the board would be appointed on the basis of one all inclusive society instead of a delegation from several auxiliary societies. The result was the establishment of the American Seventh Day Baptist Missionary Society, so called, with the old board going out of existence for good the next year and being superseded by the new organization.

In 1842, Conference was not wholly satisfied with the missionary progress made, and a special committee was appointed to devise a plan for advancing the cause of domestic missions. A constitution was drawn up and this formed the real beginning of the Seventh Day Baptist Missionary Society as we know it today. The American Seventh Day Baptist Missionary Society was organized also until about 1846, when it finally merged with the new organization.

So much for our historical background from which we note the successive stages of development beginning with individual effort, followed by team work of two or more individuals, then a group of missionaries, and eventually the organization. Now let us consider the place of mission boards and some of their financial problems, using the example of the American Seventh Day Baptist Missionary Society.

The administration of missions by any religious denomination offers problems which in many ways are similar to those which face laymen in association with other associations. It is natural that a board of managers or trustees should direct the work as does the board of directors of a corporation. It is, therefore, the selection of individuals to serve on such a board of prime importance, because of the variety of problems to be considered.

We aid many rural churches in the support of their pastors, so board members should have a knowledge of rural life and perhaps they should be both capable of spiritual leadership and capable farmers as members of the board to...
advise the others. Our work is religious in character, indicating the necessity of being advised on religious and social matters by qualified personnel, so certainly the well-organized board should include several pastors among its members. Again in connection with the handling of the society’s investments, legal and financial questions arise which can best be settled if the board can include lawyers and business men from a governing group. Perhaps, in a general way, we have outlined the most important matters controlled by the Board of Managers although certainly every member should keep posted on international affairs.

The membership of boards of managers or trustees is composed of those individuals who are nominated by Conference and voted upon by the members of the society in annual meeting assembled. The board being chosen in this democratic way is at all times responsible for its actions and decisions to those who created it. According to the combined wisdom of its individual members, it must carry out the indicated wishes of the society as a whole.

Having given some thought to the organization of our board, let us now review our most pressing financial problems. Briefly stated, they are the inadequacy of our share of the denominational budget to meet the urgent calls for assistance we receive constantly; the difficulty in finding proper investments for our permanent funds which will yield a fair return; and the heavy burden of our indebtedness.

Since our participation in the Budget has been reduced, our annual revenue from that source has diminished by $1,000 in three years’ time. This is equivalent to the amount of aid at present rate of $300 a year that we have contributed to our churches towards a fourth church. Proportionately the loss in income is great, resulting in a curtailment of activities instead of expansion, which is the very work we need.

The depression years through which our country has passed, followed by the present abnormal situation surrounding our National Defense budget, taxes, high unemployment, and uncertainty, has restricted opportunities for safe investment of funds. Income has been greatly reduced percentage-wise, yet it is pleasing to report that our net income from investments for the year just closed is $198.71 greater than for the previous twelve months’ period, increasing from $3,405.88 to $3,604.59.

Our interest-bearing indebtedness has been reduced to $12,500, as of the close of the Conference year, which indicates that $2,500 of our indebtedness was retired this year. Through the co-operation of several individuals, some of our bank indebtedness has been reduced and replaced at lower rates of interest. Even so, we expended the sum of $39.50 for interest during the present year, which definitely is an unproductive item. The same sum of money, if it had been available for general purposes, would have permitted us to have paid all our workers in full with the exception of those in Germany and Holland, to whom no money had been sent during the year because of exchange restrictions. At the present rate of retirement, it will take another five years to pay off our remaining indebtedness.

We hear much about the importance and necessity of National Defense in these days when the military forces of aggressor nations are on the march and can be sure where war will next strike. Under such conditions it is right that we should arm ourselves adequately and promptly in the hope that we can make our defenses so strong that it will discourage any hostile power from encroaching upon our rights as a Christian nation.

In shorter and less direct manner, there are many phases of National Defense and not all are connected with military preparations. In my opinion, the churches of our denomination support of this sort of work as a necessary of National Defense in these days of emergency, Milton, New York City, Richburg, Shiloh, and West Edmeston. Class A are Hammondsport and West Edmeston. The totals for 1940 were $21,148 and for 1941, $19,621. This shows a decrease of $1,527 for this past year. However, if we take from these totals the special gifts of the one generous donor, we find that our contributions were $18,032 for 1940, and $18,886 for 1941, an increase of $854. The churches also through their weekly contributions made up this year’s decrease of $225 in Conference and association offering, 60% being contributed by our churches through regular denominational channels of over $1,000. This is certainly commendable and very encouraging.

The “specials” offer another interesting field. Subtracting from these totals the special gifts of the one generous donor, we find the annual contribution is $1,250. This represents an increase of giving by our churches for designated purposes.

The all-important main line, however, is the Denominational Budget. It is the backbone of our denominational activities and represents the systematic, businesslike procedure of a corporation.

The Finance Committee has continued its efforts through the year to encourage generous, systematic giving on the part of every church and every individual. There was the possibility of meeting the Budget in full, a condition devoutly to be desired, instead of realizing a deficit after a few years. In this we were doomed to disappointment, lacking $1,343; but we did boost the per cent to 93. The receipt of $17,037 were $306 over the total of the previous year.

Had the “specials” sent in from our churches, amounting to $1,849, gone into the “undesignated” Budget, we would have gone over our anticipated Budget by some $500. This is a fact.

The consideration of these figures is heartening. We greatly regret that our denominational interests must suffer from the lack of funds which would have enabled us to take care of such important fields of work. On the other hand, however, they do represent the Christian spirit which we cherish in our churches.

The Finance Committee endeavored to make a rather complete survey and study of the financial conditions and operations of the churches in our denomination. After two years and repeated attempts, so many churches have failed in their anticipations and found themselves in trouble that the Budget would have been defeated.

As a whole the churches properties are well protected by insurance, but less than half of the churches report having books audited. The number of tithers seems rather small, given as 72 by the churches reporting. The same churches report 556 regular givers.
These are the groups that cheer the hearts of denominational and church officials who must bear the responsibility of keeping our religious activities in view. Eighty per cent of the churches reporting use the every-member canvass, and a like proportion use the weekly envelopes for the securing of church and denominational support.

The Finance Committee wishes to express its grateful appreciation to each of the churches and individuals who have responded so loyally to the support of our denominational undertakings. Due to a shortage of funds in the Conference treasury, the committee has kept its expenses at a minimum. Out of the appropriation of $600, only one short trip by President Crandall and special stamped envelopes have been charged to Conference. All the other expenses of material and clerical service have been carried for by the committee. We are especially grateful to the Sabbath Recorder for its splendid co-operation.

In conclusion, the committee wishes to recommend that since most of its members are also on the Seventh Day Baptist Board of Christian Education, which has its center at Alfred, the Committee to Promote the Financial Program should be chosen from the membership of some other congregations, e.g., the Milton churches.

With regrets that we have not been able to accomplish more of the grateful appreciation for the co-operation we have received, and with a prayer for His guidance and blessing upon our successors, we respectfully submit our final report.

The Committee to Promote the Financial Program

Report of the Treasurer of the Denominational Budget for the Year Ending June 30, 1941

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Budget Specials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adana Center</td>
<td>$340.25</td>
</tr>
<tr>
<td>Atkins</td>
<td>$53.05</td>
</tr>
<tr>
<td>Alfred, First</td>
<td>$1,278.13</td>
</tr>
</tbody>
</table>

Total receipts: $19,620.69

Morton R. Swinney, Treasurer.
**OUR LETTER EXCHANGE**

**CHILDREN’S PAGE**

Dear Mizpah:

For a good many days I have been thinking that I would like to hear from you and send you a letter for the Children’s Page. Since we have been here I have seen a number of funny things which I would like to tell you about, and so I planned to write them and send them to you. I do not know when you will get this letter, as the mail is very slow coming from here or coming in, and a good deal of it seems to be lost.

I have written many letters to America since we started on our journey, and have sent a full account of our many and varied experiences to Secretary Burdick, but I do not know how much, if any, has reached its destination.

This has been a great experience for us, and I have had, running the blockade and getting into Free China. It took from January 9 to April 5 to make it, but we are here now and doing medical work among refugees and residents of this mountain town. The scenery is very beautiful, but the life is quite primitive. There are no other foreigners nearer than twenty miles away and the road is only made by the party who wants a person to walk or sit in a Sedan chair. We shall not go over the road often, perhaps never, but will leave by the sea. We live in a Chinese house, of course, but a pretty good one, and live upon Chinese food almost entirely. Have a little garden and a few chickens, and labor like any home mission family.

Just now the weather is very hot in the daytime, but the nights are quite bearable. We use electric refrigerators and other ways of getting the news, soft beds and easy chairs, but we just get along and are getting quite used to it. We get very little news and the earliest of that is two weeks old. How would you Americans like that in these exciting days? However, what difference does it make whether one knows what is going on or not? But I do find it rather trying not to know and understand many things about my family and friends. The latest letter I had from any of them was dated February 13, and had been four months on the way, but one can get used to that even, I suppose. That is my story for this month, and I hope you will like it.

I hope that your family and your good self are all fine. I did not see you nearly so much as I should have liked to do in the States, but I was so busy with the clinic, and I think I could see nearly all the people I wanted to, even for the briefest few words.

Use as much or as little of what I write as you can.

Best regards to Walter.

Lovingly your friend,

Grace Crandall.

**THE SABBATH RECORDER**

**CHILDREN’S PAGE**

Dear Children of the Children’s Page:

You see I am not writing this to Mrs. Greene, for I wrote her a letter all her own. I used to know her when she were girls and we have known each other since.

In one of the February Recorders Mrs. Greene tells you about her trip to the School House, where she went to school when she was a little girl, and it made me want to tell you about this cobbler stone town where I was not all know that I was going to be a missionary doctor in Shanghai, China, and I decided that I wanted to come to this part of China where there are many poor refugees and no doctors of any kind. Maybe you knew that I have two Chinese girls whom I am staying with for a good many years. One of them is a doctor now and the other graduated as a nurse last month.

The doctor is with me here. This is a funny little mountain town with a mountain stream running through it and cobbler stone streets, little narrow ones, and cobbler stone walls everywhere. Some of the buildings look like old time forts with high stone walls and small holes to shoot through. In this part of China they keep their pigs loose in the streets, going in and out of the houses with the dogs, cats, chickens, and ducks. One day when we first came it was rather cold, and when we started for the clinic, we saw a pig lying in the street and a small dog was lying on him, to keep warm. In one of the February Recorders you know, grows in water, and they plow the rice fields.

We first laid it under water and the water buffalo loves it. We do not see many of our old friends who had been eating his breakfast. His whiskers were all-hung full of bits of food and straw, and while some small chickens were picking them clean.

Yesterday it was very hot and the nice clean river which runs by our place was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came, the grass was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came, the grass was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came, the grass was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came, the grass was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came, the grass was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came, the grass was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. 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When we first came, the grass was full of big water buffaloes and one or two young calves. The water buffaloes are having a vacation. When we first came,
A most wonderful discovery also had been made in clearing and renewing the temple. When Josiah, the high priest, had found a book—"I have found the book of the law in the house of the Lord," said he to the king's scribe, Shaphan, who had come to him. The discovery of Josiah, the reading of it, the consequent earnest seeking of the Lord and obeying his word wrought the great reform for their nation—"neither after him arose any like him." What did the President of Conference see in this story about which he has projected his program? About which he has woven his appointed worship services, addresses, and sermons? Did he not have a vision of our need as a people to find a larger and richer experience in the Lord, through a deeper love, larger loyalty, and an awakened and increased devotion to our God and to the work for which we believe he has called us? Did our president not catch a glimpse of what the Lord can and will do for a people who discover in the Book and live to its teaching; for a people who will "stand to the covenant"—to keep the commandments of the Lord, his testimonies, and his statutes with the whole heart, soul, and might?

To be a true and loyal people we must stand to the covenant.

Rediscovey of the Book

The Bible which we have claimed to accept as our rule and guide, the Book of the covenant, has been too largely lost. As to how and why, it is not enough to answer that the schools and seminaries are to blame; nor that the ministers of the Word are incompetent in interpretation and application. But for the most part our churches perhaps are to blame. We demand to be let alone. We want to pursue business or profession, avocation or pleasure, unhindered and unchallenged. We do not want any one to criticize or interfere with our activities. Our conscience is clouded by the ideas and charges of sin, the need of repentance or the obligations of a covenant—laws and teaching that disturb the status quo? For the time at least many are willing to have conscience trail them as Walt Disney's Jimminy Cricket. People do not want to be aroused or stirred out of accustomed ways of thinking and doing. Why should we be anxious about eternal welfare of the railroad tracks? What would we do if you were to bring into our group people without a Church? Day? Baptism and tradition? True, new problems would be created, but in their solution there would come new experience and progress.

It is admitted by some preachers that Biblical sermons, especially the expository kind, are hardest to prepare and to preach. Is this one of the reasons that sermons under most any and every title under the sun, catchy, bizarre, and sensational, are used so often instead of that which the congregation longed for? A little from the pulpit of the Word of God that the Book is actually lost in the house of the Lord? There are those who are hungry for the meat of the gospel, thirsty...
for the water of life, panting for the breath of the Spirit. What father, if his son asks for bread, will give him a stone; or if he desires fish, will give him a serpent? Among Jesus’ last words to those who were to lead the flock were these—so little spiritual food in their own church or denomination may account for those who look for fish, sole fly-by-night led by one who does present, however wrongly interpreted, something of the Word of God.

In whatever respect and by whatever means the Word of God has been lost, we must rediscover it—by our own research, by the research of the unities, and, finding it—its truths, challenges, and commissions—stand by the covenant.

The Rediscovery of God

An audience like this may wonder why an implication should be made that we have lost God. However, a bit of thoughtful review of the situations, of lives of people as revealed in their various relationships, and of the evidences of the denial of the existence of a God, and of atheism on every hand, shows it evidently that God is ruled out of life and conduct, politically, economically, nationally, and internationally.

But the world needs God—all the world—all of us. The crises of events, of history now being rapidly made, and molds set, demand a God in whom we can believe and trust. In the May 21 Christian Century, Hugh Stevenson Tigner, writing on the "Rediscovery of God"...
breath, the restorer of paths to dwell in." (Isaiah 58: 11, 12.)

The Sabbath, more than any other one thing, calls us back to God—"Remember the sabbath . . . for in six days God created all things." Let us get back to the great, main issues.

We have talked of issues in our Conferences and associations; we have laid emphasis upon our problems; and there are many and serious. But so much we have continued to move in circles. It is like having our goods packed for a journey; we have been full of enthusiasm—but we have missed the boat. We must not let issues and problems, pressed and stressed too far, shut us off from the main line, leaving us somewhere on a sidetrack in God's kingdom movement. What a main line we have! It is the full blessed gospel of God's love and peace; of redemption from sin through God's precious gift, his Son, Jesus Christ; of blessed brotherhood preached and practiced in a sin-stricken, war-torn world. Yes, the main line found in the deathless spirit of Jesus Christ, the Lord of the Sabbath, finding expression in the lives of consecrated people, our own people, and spreading from them to others. As the Christian Leader recently pointed out, we must stand as a watchman "in the blackness of a totalitarian night, proclaiming the supreme worth of every personality. To this end, every Christian's redemp- tion in this Christ we are seeking to hold up to the world. We need, too, in such a situation and quality of women—to match a gospel of love and good will. Seventh Day Baptists are men and women of good will; of redemption and love; of a deep conviction that the work of God and every new avenue in fellowship with God and his people. As a result the church had to return to the main road of its mission and responsibility. These, and many such, are the things we are trying to say to our own hearts, to all others.

**Conclusion**

It is of doubtless befitting to be stirred at a great convention or Conference if we return home complimentely to settle down—a church at ease in Zion—determined to bring to pass the things hoped for. Such reaction would bear the marks of the man warned against by James—the man who hearing the word of God, like the dross is likened to one who "be- holding his face in a glass; for he beheld himself, and goeth his way, and straightway forgetteth what manner of man he was." This is like the "doer," on the other hand, and not the "forgetter," continuing in his work—

"This man shall be blest."

The work is not done at Conference; it may be planned there, but the work is done back in the East, or West, in Michigan or Iowa, or New York, or in the whole church and home and community. Peter and James and John would stand on the Mount of Transfiguration and in the valley; the healed demoniac would accompany Jesus, but the Lord sent him back. Both our church and our Saviour have things the Lord had done for them. Back in your Plainfield or Alfred, your West Virginia community, there must be the witness given, the co- venant stood for to Christ and the Sabbath, the Bible, and the whole gospel be true to be real, and not be kept by the faith preserved and handed down to us at such cost, both divine and human. How much more is this true for Seventh Day Baptists. The above quotation continues, "We should be ashamed to die until we have done the work of the Lord and published it. We must either change the doctrines we hold, or we must live them sincerely and share them with others." That is what we are endeavoring to do, as a church, to all Seventh Day Baptists. We may well apply this pronouncement to ourselves and the cause we represent—as a church, possess and impart, a vital faith in the trump to the world from sin, we owe it to our own hearts, to all Sev- enth Day Baptists. Well may we apply this pronouncement to ourselves and the cause we represent—"as a church, possess and impart, a vital faith in the triumphal finale of God's purpose." For as the rain cometh down, and the snow from heaven, and returneth not thereto, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereunto I sent it. For ye shall go out with joy, and be led forth with peace." (Isaiah 55:11, 12.)

Revelated by such a faith let us go to our homes for service. The rediscovery of God and his sure promises, lessons from failure and success, a fresh taste of the Word of God and a new experience in fellowship with Christ, larger realization of the blessings of the Sabbath is a powerful vision of our mission and responsibility. These, and many such, are the things we are trying to say to our own hearts, to all others.

**EMMA LANGWORTHY BURDICK**

Emma Sheldon Langworthy was the daughter of Albert H. and Georgianna Sheldon, and was born in Westerly, R. I., August 8, 1877. She was united in marriage with Dr. Clayton A. Burdick, pastor of the People's Baptist Church, Westerly, R. I., August 9, 1901. From girlhood she was a member of the church and has always been a faithful worker for the cause of Christ. Her religious interest was not confined to her church, but embraced the whole community. Her influence had a world-wide reach. She was interested in the People's Mission, had served as president of the Board and committee, and was one of the Board of Directors of the Seventh Day Baptist Missionary Society. Her death occurred August 8, 1941, at the Westerly Hospital.

Mrs. Burdick's nearest surviving relative is a nephew, Robert Duncan Langworthy, to whom she has been as a mother.

The church was filled with mourning relatives and friends for the funeral service on Monday afternoon, August 11. Pastor Harold F. Crandall officiated, assisted by Joseph L. Givens, back member of her Sabbath school class. Interment was in River Bend Cemetery.

**REPORT OF SOUTHWESTERN ASSOCIATION**

The fifty-first annual session of the Southwestern Association of Seventh Day Baptist Churches convened at the Fouke Church, August 7-10, 1941, with thirty-seven dele- gates and visitors present from the churches in the offered to our Baptist constituency.

The theme for the meetings, "Jesus, Our Leader" (Isaiah 6: 1-9), was carefully de- veloped. The message "Could It Be True," was used as a theme song.

Pastor Clifford A. Beebe of the Fouke Church in the address of welcome, asked the delegates and visitors to share the responsi- bilities as well as the fellowship of the Fouke Church. In the response to the wel- come, N. Y. said the fellowship in the churches is "like a picture, as it were, of heaven.

On Monday morning, Pastor E. R. Lewis of the Gentry Church stated that "Jesus is not our leader unless we follow him."

The young people were very much in evidence during the business meetings, taking charge of praise services, rendering special music, and in other ways being helpful.

Fifth Day afternoon. The letters from the churches of the association were read and greetings were brought by the Eastern, Western, and Central Associations, the Board of Christian Education, and special greetings from the Little River Association.

Evening after the Fifth Day. After the Scripture reading, 1 John 4: 13, and prayer by Pastor Leslie Greene, Albion, Wis., Mrs. Angelina Gates, Nurse Fair caught the message with the theme, "If We Don't Find Christ Sufficient, It Is Not Christ's Fault." Sixth Day morning. Pastor Clifford A. Beebe offered an address after the business session, using as a text, "Ye are our epistle written in our hearts, known and read of all men." Greetings were brought by Pastor.
Mrs. Greene from the Northwestern Association.

Sixth day afternoon. The woman's hour was in charge of the associational secretary, Mrs. E. R. Lewis, with papers, talks, a poem, reports, and special music by the women of the association.

Pastor Harley Sutton led the congregation in repeating the text of the association, Isaiah 6: 1-9. Pastor Sutton talked to the boys and girls, then preached from the text Colossians 1: 27, on the theme, "Jesus, Our Leader—Our Responsibility as Followers."

The vespers service Sabbath eve was in charge of Herbert Greene, Albion, Wis. After the Scripture reading from Deuteronomy 31, and prayer by Deacon S. J. Davis of Fouke and Mrs. Angeline Allen, Pastor Leslie Greene delivered the message on "Opportunities and Responsibilities of Young People." As thy days so shall thy strength be.

Sabbath morning the Sabbath school was in charge of the superintendent of the Fouke school, Deacon S. J. Davis. The church service was an ordination service with Pastor Clifford A. Beebe in charge. The Fouke Church invited the delegates and visitors to participate in the ordination of Wardner T. Fitz Randolph as deacon of this church.

Sabbath Morning Service
Opening hymn—Holy, Holy, Holy
Invocation—Pastor Clifford A. Beebe
Scripture reading, 1 Timothy 3: 1-13—Pastor
Harley Sutton
Prayer—Pastor Leslie Greene
"Holy Is the Lord," from Offenbach's "Barbarossa"—by a choir of young people from the Southwestern and sister associations.
Ordination Prayer—Pastor E. R. Lewis, and the laying on of hands by the Seventh Day Baptist deacons and ministers who were present.
Charge to the Candidate—Deacon S. G. Davis
Charge to the Church—Mrs. Angeline Allen
Ordination Sermon, text from Acts 6—Pastor
C. A. Beebe
Welcome to the Brotherhood of Deacons—Deacon:
M. M. Mitchell of Little Prairie Church
Hymn—Blest Be the Tie That Binds
Benediction—Deacon Wardner T. Fitz Randolph

Sabbath afternoon the young people's program was in charge of a committee with Ruth Joy Fitz Randolph of the Fouke Church as leader. The Fouke Junior Christian Endeavorers gave a short program of Scripture and songs under the direction of Mrs. Edgar Davis. The program by the young people consisted of special music, prayer, Scripture reading, reports from young people's societies, a testimony meeting, and a talk to the young people by Pastor Harley Sutton, with the topic, "And He Went a Little Farther."

The young people had supper together at the home of Mr. and Mrs. J. N. Pierce.

On the evening after the Sabbath, after the praise service, which was a feature of every meeting of the association, Pastor Harley Sutton preached from the text, John 10: 10.

First Day morning, following the business session, Deacon Wardner T. Fitz Randolph read Isaiah 40: 1-18, and prayed. Pastor E. R. Lewis preached from the text, "We must see Jesus to follow—we would see Jesus."

First Day afternoon the association had a social gathering, short business session, and a wiener roast at the home of Mr. and Mrs. J. N. Pierce.

At the closing session of the association after the Scripture reading, Romans 13, and prayer by Mrs. Angeline Allen, Pastor Leslie Greene preached from the text, Matthew 4: 33, on the "Value of Christian Living." Many responded in the testimony meeting led by Deacon Wardner Fitz Randolph.

The fifty-second session of the Southwestern Association will convene with the Little Prairie Church at Nady, Ark., the time to be set by the entertaining church.

Hazel Scoten, Recording Secretary.

OBITUARY

Burlick. — At Westerly, R. I., August 8, 1941, Emma Langworthy Burdick. (A more complete obituary will be found elsewhere in this paper.)

Coalwell. — Leonard L., the eldest son of Theodore H. and Thurber C. Coalwell, was born in Dane County, Wis., on October 3, 1869, and died 'at his home in Ulen, August 12, 1941. Funeral services were held August 14, in the Norwegian Lutheran church in Ulen, Rev. J. H. Runholft officiating. Burial in North Cemetery at Ulen. —Contributed.

"The wheels of time were not made to turn backward. Everything rushes toward eternity."

PRAYER

May the power of the Father govern us. May the wisdom of the Son enlighten us. May the operation of the Holy Spirit quicken us. O God, we beseech thee, guard our souls, sustain our bodies, exalt our senses, direct our course, regulate our manners, bless our undertakings, fulfill our petitions, inspire us with holy thoughts, pardon what is past, rectify what is present, order what is to come, and for the sake of Christ Jesus our Lord and Savior, who alone can make us perfect even as he is perfect. Amen.

—The British Weekly.

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