The Sabbath Recorder

A FUND?

5¢. per week put away will create by the end of a year ENOUGH to RENEW YOUR SUBSCRIPTION or for a new subscription for a friend.

The Best Paper in the World for Seventh Day Baptists

THE SABBATH RECORDER

$2.50 per year

PLAINFIELD, N. J.

The Sabbath Recorder

Vol. 111 NOVEMBER 23, 1931 No. 21

PRAYER

HARVEST

O most merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth, we give thee humble and hearty thanks for this thy bounty, beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase to thy glory and our comfort, through Jesus Christ our Lord. Amen.

—DEAN A. E. MAIN.

Contents

Editorial—Thanksgiving—Shall it Be Real or Factitious?—Uncrowned—This Will Help—Conference Finance Committee—We Must Remain Missionary—What Can We Do?—Presbyterian Church Burns ........ 641-645
A Series of Articles on Christian Stewardship. ................................................... 645
Christian Stewardship of Time ............................................................................. 645
New Booklet for Seventh Day Baptists ................................................................. 646
Mission—A Review of the Missionary Evangelistic Campaign in California 647
Another Little Sermon for the Little Smiths .......................................................... 648
Susan Strong Randolph ......................................................................................... 649
Thanksgiving Day .................................................................................................. 653
Women’s Work—Minutes of the Woman’s Board—The Case for Foreign Missions ......................................................................................................................... 654-656
Parade for Nortonville’s Pastor .................................................................................. 656
Young People’s Work—How Jesus Reveals God’s Love ........................................ 658
Salem Y Gazette ..................................................................................................... 659
Jewish Rabbi and Calendar Reform ........................................................................ 659
Correspondence ..................................................................................................... 661
Children’s Page—Thanking God for His Great Out-of-Doors—Ellie’s Best Thanksgiving .................................................................................................................... 662
Our People—In Thy Youth ..................................................................................... 664
American Sabbath Tract Society—Meeting of Board ............................................. 665
Denominational “Hook-Up” .................................................................................... 668
Marriages ................................................................................................................. 671
Deaths ....................................................................................................................... 671
Sabbath School Lesson for December 5, 1931 ........................................................ 672
SEVENTH DAY BAPTIST DIRECTORY

The Seven Day Baptist General Conference will be held with the Seventh Day Baptist Church in Adams Center, N. J., on August 23-28, 1932.

President—William M. Simpson, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Rev. Frank St. Louis, Columbus, Ohio.
Corresponding Secretary—Courtland Utter, Williamsport, Pa.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Paul C. Saunders, Alfred, N. Y.
Treasurer—Rev. Frank St. Louis, Columbus, Ohio.
Corresponding Secretary—David C. Sholtz, Galt, Calif.
Recording Secretary—C. E. Stimson, Battle Creek, Mich.
Corresponding Secretary—Harold R. Cranlal, 118 Court Ave., Poughkeepsie, N. Y.
Trustees of the General Conference for Three Years—James H. Howard, Westerly, R. I.; George B. Utter, Westerly, R. I.; Henry E. Harris, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; Harry M. Pierce, Maplewood, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Simpson, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Rev. Frank St. Louis, Columbus, Ohio.
Corresponding Secretary—Courtland Utter, Williamsport, Pa.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors
President—Col. F. Randolph, Maywood, N. J.
Corresponding Secretary—W. R. Harris, Plainfield, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Secretary—William M. Stillman, Seventh Day Baptist College, Westerly, R. I.

SABBATH SCHOOL BOARD

President—J. Nelson Inglis, Milton, Wis.
Secretary—George B. Utter, Westerly, R. I.
Treasurer—Louis A. Babcock, Milton, Wis.

SEVENTH DAY BAPTIST EDUCATIONAL SOCIETY

President—Mrs. Marjorie Burdick, Kalamazoo, Mich.
Corresponding Secretary—Mrs. A. Beebe, N. J.
Recording Secretary—Miss L. F. Randolph, Plainfield, N. J.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Walter E. Duff, Westerly, R. I.
Secretary—Walter L. Greene, Andover, Mass.
Treasurer—Mrs. A. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

President—Gael V. Simpson, Battle Creek, Mich.; Chairman; Paul E. Woman, Spotsylvania, Va.; Rev. Geo. A. Newcomb, New Westminster, B. C.; Miss Elsie C. Richardson, Sweeting, Miss.
Secretary—Miss L. M. Johnson, Farina, S. Dak.
Treasurer—Mrs. E. A. Babcock, Battle Creek, Mich.

SABBATH RECORD

Vol. 111, No. 21
Plainfield, N. J., November 23, 1931
Whole No. 4,524

THANKSGIVING...SHALL IT BE REAL OR FACTIOUS?

Again the Thanksgiving season has come. The corn has been gathered, Pumpkins are in the cellar or are seen in piles at roadside markets. Turkey flocks are reported large—and President Hoover has proclaimed the annual day.

The question arises: Are we really thankful or is our observance of the day a mere matter of formality with the zest and appreciation? Is it a time for that main meal of the day? Is it a time looked forward to as an opportunity to see the closing game of a football season, or one when men's hearts are drawn together to give thanks unto God for all his benefits?

We ought to be thankful every day. Our hearts should openly confess God's goodness. The Bible invites us to "Give thanks unto him and make your voices known." It is hard to understand the attitude of one of whom we have heard who declared that he gave thanks to God once every year and that ought to be sufficient. The Psalmist declared, "It is a good thing to give thanks unto the Lord, and so it is. It is good for a nation to turn aside from its labors and to have respect to the Lord." We are grateful.

It is easy to see that there is little for which to be thankful. It has become commonplace to talk pessimistically of the situation in which we find ourselves and with which we face the winter. Many may feel bitter and unreconciled. A cynical attitude, however, is dangerous, and if persisted in it destroys not only one's peace of mind but his spiritual perception. As one "counts his many blessings money cannot buy," he has an unbounded reason, really, to be thankful. It is a matter for which to be thankful that we live in a land where we are reasonably safe, where religious freedom is enjoyed, and we have been spared from the prevalence of famine and pestilence. We might be thankful for a good opportunity to be helpful, optimistic. Perhaps no service will be more mean in the long run than to strive to be strengthened and cheer those who are discouraged, imparting to them fresh courage and hope.

A contemporary wisely points out that "We should not yield ourselves captive to the unfavorable psychology that at this time would denature the thanksgiving spirit of a richly blessed and powerful people." He would have us believe that such habits and dangers that surrounded the Pilgrim fathers who enjoyed but the meager comforts, yet who joyfully addressed themselves to the observance of the first Thanksgiving service in America. They opposed themselves to the most "terrific odds and discouragements" and with hearts unfraid "anxiously hurried to make provision for the coming winter."

"Thanksgiving service in America. They condemned bad habits, but all too often neglected to form good ones. The habit of thanksgiving is good and in the process of formation creates character. "Thanksgiving cures covetousness." Satisfaction found in the things already possessed as one thinks of them with thanks giving is a good cure for pessimism and makes for contentment and peace. To call the roll of our blessings is the means of putting discontent and ingratitude to flight. When upon life's allows you are tempted to be discouraged. Do not be discouraged, thinking all is lost. Count your many blessings; name them one by one. And it will surprise you what the Lord has done.

"Are you heavy burdened with a load of care? Does the cross seem heavy, you are called to carry it with composure. Count your many blessings, every doubt will fly. And you will be singing as the days go by."
Uncrowned  By the side of the casket of Thomas A. Edison stood a wheel chair, a pair of crutches, and a walking stick, placed there by the Edison family in mute tribute to the owner, Fred Ott, unknown to the world. In the passing of the great Edison the death of his aged helper was but little noticed by those who had been stolen from him. Later a Scotch friend from a hospital bed wrote him, “Cheer up... it might have been you if you had swiped that purse from that fellow, instead of his swiping yours from you.”

The doctor admits that it was true. Penniless, he had something of far more value than that which the thief possessed. In commenting, Doctor Lingle recalls Paul’s words, “By the grace of God, I am what I am,” and he adds, “What Richard Baxter was quoted as saying when he saw a criminal about to be hanged, ‘There goes Richard Baxter, but for the grace of God.’”

Yes, as you picture the flood stricken sufferer, the man in the bread line, the man waiting trial on murder charge, the gangster on the down-and-out, — you, we, I, may excellent specimens but for the grace of God,” and be thankful for that grace.

Can any adversity may well be subjects for thanksgiving. The reading of a modern book of Job has just been finished — the story of a simple, tried life, and in it are these words—“Pain will make him wise, ugliness good, bitterness mild, and sickness powerful.”

Indeed, as of Fred Ott, to make some contribution to the welfare and happiness of the world about us, although we shall soon pass on, unknown and soon forgotten? Let us be content in doing well the part we play as we go along.

Who Will Help?  For many years there has been a small fund at the office to be used in sending the Recorder to people deeply interested who are unable through age or misfortune to continue paying their subscription. This fund has now become exhausted. Doctor Gardner was accustomed, however, to make appeals for this purpose, and usually contributions came in to meet the most pressing needs. Nothing of late has been received for this purpose, while honest and pathetic notices come to the building for the paper to be discontinued. One of several such letters lies before the writer: “I am very sorry indeed to ask that my subscription to the SABBATH RECORDER be discontinued. I shall miss the Recorder sadly, but it is impossible to renew my subscription now.”

The Recorder itself cannot care for all that might appear school. There is surely must be among us a few people, who, highly valuing the Recorder for themselves, will be able and will do something in this way. Who will help?“}

Conference Finance  The Finance Committee again is operating without a chairman. This is unfortunate, but it is not too unfortunate if the committee did not operate at all.

The churches through their pastors and other leaders soon will be in receipt of a letter prepared by the committee setting forth the Onward Movement situation. The committee is anxious to be of real service to all the churches of the Conference.

Thomas A. June, sent out a message which the world needs. It proved to be his last. “My message to you,” said he, “is, be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. Have faith! Go forward!”

These are noble words and may well be taken to heart by us as a people. Our fathers were men of vision and faith, men who went forward. We will do our best to follow their example. But unless we are better known and understood by God, we are not going forward than they, we have not done as well as they, nor will we move as far onward as they. With the Chinese situation we have a real challenge to do our best. Another member of the committee has a word, in this issue, deserving thoughtful attention.

The loyalty of the churches last year to the campaign fostered by the Finance Committee gives encouragement in the belief that all will support the movement even more fully this year. Inquiries coming in indicate that some of our pastors are interested and fully alive to the needs, and are ready fully to co-operate.

We Must Remain  Secretary William L. Missionary

Burdick’s missionary editorial, last week, was stirring and timely. Often enough criticism of mission policy is heard; some of it possibly is warranted. It is urged that too much is being spent for foreign lands while the home field is suffering from inadequate support. Granted that there is need for changes for the weaker churches. The home interests must be kept up, the “home fires burning.”

But when comparisons are made between the two fields it must be fair to take into consideration not only that which is directly spent for “home missions” but that which is devoted to local church maintenance, religious education, and other kingdom needs.

Doctor Burdick reminds us that practically every church among us is “the direct product of missions.” At this Thanksgiving season we should be especially grateful for what has been done for us. A careful review of facts will reveal that we are under no small obligation to those who made our church and Christian blessings possible.

There has, perhaps, never been a time when a steady faith in God and a stabilizing attitude toward missions have been needed more. America at home is more prosperous than at any time as it has been and is, the tendency is to feel that appropriations should be cut down and the forces reduced. Study of the situation and careful consideration of the reports we receive ought to convince us that the work
THE SABBATH RECORDER

should be strengthened rather than wea­
kered. The mission, "come into all the
world and preach the gospel," has not
been withdrawn or its mandate been made
less obligatory. While financial depres­
sion is still keenly felt, there is a time
when we were better able to go for­
ward in China than now? Seed has been
carefully planted and the soil cultivated.
The harvest time is ahead. It is not a time
to turn back.

Dr. Thomas J. Cross, of the Baptists,
who recently returned from a world tour
of personal mission investigation, seems
wonderfully encouraged by his impression
of missionary opportunity in all lands, and
of China in particular. He was especially
impressed by the interest and representa­
tives and believes that sanctified com­
mon sense of missionaries is going a long
way toward helping to solve many of the for­
ign problems. He saw behind various mis­
sionary opportunity in all lands, and of
missionary experience.

The forward look, too, involves the en­
couragement by his impression of
Baptists and go for­
courage to know of the gospel being
pointing to the Christ, the living Savior.

If I could only turn back the hand of time
and Liuho. This is a time to buckle on our
armor as Seventh Day Baptists and go for­
courage to know of the gospel being
preached and taught and

The3 noble piece of architecture was one
of the very finest of the city's many beau­
tiful buildings. Of grottic type, made of
gray stone, it reared its lofty spire heaven­
ward, a land-mark of many years. In the
characteristic way of her trustees the Sev­
enth Day Baptist Church has generously
offered the use of her own beautiful
building.

A SERIES OF ARTICLES ON CHRISTIAN STEWARDSHIP

At the meeting of the Committee on Re­
ligious Life, held some time ago in Plain­
field, it was voted to ask certain ministers to
write a series of articles each for the
SABBATH RECORDER. The chairman of
the committee had heard Rev. Hurley S. War­
ren of North Lough, Neb., conduct a class
of young people in the study of steward­
ship, and ventured to suggest to the com­
mittee that Brother Warren be asked to
prepare a series of articles on this subject
for the Recorder. By a unanimous vote
of the committee it was decided to request
the articles by Brother Warren. Although
pastor of one of our large churches to
which he is giving a full measure of time
and devotion in war and aggressive leader­
ship, Mr. Warren consented to furnish
these articles for SABBATH RECORDER read­
ers.

The first article, "Christian Stewardship of Time," appears in this issue, and it meas­ures up to the high expectation of the com­mittee, I am sure, and we believe that it,
and devotion in war and aggressive leader­
ship, will warm the hearts of many, and will stimulate to a more
intelligent exercise of the responsibilities of stewardship, resulting in a richer Christian experience in that exercise.

A. J. C. BOND, Chairman,
Committee on Religious Life.
ility we become stewards under God. He gives us life; our bodies are from him; the talents, rights, and opportunities which are endowed upon us are not for our own sake but to serve him. Our duty is to teach them that the interests of the kingdom of God come first. People are ready to respond in a noble and loyal manner when called upon to help. The part-time service plan as promoted by the Life Work Recruit Department of Christian Endeavor of several years ago realized an ideal. Some feel that they have no responsibility in the work of the kingdom, because they are not express- ed through the church, while others gladly and unstintingly give of their time to the extent of a seventh and even more. Happy indeed are the latter!

The sun is slowly setting in the west and there is coming near another blessed and sanctified period of time, the Sabbath day of God and his children, and of Christ and his followers. This day of days comes again fresh from the hand of the Creator. It holds for us an abundance of joy and gladness. It offers us holy time for holy things in holy ways and places. Christ is our regulator, and the use of the Sabbath hours. He willed the gift to us as a direct cause he went into the synagogue on the Sabbath to worship as was his custom. However, when he, in pity and mercy and tenderness, helped those who need them, the scribes and Pharisees upbraided him. The height of Christian stewardship of time is reached when we, as stewards of the Sabbath as Christ would have us spend it. This appropriation and appropriation of holy hours will lead us to a consecration of weekly hours to his purposes and energize us for their realization.

NEW BOOKLET FOR SEVENTH DAY BAPTISTS

The committee to promote the financial program of the Seventh Day Baptist denomination is compiling a neat little booklet giving all the items in the budgets of the various boards in handy reference form. It is gotten up in such a manner that the individual member will be able to read it and will place it in his Bible or other safe place, for reference from time to time.

Five thousand copies are being distributed to members through the churches. They will be available in about ten days.
and two evening services each week were held—a Bible study and an evangelistic sermon. I had the supervision of the work until Pastor Hargis returned from his summer vacation, when the Riverside Church took it over. At present the group is meeting around the different homes one night each week, with the Riverside Church leading. The interested classes there are, for the most part, either dissatisfied with their present church connection, or not affiliated with any church membership.

The committee decided the last of July to terminate my contract on October first, leaving it to me as to how I should spend the remainder of the time. After a short vacation, I came to Los Angeles, and have since then been assisting Brother H. C. Lewis, a colored man, who has for nearly a year been carrying on a work here as a Seventh Day Baptist. He has been supporting his own work, with the exception of §20 appropriated by the association for the special meeting. He has gathered a little group, and is making new contacts. We are hopeful that within a few months the first colored Seventh Day Baptist church on the Pacific Coast will be organized here in Los Angeles. We covet your prayers for this earnest young man, and for the work that he is carrying on among his own people.

As we started our meetings, three at least have professed Christ...

Sincerely yours,
Lester G. Osborn.
Los Angeles, Calif., October 26, 1931.

ANOTHER LITTLE SERMON FOR THE LITTLE SMITHS
BY UNCLE OLIVER

When I wrote the Little Sermon for the Little Smiths as it was printed in the Sabbath Recorder of October 12, I liked very much the idea of the little Hebrew maiden whom the Syrians had brought away captive out of the land of Israel, and was made to serve upon the wife of Naaman, the Syrian general. I found the fifth chapter of the second book of Kings. It is certainly a good story, and I feel that another sermon may be got of it. In the beginning, let us all read again, if we can take the time, at one sitting the whole chapter. The first sermon had it as its text the second verse of the chapter, and it is the text here the twentieth verse, in particular the last sentence in which Gehazi, servant of the prophet to himself, "I will run after him and take something of him."

There are some things truly beautiful about this Bible story— the entire confidence that the wife of Naaman and her servant had in Elisha and the man of God, and the fact that Elisha had a little Hebrew maiden whom he sent to the king of Syria as a cook— send as a young servant girl from the land of Israel, and through them the confidence of even the great king of Syria himself, so that they went at once to the great expense of sending the leper with horses and men and with them ten talents of silver and ten changes of rich raiment as gifts to the king of Israel to induce him to have him taken away from Naaman of the leprosy. And all this came to pass because the Hebrew maiden, sorry to see so much afflicted, said one day to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

And why should they all have so much confidence in the little servant girl? Was it not because in her every day service she could with all his company, bringing his name meant pleasantness—and standing in her place of honor among the men of Israel. Now all who have read this story chapter know that after Naaman had washed himself in Jordan and had hidden him to do, and then found himself truly cured of his leprosy, he went back as soon as he could with all his company, bringing with him the little Hebrew maiden whom he sent to the prophet, and to thank him for what he had done. Moreover, he declared that thereafter he would worship only the God of Israel. Also he insisted that Gehazi must have felt when Elisha, after reproving him for what he had done, said to him, "The leprosy therefore of Naaman shall cleave unto thee and thy seed forever."

And he went out of his presence a leper as white as snow." We hear nothing more about him—what became of him.

I need not tell us what this impressively story should teach us. Think it out.

SUSAN STRONG RANDOLPH

Susan Caroline Randolph, daughter of Levi H. and Susan Amelia Backus Strong, was born April 25, 1867, at Hebron, Conn. She died at Milton, Wis., October 24, 1931.

Her younger days were spent at Hebron and at Owego, N. Y. She was graduated from Cornell University, Ithaca, N. Y., in 1889. Her chief academic interest was in the field of biology. While at Cornell she was active in the religious organizations and held the position of secretary of the Young People's Society of Christian Endeavor representing the combined Young Men's and Young Women's groups—at the same time that John R. Mott was president of the organization.

During her last year at Cornell, she became acquainted with her future husband, Lester C. Randolph, who was a post graduate student at the university at the time.

On December 25, 1890, she was married to Mr. Randolph. They moved to Chicago, where she entered the Woman's Medical College of the Northwestern University and Mr. Randolph entered a theological seminary. She was graduated from the medical school in 1893, one and a half years after the arrival of her first child, Beatrice Randolph, who is now in private medical practice, but she tried to apply her medical knowledge in the rearing of her family.

While living in Chicago she and her sister showed their pioneering spirit and their interest in child welfare work in the establishment of a private kindergarten, when there were only a few kindergartens in connection with the public school system.

She was an undiscouraged student throughout her life. She took a great interest...
I never knew. She was the mother of four sons, fine fellows, two of whom were sacrificed on the altar of a shameful war among the nations of the world. She was the mother of two daughters, one of whom was the oldest born, and the father's darling, slipped quietly away from earth in her early childhood years.

But I am not here today to eulogize her history, though his memory will always bear it, and though it be a task I fain would gladly undertake. Nor am I here to laud the loyalty of the soldier sons who perished in the battle and on the sea; nor yet to speak of those who live, the daughter and the two sons, one here and one far distant, except to say that we sorrow with them, that we share with the living the sense of loss that comes with mother's death, and that they have our sincere and heartfelt sympathy.

I am here today, however, to bring, as best I may and can, a tribute to herself alone, of noble womanhood a sample, pure and sweet and virtuous; and the while it is a tribute just my own, I trust it may be that I speak for others also; and I should like today to speak for Doctor Randolph's family in Chicago, in the early days of their married life, when the care and burden of rearing children rested upon the shoulders of Doctor and Mrs. Randolph, whose brave and self-sacrificing efforts filled the home with the fragrance of real motherhood, and who have since made a large circle of friends who have known her. Her home was always a house for students, and here it was that Mrs. Randolph was a member of the school board for many years at Alfred, N. Y., and she was greatly interested in the public library. Since living in Milton she has had an abiding interest in Milton College and a personal interest in many of the college students.

Besides her literary and public interests and those of her family, she conducted a lyceum bureau for several years, which was active through the Middle West.

Six children were born to Mr. and Mrs. Randolph: Beatrice, Victor, Paul, Kenneth, Howard, and Doris. She had heavy responsibilities in the home, and though her public interests were not small consideration, she maintained an attitude of quiet and retiring simplicity. She always faced the future with intrepid courage, even in situ- ations of dire adversity. When within one month she lost two full-grown sons and her husband, she bore up bravely and lived always usefully for the remainder of her days.

Mrs. Randolph's husband, the late Dr. Lester C. Randolph, was for many years an outstanding minister in the Seventh Day Baptist church. In his seven years as the pastor of the Milton Church, he devoted much time to the interests of Alfred University and of Milton College. He was a popular preacher in pulpits of many denominations. He was a strong colonel of the Prohibition movement and well known as a Chautauqua and lyceum bureau lecturer. Mrs. Randolph was keenly interested in his work and ever alert to discover materials of value which he could use.

Mrs. Randolph was a member of the Seventh Day Baptist denomination and a member of the Milton Church for the last twenty years. She was a woman of fine Christian qualities. Though she was not prominent in the work of the church, her abiding interest was evident to her many friends.

Mrs. Randolph is survived by one brother, Howard C. Strong, Owego, N. Y.; and by one sister, Mrs. George Story, Chillicothe, Ohio. Another brother, Clayton C. Strong, Oakland, Calif., has passed on. She is survived by three children: Dr. Victor and Dr. Howell Randolph, Phoenix, Ariz.; and Doris, a student at Sewanee, Two Rivers, Wis. There are five grandchildren: Kenneth's daughter, Jean Marie; Victor's son and daughter, Victor, Jr., and Caroline Elizabeth; and Howell's son and daughter, George Frederick and Susan Charlotte.

Mrs. Randolph has been afflicted for several years with gradually failing health and blindness, and for many years has been nearly blind. She bore her distress with characteristic patience and fortitude. Through the use of her radio she enjoyed worship and sermons, lectures on educational and cultural subjects, and good music. She kept up her interest in good books and engaged one and another in lively discussions of issues which she loved to speak and she rarely mentioned her physical distresses unless questioned about them.

In her passing she leaves not only her children, who will miss the abiding interest and affection of a loving mother, but she also leaves a large circle of friends who have known her. Her last words were kind and helpful. When within one month she lost two full-grown sons and her husband, she bore up bravely and lived always usefully for the remainder of her days.

The funeral was held from the Milton Seventh Day Baptist church on Tuesday afternoon, October 27, 1931. Mrs. W. E. Rogers was the organist. A male quartet consisting of Dr. A. E. Whitford, Professor L. H. Stringer, Professor W. D. Burdick, and Mrs. Valentine sang appropriate selections. The funeral service was conducted by Pastor James L. Skaggs, Rev. John W. Findley, West Lafayette, Ind., and Rev. Edwin Shaw assisting. Burial was made in the Milton cemetery.

A TRIBUTE

BY REV. EDWIN SHAW

She was the wife, and widow, of my college chum, than whom a better, nobler man so soon ripened into love and they were married.

I met her first, as I remember it, at Morgan Park near Chicago, in their home in a little apartment house where Lester was a student in theology, together with those other five men well known to so many Seventh Day Baptists—his brother-in-law Frank Peterson, Theodore J. Van Horn, Willard D. Farley, H. D. Strong, and my brother George, who at that time had been stricken with a fever and I had gone from Milton to share with others in caring for him.

But I knew her best in her home in Chicago, when her husband was the pastor of our church in that great city, and I for years contributed to the welfare of the library there, and in the literary pursuits of clubs and groups of that sort where culture and refinement are loved and definitely and purposefully sought.

Such was her nature, one that delighted in good books, high-grade magazines, beautiful pictures, congenial friends, noble and fruitful work and ever alert to discover and collect and enjoy the things she had, no doubt, as who has not. These we soon forget and easily and quickly pardon when we perceive the measure of true success which she attained, when we regard the loyalty and patience and fine self-sacrificing qualities which were hers amid the handicap of the meager income of a preacher's salary, when we regard the steadfast persistence which gained for her a college course and her degree in medicine, when we regard her talent in so many ways, for Mrs. Randolph was really a very talented woman, and when we regard her loving, devoted, unselfish service for her home, her husband, and her children.

This brief tribute I bring today; let me
lay it here with these flowers on and about this casket, mute but eloquent symbols, beautiful and fragrant, emblems of the love and honor, lasting and sincere, which we feel and hold for our departed friend for many years.

A COMMON SORROW AND A COMMON HOPE

BY REV. JOHN W. FINDLEY

(Man. Findley is the husband of Mrs. Howell Randolph.)

The last address which Miss Frances Williams gave to the women of our little group gathered in a home in Evanston. A friend who was there has told me that she came into the room, looked into the faces of her friends, and opened her address, "Brothers and sisters of a common sorrow and a common hope."

We are gathered here this afternoon by a common sorrow, and we are sustained by a common sorrow, we have this pain of a great loss. We all feel and hold for our departed friend of many years.

The very wealth of the memories which enrich our lives today is a measure of the depth of the loss which we have had. Our faces are turned backward, tracing the steps which have made our lives very rich in their fellowship with the one whose home ties are now so really broken.

Deeply this sorrow for we have all memories in our hearts of losses like this. We are not simply tied to the past, they read.

I feel and hold for our departed friend of many years.

No, at noonday in the bustle of man's work,
Greet the unseen with a cheer!

Hid him in bread, breast and back as either
Should be.

"Strive and thrive!" cry "Speed—fight on,
There as here!"

I can think of her only as fighting on,
Faring ever there as here.

Just where and how she fares,
I do not know.

To love so, be so loved, yet so mistaken

When you set your fancies free,

"It's true it shall say this, but it's the simple truth,

It's over

And I believe it, and I love John's imagery,

"Strive—fight on, and I know. I love John's imagery,

"The very wealth of the memories which

As if

Not

But

Robert Browning, shortly before he died,

I will make mention of the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us.

Be ye thankful in all your hearts to God, giving thanks always for all things; for this is the will of God, that ye should love one another with a cheer!

"Oh to love so, be so loved, yet so mistaken

A Psalm which cultivates the spirit of gratitude is a Psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Our attitude is broad in hearts which take the time to count up past mercies.

As the unseen with a cheer!

We shall continue to dwell in thee.

A Psalm which cultivates the spirit of gratitude is a Psalm which we ought often to read.
WOMAN'S WORK

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, November 8, 1931, at the home of Mrs. Okey W. Davis, Salem, W. Va. Members present: Mrs. Okey W. Davis, Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Harley D. Bond, Mrs. S. O. Bond, Mrs. Roy F. Randolph, Miss Conza Meathrell, Mrs. Okey W. Davis, and Mrs. Orlis O. Stutler.

After repeating the first Psalm, the Lord's Prayer was offered.

The minutes of the last meeting were read.

The treasurer gave the following report which was accepted:

Balance October 11, 1931  $122.79
Graded Movement  10.44
Dr. Palmberg  10.00
Evangelism  8.00
There were no expenses.

Balance November 8, 1931  $151.23

FRANCES E. DAVIS, President.
MRS. GEORGE B. SHAW, Vice-President.
MRS. ORLIS O. STUTLER, Secretary.

Correspondence was received from the China Famine Relief of the United States. Voted that we send $10 to the China Famine Relief.

The committee to consider a contest of papers on Sabbath keeping gave the following report:

To the Woman's Board of the Seventh Day Baptist General Conference:

Your committee to plan for a contest of papers on Sabbath keeping would make the following report:

1. We recommend that such a contest be held.
2. The purpose of this is to stimulate Sabbath keeping.
3. We would ask the associational secretaries to carry out the plans of this contest in the societies of their associations.
4. We would ask the associational secretaries to present these plans in person to their societies.
5. The associational secretaries shall receive the papers from all the societies of their associations and then select the best paper from each society to send to the board.

Following is a paper prepared by Miss K. L. Bond, entitled The Case for Foreign Missions.

"I don't believe in foreign missions. The heathen are a lot better off left to their own ways, and their own religions suit them best." How many times have we heard that statement! In the February issue of the American Mercury there appeared a most interesting article by Henry A. Perkins entitled "The Case for Foreign Missions." The chairman of your missionary committee has asked me to bring to you some of his thoughts.

Though foreign missions had a very respectable beginning with Paul, and though we owe much of the early explanation and development of this country to the Jesuit missionaries, though we have been a great missionary people, one hears that missions are harmful —first, because they unsettle the lower classes; second, because they introduce customs and diseases which are destructive to primitive peoples; third, because they give rise to a religion to which he is not suited; fourth, because missionaries live luxurious lives, not in harmony with the ideals of a religion of self-sacrifice; fifth, because I don't believe in foreign missions. There are enough ways in our own country to spend money."

The best men and women of the church in many lands are doubting, whether the results gained are great enough for the money expended.

Before one could answer these charges, or accept these charges, one should be very sure he understands the purpose of missions. One should understand what a mission is. Missionaries are as varied in character and ability as the rest of us. They are somewhat more unselfish than we are. And as they must learn, and learn thoroughly, one or more difficult languages, they may average a little higher in intelligence than those whose only speech is American. The best type is made up of a person who, when he has found something good, is possessed of a consuming desire to pass it along. The best missionaries have gone out to China, India, Africa, because they actually wanted to share the best things of our civilization with those who haven't them.

All missions aim to convert the heathen. That was the first reason for missions. But (or missionaries seemed worthy of publication in the Recorder.)

"I don't believe in foreign missions. The heathen are a lot better off left to their own ways, and their own religions suit them best." How many times have we heard that statement! In the February issue of the American Mercury there appeared a most interesting article by Henry A. Perkins entitled "The Case for Foreign Missions." The chairman of your missionary committee has asked me to bring to you some of his thoughts.

Though foreign missions had a very respectable beginning with Paul, and though we owe much of the early explanation and development of this country to the Jesuit missionaries, though we have been a great missionary people, one hears that missions are harmful —first, because they unsettle the lower classes; second, because they introduce customs and diseases which are destructive to primitive peoples; third, because they give rise to a religion to which he is not suited; fourth, because missionaries live luxurious lives, not in harmony with the ideals of a religion of self-sacrifice; fifth, because I don't believe in foreign missions. There are enough ways in our own country to spend money."

The best men and women of the church in many lands are doubting, whether the results gained are great enough for the money expended.

Before one could answer these charges, or accept these charges, one should be very sure he understands the purpose of missions. One should understand what a mission is. Missionaries are as varied in character and ability as the rest of us. They are somewhat more unselfish than we are. And as they must learn, and learn thoroughly, one or more difficult languages, they may average a little higher in intelligence than those whose only speech is American. The best type is made up of a person who, when he has found something good, is possessed of a consuming desire to pass it along. The best missionaries have gone out to China, India, Africa, because they actually wanted to share the best things of our civilization with those who haven't them.

All missions aim to convert the heathen. That was the first reason for missions. But (or missionaries seemed worthy of publication in the Recorder.)

...
to create a self-respecting people, able to take its proper place among the brotherhood of nations is justifiable.

2. Introduce customs and diseases which are destructive of primitive peoples. I once had this statement made to me by a doctor, who refused to give toward the budget of a certain church because two-thirds of the budget went toward mission work and most of it toward foreign missions. That statement was true once, perhaps, and may be true in some instances now. But the missionary is not compelling the native to adopt the missionary's manner of dress, or his manner of living, but teaching the native how to make his own manner of living more comfortable, more conducive to health and happiness.

3. Give the native a religion to which he is not suited. There is good in Confucianism, in Hinduism, in Mohammedanism. Happily, missionaries take what they can of the native cult, point out its similarity to the Christian beliefs, and show how these can be united in a fulfillment—not a destruction. Thus the educated believer is reached. But an overwhelming majority of the followers of these religions have departed from the via media of degrading and terrifying superstitions. Fear of all sorts of devils, quite out of proportion to the actual danger, is perhaps the greatest spiritual hindrance to the Chinese people. We cannot look upon them as being on any higher plane in this respect than the people of the Mediterranean countries, and in many respects the inferior.

4. Missionaries live not in harmony with the ideals of a religion of self-sacrifice. Luxury is a very relative term. A fur coat is a superfluity in the tropics, a luxury in New York, and a necessity in Alaska. No one criticizes Doctor Grenfell for wearing furs when administering to the needs of the fisher folk. Formerly a horse, now a car, was a necessity for a country doctor, and a luxury for most of us. What seem luxuries in America may be grim necessities in China for instance, especially for a missionary with a family. The most obvious luxury is servants. But without them an incredible amount of valuable time could be spent in carrying water, from the well, in going a mile for kerosene, in marketing at the bazaar, in cooking meals, and in various other chores unknown at home. The family living in America with no servants still has numerous mechanical servants at its disposal, such as the water supply, the street gas, the electricity; while a delicatessen shop, a cafeteria, supplies occasional meals, a telephone brings supplies to the door and a trolley or bus or even an automobile is available to shorten the time consumed in necessary shopping. Deprived of these conveniences, a missionary and his wife would have little time to devote to their own devotions. Their servants were replaced by native servants. Moreover, perhaps a half dozen servants may be had for the price of one at home. They expect to be employed, and would be the first to resent any attempt to do without them.

Nations are bound closer and closer together daily as the means of rapid intercommunication multiply. So what becomes of a backward nation in the future will depend very largely for its progress upon its reorganization of the two-thirds toward which that great people will achieve development. Thus the missions are playing an important part, and the kind of civilization which that great people will achieve development is a great matter of concern to China, and to the missionary.

5. Missionaries absorb the best we have to offer them, or evangelize a people, perhaps a half dozen servants may be had for the price of one at home. They expect to be employed, and would be the first to resent any attempt to do without them. They absorb the best we have to offer them, or they absorb the best we have to offer them, or they absorb the best we have to offer them, or they absorb the best we have to offer them, or they absorb the best we have to offer them, or they absorb the best we have to offer them, or they absorb the best we have to offer them, or they absorb the best we have to offer them.

FAREWELL FOR NORTONVILLE'S PASTOR

A farewell reception for Rev. S. Duane Ogden was held last Sunday afternoon at the Seventh Day Baptist church following the vesper service on the night of October 24.

The program opened with a piano duet by Doris Stephan and Allen Bond as Crouch sang as a solo, "Smilin Through," Doris Stephan at the piano. Margaret La Mont read an original jingle, "A Farewell A B C.," R. F. Buck, pastor of the Methodist Church, gave the first of the farewells from other churches, speaking in particular of the sympathetic comradeship that had existed between him and Pastor Ogden.

Pastor Ralph Waldo Emerson of the Christian Church spoke in his farewell but was not available for the presentation of thanks. Pastor Ogden spoke at length, expressing his appreciation of the reception and of the tributes paid by the foreiggn participants. With Wulu Hurley as singing leader and Doris Stephan at the piano, the congregation was addressed by the pastor.

The Presbyterian Church has been for some time without a pastor, and one of the elders, E. C. Baur, brought the farewell from that congregation. Mr. Baur had attended the services of the church on the Sabbath that had just ended, and spoke in high appreciation of the pastor's sermon.

Father Joseph P. Reich of St. Joseph's Catholic Church spoke in a congratulatory vein of Pastor Ogden's work in Nortonville and the field before him, and said it would be difficult to fill his place here.

Alice Virginia Jeffrey played a piano solo.

Dr. Bascom Robbins, financial secretary of Bethany Hospital (Methodist) in Kansas City, was in the audience as a guest of Rev. Mr. Buck and was called upon to speak. Being unacquainted with the Rev. Mr. Ogden, but having formerly been a pastor at Olalhe, he said that a farewell was not so fitting for him to bring as a reception. He briefly described the city of Olalhe and its churches, then bade Pastor Ogden welcome to Olalhe and welcome to Bethany Hospital if he got sick. He also spoke on the hospital work.

Deacon Earl Stephan gave the farewell from the Seventh Day Baptists, commenting on the progressiveness service by the church during the Ogden pastorate.

Eight of the junior endeavorers—Betty Daum, Julia Stephan, Margaret Langworthy, Doris Stephan, Ira Bond, Wendell Stephan, Boyden Crouch, and Allen Bond—sang "Farewell" to the tune of "Auld Lang Syne."

Little Wilmer Wheeler then came onto the platform with a big bouquet of dahlias and told us he wasn't big enough to say a speech but he could say it with flowers. He presented the bouquet to Pastor and Mrs. Ogden as they came forward.

Rev. Francis E. Buck, pastor of the Methodist Church, gave the first of the farewells from other churches, speaking in
FOR "God so loved the world that he gave his only begotten Son, that whoever believeth on him might not perish, but have everlasting life." What a wonderful gift this was, and how clearly it shows the Father's love! We can show this love by our daily lives.

YOUNG PEOPLE'S WORK

THE SABBATH RECORDER

REV. CLIFFORD A. BEEBE
Contributing Editor
NADY, ARK.

HOW JESUS REVEALS GOD'S LOVE

Christian Endeavor Topic for Sabbath Day, December 9, 1931

DAILY READINGS

Tuesday—Through his teaching (John 3: 13-21)
Wednesday—Through his compassion (Matt. 9: 35-28)
Thursday—Through his miracles (John 6: 1-14)
Friday—Through his death (Rom. 5: 6-11)
Saturday—Through his suffering (John 19: 28-37)

As recorded in

he regarded suffering humanity about him.

by the tender, loving attitude with which

men

nature, and here we are to cite a few of

conceive more clearly the idea of his true

Father, for through Jesus men began to

the many miracles, from the feeding of the

suffering of people about him. This com­

multitudes to the raising of the dead to

life. In contact with all kinds of people,

to the lowest of sinners, he showed the

his own comfort when the opportunity

the merchants and money changers from

28)

against him questioned him concerning the

paying of tribute and as he answered,

"Render to Caesar the things that are Caesar's and to God the things that are God's."

His love for little children was evident as

he called them unto him and blessed them

saying, "of such is the kingdom of heaven."

Again, we find him as he hung on the

cross, begging of the Father forgiveness for

willing to submit to the will of the Father

blood.

love through his spirit which we, each one,

should have known my Father and my heart ache to see you suffer so.

Christian love I have ever seen. This lady

loved that young Chinese so much that she

would have been glad to endure his suffer­

ing for him, if she could. Was this not a

revelation of God's great love for us? This

missionary lived close to God, and she

showed his love by her daily life.

The Young Men's organization spon­

sored the distribution of a number of pen­

nals last year during the Wesleyan-Salem game. It has had a large amount of sta­

tionery, scrap books, and pennants on hand for several weeks.

JEWISH RABBI AND CALENDAR REFORM

BY REV. JAMES MCGEACHY

On the boat I met a Jewish rabbi with whom I got into conversation on the sub­ject of calendar reform. I had been read­

ing the arguments put forward by Mr. Moses B. Cotsworth who seeks to prove that the original calendar of Moses was a purely solar calendar, and embraced the blank day.

The argument is based on the law con­cerning the reckoning of the day of Pente­

cost in Leviticus 23: 15, 16, "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall ye number; even unto the morrow after the seventh sabbath shall ye number fifty days."

The wave sheaf was offered on the six­teenth day of the month, while the seven sabbaths were the day of the seven sabbaths following that. The day of Pentecost was the fiftieth day after the morrow after the ceremonial sabbath which begins the feast of unleavened bread, the first month, the first week of the month, the first month from which the fifty days

The discussion was led by Miss

This particular teacher was that he made

his examinations too difficult. Well, that

was a laugh, but whether the laugh means
easier tests in the future or not we do not

know.

Among the principal faults found

in this particular teacher was that he made

them

answer, yes. If that is so, then the morrow

morrow would always fall on the same

As I sit here writing these words, I have

seen, to the last. It was not by any

regardless of the circumstance.

One Sabbath afternoon I called to see

him at the hospital, just a few weeks before his

He passed away nearly two years

ago.

As he took his whip of cords and drove

the money changers from the temple, he manifested his love for God

and respect for his house. His love for

the law of the land of which he was a

citizen was shown as those seeking occasion

against him questioned him concerning the

paying of tribute and as he answered,

"Render to Caesar the things that are

the cross, begging of the Father forgiveness for

willing to submit to the will of the Father

blood.

love through his spirit which we, each one,

should have known my Father

and my heart ache to see you suffer so.

Christian love I have ever seen. This lady

loved that young Chinese so much that she

would have been glad to endure his suffer­

ing for him, if she could. Was this not a

revelation of God's great love for us? This

missionary lived close to God, and she

showed his love by her daily life.

The Young Men's organization spon­

sored the distribution of a number of pen­

nals last year during the Wesleyan-Salem game. It has had a large amount of sta­

stationery, scrap books, and pennants on hand for several weeks.

JEWISH RABBI AND CALENDAR REFORM

BY REV. JAMES MCGEACHY

On the boat I met a Jewish rabbi with whom I got into conversation on the sub­ject of calendar reform. I had been read­

ing the arguments put forward by Mr. Moses B. Cotsworth who seeks to prove that the original calendar of Moses was a purely solar calendar, and embraced the blank day.

The argument is based on the law con­cerning the reckoning of the day of Pente­

cost in Leviticus 23: 15, 16, "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall ye number; even unto the morrow after the seventh sabbath shall ye number fifty days."

The wave sheaf was offered on the six­teenth day of the month, while the seven sabbaths were the day of the seven sabbaths following that. The day of Pentecost was the fiftieth day after the morrow after the ceremonial sabbath which begins the feast of unleavened bread, the first month, the first week of the month, the first month from which the fifty days

The discussion was led by Miss

This particular teacher was that he made

his examinations too difficult. Well, that

was a laugh, but whether the laugh means
easier tests in the future or not we do not

know.

Among the principal faults found

in this particular teacher was that he made

them

answer, yes. If that is so, then the morrow

morning would always fall on the same

As I sit here writing these words, I have

seen, to the last. It was not by any

regardless of the circumstance.

One Sabbath afternoon I called to see

him at the hospital, just a few weeks before his

He passed away nearly two years

ago.

As he took his whip of cords and drove

the money changers from the temple, he manifested his love for God

and respect for his house. His love for

the law of the land of which he was a

citizen was shown as those seeking occasion

against him questioned him concerning the

paying of tribute and as he answered,

"Render to Caesar the things that are Caesar's and to God the things that are God's."
a double sabbath with the seventh weekly Sabbath which came on the preceding day. The following day was the "second Sabbath" from the day which followed the day of Pentecost, and so the day of Pentecost was really omitted from the reckoning of the weeks just as the Pharisees in their reform suggestion should be done now with the 365th day of the year. After this, the weekly Sabbath passed through all the days of our present week as the years rolled on. This Mr. Cotsworth thinks should satisfy the consciences of the Sabbatarians and Jews who are the principal opponents of his suggestion, and reconcile them to his calendar. Indeed, if his case could be settled, we would have no argument against him.

Consequently when I met the Jewish rabbi and we had settled down in our compartment in the train at Harwich I put the question to him. He gave me some interesting information. The question of the meaning of the phrase, "the sabbath which came after the sabbath," in Leviticus 23: 11, 15, had been one of the differences between the ancient Pharisees and the Sadducees, modern Jews and followers of the Pharisees who said that it meant the month after the ceremonial sabbath which fell on the sixteenth day of the first month, and the Sadducees, on any day of the week. The Sadducees, on the other hand, contended that it meant the day which followed the first weekly Sabbath of the Passover or the Passover itself. This, of course, would not always be the sixteenth day of the first month, but the first Sunday which came after that date. Moses B. Cotsworth, the rabbi explained, has very subtly mixed the Sadducean reckoning with that of the Pharisees to make it appear that the sixteenth day of the first month always fell on the weekly Sabbath, whereas it never did so, neither in the reckoning of the Pharisees nor in that of the Sadducees, except once in about seven years, when the two reckonings would coincide. The year of the crucifixion of our Lord would seem to have been such a year. The meaning of the word "sabbaths" in verse 15 really means "weeks," and turned to Leviticus 25: 8 where the word is evidently used with different meanings. It was the number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. "Seven weeks" can only mean "weeks of years." So the seven sabbaths or seven weeks. This is confirmed in Deuteronomy 16: 9. "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn, and that shall be the day of the feast of weeks unto the Lord thy God." This answers effectively the arguments of Mr. Cotsworth, and shows that while undoubtedly the Mosaic calendar was solar, yet it did not interfere with the regular order of the weeks, and therefore did not embrace the blank day principle. We can have a solar calendar without introducing a blank day as our present calendar shows. The fact that the sheaf for the wave offering had to be taken by the sixteenth day of the first month shows the solar character of the Mosaic calendar. If it had been lunar its festival months would have passed through all the seasons of the year, as does the Mohammedan fast month of Ramadan. The beginning of the first month always falls on the weekly Sabbath, just as the fixed date, twenty-first of March, always does with us.

From that our conversation turned to my experiences in standing for the Sabbath with other Adventists in the army during the war. The rabbi then told me of a wonderful modern Sabbatarian movement in the south of Russia where the peasants have taken hold of the Sabbath. The remarkable thing about this movement is that it is confined to a region where there was once a powerful Jewish kingdom in the seventh to the ninth century. This was the kingdom of the Khazars, a race which had turned from heathenism, and was seeking a better religion. He called the representatives of Christianity, Judaism, and Mohammedanism together, and listened to their arguments in favor of their respective religions. Finally he spoke privately to us that his arguments for Christianity were convincing, but to which of the other two religions would he give second place? The Christian answered Judaism. This statement was put in the same manner to the Moslem, and received the same answer. The king thenupon decided to adopt Judaism as his religion, and made it the religion of his country. This is a sign of the observance of the Sabbath through his whole kingdom, and the impression remains today as this Sabbath movement shows.

I also asked the rabbi about the question of the teaching of the Anglo-Israelites who contend that the Anglo-Saxons are the descendants of the ten tribes and that the seed of Abraham should become a great nation and a company of nations, and a great people. (Genesis 12: 1-3; 35: 10, 11; 48: 17-19), is finding its fulfillment in the British Commonwealth of Nations and the United States. He said that all of the tribes were represented among the Jews since a remnant of the ten tribes had been left in the land after the majority had been carried captive to Assyria. The tribes carried away of course had mingled with the Gentiles, and were to all intents and purposes Gentiles, so that there might be some truth in the Anglo-Israel claims.

He believed that much of the influence of the kingdom of the Khazars was due to an incorrect understanding of the ten tribes. As and that it was true that Hebrew tombs had been found in the Crimea dated from the time of the taking of the ten tribes into captivity.

In the compartment with us was a lady. As we neared the end of our journey she spoke, and this time listened with interest to our conversation. She then informed us that she was a Theosophist and was just returning from Krishnamurti's summer camp in Holland, which had been attended by people from all parts of the world. She was very enthusiastic over his teachings.

Liverpool Street Station was then reached, and we bade each other farewell. So ended a very pleasant journey.

CORRESPONDENCE

DEAR BROTHER VAN HORN:

I have just been reading the article in the Recorder of August 24, by Mrs. Lucile Davis Bond, "The Training of the Young Child in Sabbath Keeping." I hope any of our people who have not, will read it, and take notice what she says near the close of her article: "For instance, our children will never hear us speak of Sabbath as 'Saturday'; that takes away the sacredness." The Romans named the days of the week after the sun, moon, and five of the largest planets. The seventh day was called "Saturday" after Saturn, which was an Italian god of seed time and harvest.

Many of our people, I am sorry to say, are speaking of the Sabbath (in the pulpit and out), use this word instead of saying, the Sabbath." It doesn't take any more time to say "the Sabbath" and it sounds so much more reverent. Even in talking with our first day friends, if they do not know what we mean, we can tell them and maybe it will help them to see.

I have never got into the habit of saying "Saturday" when speaking of the Sabbath. The Sabbath is a day sanctified and set apart by our Maker for his service. Then why use this name given by idol worshipers, instead of the one God gave it?

C. C. BARCOCK.

Riverside, Calif.

ROADSIDE BEAUTIFICATION

When the town of Westerly succeeded in getting the state take over Granite and Broad streets, we little realized that it would also take care of our trees.

The men came into town last week and saved what trees we have, but to plant new trees, putting them in condition for many years. The whole street has been beautified thereby. It is part of the program being undertaken by the state of Rhode Island to beautify the countryside.

In the past too little attention has been paid to the fact that Faker has gone along the road and cut down trees where they wanted to, and there has been little effort paid to saving what we have. But now on we may expect the state not only to save what trees we have, but to plant new ones, and see that they are placed to create a beautiful aspect in covering bare spots. The town is also laying out a number of small parking spaces where people may stop by the roadside and enjoy the country. The town did a good job with its tree surgeons, with men who understand their work.—Westerly Sun.
THANKING GOD FOR HIS GREAT OUT-OF-DOORS

Junior Christian Endeavor Topic for Sabbath Dec. 4

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

Setting—This is a fine topic for an outdoor meeting on some quiet hillside, but for most of our societies the weather would be too cold. So you can not bring some of the great out-of-doors mind. Use leaves, pine fruits, the harvest, nature pictures, etc.

Music—Have you learned a new song recently? if not you might like to choose one of the following for your service:

For the Beauty of the Earth
We bike the Fields and Scatter
Long Ago the Lilies Faded
The Ships Glide in at the Harbor’s Mouth
Great God, the World is Full of Thee
Holy, Holy, Holy
Perhaps some senior would render a solo such as, “Trees.”

Description of Topic—The story of the first Thanksgiving is always interesting. Add to it that of “The Mother of Thanksgiving,” Mrs. Sarah Josepha Hale, who, after many letters to the presidents urging them to proclaim a national Thanksgiving, influenced Abraham Lincoln to make such a proclamation in 1863—the first national Thanksgiving day. Each junior could be prepared to give a verse of Scripture, naming some part of the out-of-doors which he loves.

In discussing ways of expressing thanks, you would include helping others to appreciate the beauties and blessings of nature, saying “Thank you” in prayer and in praise songs.

Jesus and the topic—We are sure Jesus knew and loved the things of nature because he lived outdoors a great deal and then he made so many references to them in his teaching. What a long list there is if you try to count them! He tells us not to forget to express gratitude, by his story of the ten lepers. Only one of the ten, you remember, said, “Thank you.”

ELLA’S BEST THANKSGIVING

“I’m sure I don’t see what I have to be thankful for,” exclaimed Ella Graham, as she drew on her neatly pressed last winter’s coat. “Every other girl in my class has a new coat this year; and I am the only one who has to wear made-over dresses. Even little Nellie West is going to have a complete new winter wardrobe and her father too! I feel tired and sick of all my old clothes and so is everybody else. Oh, dear! I don’t enjoy going places any more, I’m so ashamed of my clothes. I can’t see why daddy can’t spare me money enough for a few new things; and the little girl looked as forlorn as if she had a very real trouble.

“I’m sure that little daughter stops to think she will find many things for which to be thankful,” said her mother with a tender smile. “You can be thankful that you have plenty to eat, beside everything else that makes us comfortable, and think what a blessing it is that God has granted us the best of health. Are you not grateful that daddy is well and strong now and back to work again?”

“Of course I am,” said Ella a little ashamed of herself, and giving her mother a loving kiss she hurried off to school. But as she caught up with her chum, Alice Bentley, and admired her new fur coat and pretty red jersey dress she thought to herself, “I do not see how I can help wishing for a few pretty new things. Wouldn’t it be nice to be rich like the Bentleys? Then I could be truly thankful.”

Mr. Graham worked for a wholesale grocery and gave good wages, but some weeks before he had been hurt in an automobile accident and had only been back to work a few days, so the family found it necessary to economize as much as possible.

The next day was Thanksgiving, but Ella knew that they could have only a very simple dinner on that usually very happy holiday, and that she could expect no surprise gift of a pretty, new dress on Thanksgiving morning, which had heretofore been a pleasant custom in the Graham family. On the way home from school that night, as she came within sight of her home, Ella was surprised and startled to see quite a crowd gathered around the door, and she hurried up to see what might be the matter. To her grief and fright she found that her little three year old brother, Billy, had been lost for some time; that her father had been called home and a most thorough search had been made for the little fellow, but so far without finding a trace of him.

“Oh, my dear little one! I only find Billy I’ll never say again that I have nothing to be thankful for.”

It soon began to grow dark; lights came on here and there along the street, but still little Billy had not been found. Daddy even visited the police station, thinking that perhaps the child had been found and taken there, but nothing was heard of a lost boy, and inquiries in other places met with the same result. The family were almost distracted.

Ella could hardly eat a mouthful of supper but stood on the porch, great tears rolling down her cheeks.

“Oh, mother, why does not God bring Billy home, the cried over and over again.

Suddenly a window across the street was raised and a sweet baby voice cried out, “What’s the matter, Ella?” and there in the window, his chubby face lighted up by the electric light on the corner, was the lost boy.

He was surprised and a little bit frightened when, after a ride home on daddy’s shoulder he was hugged and cried over by the whole family. “You are all funny,” he exclaimed. “I wasn’t lost. I was just helping Mrs. Jones and playing with Mary and my little dog didn’t come and tell me I was lost?”

Mrs. Jones and the two children had been in the back of the house all the time and had not heard a word of the excitement.

“Why did you go to Mary’s home without asking mother?” said daddy severely.

“I told her I was going,” said the child, “but she didn’t answer.” But the mother had not heard his request.

On Thanksgiving day, as the family sat down to their supper, Ella said softly, “Isn’t God good, daddy? I think this is just the best Thanksgiving day we ever had.” And one and all heartily agreed with her.

DEAR BOYS AND GIRLS:

Fi, fi, fo, fum! Whatever, ever have I done? Thank all the days and girls I know, Have grown so very, very slow In writing letters.

Hi, ho, hi! What a delightful thing it will be, To take your pen at once in hand And show you’re not a tardy band In writing letters.

Yours,

M. S. G.

WE ARE KIND-HEARTED

With the Wickersham commission be-moaning official cruelty to prisoners, to all who love their children, and to practically everybody else we as a people are stamped again, and more than ever, as quite tender-hearted. There is more of an inclination among us to worry over one guilty man who has been treated a little harshly than over ninety-nine guilty ones who have not been bothered at all. Whenever there is a prison outbreak writers all over the country fly into print about the uncomfortable and unsanitary conditions in our prisons. If a bootlegger with a carful, or boastful, of poison liquor gets hurt in resisting police or revenue officers a chorus of wails rises. These wailers say nothing about the over-sym pathetic women and others who send flowers and friendly notes to hardened murderers in our jails. There is far more compassion for one criminal who has got some publicity than for a hundred starving children about whom nothing has been said. We are excessively considerate of our law violators. And that does not seem to have greatly decreased law violations.

-Pathfinder.
In the absence of President Corliss F. Randolph, the meeting was called to order by Vice-President Alexander W. Vars.

Dr. Ahva J. C. Bond led in prayer, all standing meanwhile.

The minutes of the last regular meeting of the board were read.

The report of the corresponding secretary, Herbert C. Vann Horn, was presented and read by him as follows:

**REPORT OF CORRESPONDING SECRETARY**

The corresponding secretary attended the yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches at Berlin, October 16-18. On Sabbath morning of that period he preached a missionary-evangelistic sermon, and on Sunday morning a Sabbath message, after having appeared in the Tract Society with a special emphasis on promoting the circulation and use of the **SABBATH RECORDER**.

The correspondence of the month has been light, eighteen letters only being recorded.

At the request of Rev. James Geachy of the Mill Yard Church three paid for copies of the Seventh Day Baptist Church Manual were sent to Rev. H. L. S. Sthenou, a leader of a group of some five hundred people recently accepting the Sabbath. It is apparent, I am a native church made up of people of varying shades of doctrinal belief, some Presbyterians being among them. Mr. McGeachy says the group formerly was associated with a sect called the Melchisedec King of Salem Church. Some investigation through reliable sources has shown the group to be "earnest and worthy." He has been granted credentials by the Mill Yard Church to "satisfy the requirements of the present board, to be entered on the rolls, and carried on as a branch of the Evangelical Sabbath-Baptist Mission."

Communication from the recording secretary of Conference, Paul C. Saunders, calls attention to the Board's "The Book of实际情况," issued by the secretary as its weekly publication will show.

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session Sunday, November 9, 1931, at 2 o'clock p.m., with Vice-President Alexander W. Vars in the chair. Vested president were: Alexander W. Vars, Laverne C. Basset, Herbert C. Vann Horn, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. (Davis), and William M. Stillman, Orsa S. Rogers, Ester E. Randolph, Jesse G. Burdick, Irvine A. Hunting, Edward F. Whitney, Frank A. Langworthy, Courtland V. Parker, Mrs. Edward F. Whitney, and Herbert C. Vann Horn, and Joseph C. Saunders, calls attention to the Board's "The Book of实际情况," issued by the secretary as its weekly publication will show.

**AMERICAN SABBATH TRACT SOCIETY**

**MEETING OF BOARD**

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session Sunday, November 9, 1931, at 2 o'clock p.m., with Vice-President Alexander W. Vars in the chair. Vested president were: Alexander W. Vars, Laverne C. Basset, Herbert C. Vann Horn, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. (Davis), and William M. Stillman, Orsa S. Rogers, Ester E. Randolph, Jesse G. Burdick, Irvine A. Hunting, Edward F. Whitney, Frank A. Langworthy, Courtland V. Parker, Mrs. Edward F. Whitney, and Herbert C. Vann Horn, and Joseph C. Saunders.
tribute about the first of December. Miss St. John, the newly elected secretary, gave a plan of the work of the secretary in a most admirable manner, and we believe the board and the entire denomination will be pleased with the results.

Sincerely,

HERBERT C. VAN HORN,
Corresponding Secretary.

The foregoing report was received.

Pursuant to the action taken at Alfred, N. Y., August 18-23, 1931, when the General Conference voted to "transfer title of the Sabbath Recorder to the Board of Trustees of the Seventh Day Baptist Memorial Fund," it was voted that the matter be referred to a special committee for consideration and that the committee be constituted as follows: Asa F. Randolph, Orra S. Rogers, and Alexander W. Vars.

Leonard Bird Davis, Sabbath Promoter, Dr. Alva J. C. Bond, presented and read the following report:

REPORT OF LEADER IN SABBATH PROMOTION

October 9-11 I attended the semi-annual meeting of the churches of Michigan for the Teen-Age Conference. There were thirty young people in the conference, many of whom had never attended a Sabbath School before. It was a bright, interesting, and responsive company of young people. The hearty support of pastors Robert W. Wing, of White Cloud; William M. Simpson, of Battle Creek; and Verney A. Wilson, of Jenison, made the meeting a success. The committee who cooperated in every way to make our meeting a success were: Mrs. A. J. C. Bond, of White Cloud, and her personal geniality. It was a personal pleasure to meet again an associate of other years.

This report should state that from White Cloud I went to Milton, Wis., for a conference with the delegates of churches of southern Wisconsin. All four of the pastors were present, namely: Mr. W. M. Milton, John F. Randolph of Milton Junction, Charles W. Thorngate of Alton, and E. Adelbert Witter of Walworth.

Much interest was shown in the movement for friendly understanding. Many new and valuable suggestions were made. I was present also when Rev. Erle E. Sutton, a member of the Committee on Religious Life, presented this matter to the West Virginia pastors at Salem.

I met with the pastors present at the yearly meeting at Berlin, N. Y., in the interest of the same movement.

Respectfully submitted,

A. J. C. BOND,
Leader in Sabbath Promotion.

The foregoing report was received.

The treasurer, Mrs. William M. Stillman, reported as follows:

Permanent Fund of the American Sabbath Recorder, $666
Denominational Building Fund

$100

The foregoing report was adopted.

The discussions were thoughtful, and the spirit was fine. The chairman, Pastor A. T. Bottoms and his loyal group in the Berea Church, was all that one could desire. Here again I was impressed with the democratic spirit of the pastor and his wife. They have a large field, a fine working nucleus of devoted Christians, which promise well for the future. The Berea Church serves a large community, and in its present-Jesse G. Burdick, chairman of the Committee on the Distribution of Literature, presented and read the following report:

REPORT OF DISTRIBUTION COMMITTEE

NOVEMBER 8, 1931

A meeting of the committee was held November 4-8, 1931, at the Baptist Temple, Salem, Oreg., and in the interest of the American Sabbath Recorder.

Jesse G. Burdick, Rev. Herbert C. Van Horn, A. Bur­
den, John N. Young, and J. A. J. C. Bond, were present.

The president, in an address before the committee, made a formal discussion of a denomination wide distribution of literature. Our goal for the coming year is $666 per month, this being the amount paid by the Piscataway Baptist Church for its services as pastor, including the use of the Piscataway parsonage.

In making the foregoing recommendations to the your committee believes that while the suggested plan is not ideal it will, considering all the circumstances, result in the greatest number of those concerned. Your committee believes that all will deplore the Piscataway Baptist Church of its pastor, in whose employment this church has co-operated with the Traid Society for the past year. We are confident that the well known loyalty of this church to the denomination will prompt it to acquiesce in a plan designed for the common good.

Respectfully submitted,

Jesse G. Burdick,
Chairman.

Report received.

Alexander W. Vars, chairman of the committee appointed to consider recommendations for the appointment of an editor for the Seventh Day Baptist Recorder, presented and read the following report with recommendation:

To the Board of Directors of the American Sabbath Tract Society:

Your committee appointed to make recommendations with regard to the employment of an editor for the Sabbath Recorder begs to report as follows:

After several months' study of the whole situation, including a plan for the employment of two persons, one as correspondent in the West, the committee concluded that the plan would be ideal, our financial resources would not permit us to carry it out.

For this reason we felt that it would be necessary to the positions of corresponding secretary and editor of the Society.

We considered several candidates, some of our own choosing and some proposed by others. As a result of our investigations and deliberations we are fully offer for your consideration and action the following recommendations:

1. That the positions of corresponding secretary and editor be held by one person.

2. That the salary for the position of corresponding secretary be fixed at $1,416 per year.

3. That Rev. Herbert C. Van Horn be chosen to fill both positions, with the understanding that his duties as corresponding secretary shall consist of the work of the American Sabbath Recorder, and also of the Piscataway Baptist Church, and that the salary for the position of editor be fixed at $600 per month.

Your committee would also submit for your consideration, but without recommendation, the

November 8, 1931.

By unanimous vote the report was received and recommendations approved.

The Auditing Committee reported that Mr. Hiebler, a qualified accountant, offers to audit the books of the Traid Society, and that the regular salary of his combined position of correspondent secretary and of the position of editor be fixed at $1,416 per year. This arrangement be made effective as of November 1, 1931, with the understanding that Mr. Hiebler's services, to continue to serve the Piscataway Baptist Church until March 1, 1932, and that while he is so serving the Society shall pay him the regular salary of his combined position of correspondent secretary and of the position of editor. This shall be paid monthly, in the following manner: $666 per month, this being the amount paid during the year by the Piscataway Baptist Church for its services as pastor, including the use of the Piscataway parsonage.

The committee appointed to consider the use of the Sabbath in a Changing World, by Rev. A. J. C. Bond reported as follows:

To the Board of Trustees

American Sabbath Tract Society

Your committee to consider the use of the Sabbath in a Changing World, by Rev. A. J. C. Bond reported as follows:

1. That the positions of corresponding secretary and editor be held by one person.

2. That the salary for the position of corresponding secretary be fixed at $1,416 per year, and that the salary for the position of editor be fixed at $600 per month.

3. That Rev. Herbert C. Van Horn be chosen to fill both positions, with the understanding that his duties as corresponding secretary shall consist of the work of the American Sabbath Recorder, and also of the Piscataway Baptist Church, and that the salary for the position of editor be fixed at $600 per month.

The committee would also submit for your consideration, but without recommendation, the

666

THE SABBATH RECORDER

667
suggestion that perhaps this and other tracts might be sold at a nominal price rather than distributed entirely free.

Respectfully submitted,

Ethel T. Stillman,
Herbert C. Van Horn,
William C. Hubbard,
Courtland V. Davis,
Chairman.

November 8, 1931.

The report with recommendation was adopted.

It was voted that the matter of charging for certain tracts be referred to the Committee on the Distribution of Literature for consideration and recommendation.

Reading of the minutes of the present meeting.

Adjourned.

Winfred R. Harris,
Recording Secretary.

DENOMINATIONAL "HOOK-UP"

ALBION, WIS.

On November 1, 1981, occurred the marriage of Dolph L. Babcock of Hamilton, N. Y., and Martha J. Langworthy, at the home of the bride's parents, Mr. and Mrs. Jacob Langworthy, in the home near Albion, Wis., where the bride was born. Because of the sudden death of the bride's father the wedding date was set, it was a quiet affair, with only the nearest relatives in attendance.

On November 1, 1931, at two o'clock in the afternoon and seven thirty in the evening two companies of friends and relatives of Mr. and Mrs. D. L. Babcock gathered in this same farm home to help them celebrate their fiftieth wedding anniversary.

The bride wore her wedding dress and slippers of fifty years ago. The dress was made of blue taffeta and brocaded velvet with lace trimmings. Mr. Babcock wore his wedding suit of finest black broadcloth with white satin vest, which was made entirely by his mother's own hands. His mother is still living in Hamilton, N. Y., at the age of ninety-three years.

The rooms were tastefully decorated with vases of yellow chrysanthemums and garden calendula. A large basket of gorgeous yellow and gold chrysanthemums with autumn leaves formed the center of the decorations. These were a gift from the board of directors of the old Tobacco Exchange Bank, of which Mr. Babcock was a member for many years.

A delicious two-course luncheon was served the guests by his son, Harold Babcock, and wife, and granddaughter, Mrs. Chas. Saunders, and her husband. A bit of fruit cake made for the wedding fifty years ago was tasted by each guest. A neat sum of money in gold was given the worthy couple as well as many other gifts from friends and relatives.

Both Mr. and Mrs. Babcock have been closely identified with the activities of the community in social and religious circles. Their hospitable home, "The Oaks," has always been open to their friends as a gathering place for public and private affairs.

Mr. Babcock held many offices of trust in the town and county.

ALFRED, N. Y.

Pastor Ehret, Mr. and Mrs. E. E. Beckwith, Neal Mills, and C. L. E. Lewis were among those from this place who attended the semi-annual meeting at Hebron, Pa., last Sabbath.

Dean J. N. Norwood delivered an Armistice Day address at the Westminster Presbyterian church on Sunday evening. The subject was "Why Do the Nations Fight?"

Dean Main is in receipt of a letter from the Rochester Chamber of Commerce asking that some future session of our Conference be held in that city.

ALFRED STATION

Pastor and Mrs. E. D. Van Horn, Mr. and Mrs. Lynn Langworthy and children, Lawrence, Rubie and Rena Clarke, Mrs. E. N. Brague, Mr. and Mrs. F. M. Palmer, Mrs. B. E. Palminter and son Roland were in attendance at the semi-annual meeting at Hebron Sabbath day.

ASHAWAY, R. I.

The members of the Christian Endeavor society are making plans for a special Thanksgiving offering to help swell their treasury.

A new class is being formed in the Sabbath school, to be known as "The Friendly Class," with the pastor, Rev. Carroll L. Hill, as teacher. A cordial invitation is extended to the young people of the community to come and join the class.

Professor Donald Burdick of Schenech­ tady spent the week-end with his mother, Mrs. Nellie Burdick.—Western Sun.

BATTLE CREEK, MICH.

Battle Creek intermediates have started a co-operative library for their own members.

Each member brings such of his own books as he likes and is willing to have loaned to the other members. A librarian and assistant librarian are elected. They catalog the books by a simple system, and keep record of the books loaned, returned or lost. The books are returned to their owners.—New B hist.

BROOKFIELD, N. Y.

Among those in attendance at the Seventh Day Baptist Aid society dinner held last Thursday in the parish house were the town board members, Mrs. A. M. Coon, Miss Eda Coon, Miss Bernice Rogers, Rev. and Mrs. Paul S. Burdick of Leonardville, Pastor George Sorensen of Verona, Rev. Loyd F. Hurley of Adams Center, Rev. and Mrs. T. J. Van Horn of DeRuyter.

LEONARDVILLE, N. Y.

The evangelistic services closed with a good attendance in the Methodist church on Sunday evening. After opening numbers by the Misses Dorothy Dyer and Betty Andrus, the sermon was given by Rev. Loyd Hurley of Adams Center. The meetings have brought help and inspiration to many who have attended during the two weeks.

The repairs on the Seventh Day Baptist church building are progressing rapidly. We wish to correct the statement made last week that the fire started by ashes being put in a barrel. The true cause of the fire is not known at present.—Courier.

MILTON, WIS.

On Friday, October 16, President Crofoot and Dean Daland attended the Annual Meeting of Presidents and Deans of Wisconsin Colleges.

President Kowalke of Northwestern, who presided, welcomed President Crofoot into the circle. Dean Daland opened the discussion by presenting the following questions, among others: If the liberal arts college is to try to give a liberal education to young people who are also preparing to earn their living, will it be aided in this by stressing these two proposals? (1) Assist students to pay greater attention to reading, writing, speaking, and earnest discussion on serious themes, and less attention to the more or less frivolous round of college activities.
The Sabbath Recorder

MARRIAGES

Cavinder-Baldwin. — November 7, 1931, at Angola, Ind., Mr. Raymond Cavinder, of Angola, Ind., and Miss Mildred Baldwin, both of Battle Creek, Mich., at home, living at 17 Hubbard Street, Battle Creek.

Clarke-Unkrich. — October 10, 1931, in the chapel of the Congregational church at Whitewater, Wis., by Rev. G. E. Ostrander, Mr. Hubert N. Clarke, son of Mr. and Mrs. Elvan H. Clarke of Battle Creek, Mich., to Miss Thelma Unkrich, daughter of Dr. C. R. Unkrich of Whitewater.

Mrs. and Mr. Clarke are at home at Bronson, Mich., where he teaches.

DEATHS

Burch. — Anna Fleming Burch was born at Flushing, L. I., May 5, 1847, and died Octo­ ber 21, 1931, at the home of her son, John, in Bridgewater, N. Y.

Her home was at West Exeter, N. H., when on December 15, 1875, she married David Burch. They spent almost all of their married life on the farm south of Brookfield, which was known to the farm was built on the farm.

In May, 1878, they moved to the farm in Flagstaff, Springfield Center, N. Y., and he and Mrs. Addie Dyer, now New Berlin, N. Y., and other relatives and friends.

The funeral services were held at the home of her son, Sabbath afternoon, November 24, conducted by Pastor H. L. Polan of Brookfield and the body was laid to rest in the Brookfield cemetery.

Crandall.—Flora Belle, Irish, Crandall died in her late home in Los Angeles, Calif., November 26, 1931. She was the daughter of George Irish and Mary Adams Irish, and was born August 8, 1861.

She came to womanhood in their home in West Genesee, Allegany County, N. Y. In 1880, she married Hervey L. Crandall, of West Genesee, and their home was established later in Farmington, Conn., where her husband died in 1904. She has spent the past fifteen years as the David Burch farm. To this marriage were born ten children: Blanche A., Elmer, Samuel, John J., William H., David A., Harry L., Ada E., Alice M., and Mabel J.

Mr. and Mrs. Clarke are at home at Bronson, Mich., where he teaches.

Mr. Hubert N. Clarke, son of Mr. and Mrs. Elvan H. Clarke of Battle Creek, Mich., to Miss Thelma Unkrich, daughter of Dr. C. R. Unkrich of Whitewater.

Mrs. and Mr. Clarke are at home at Bronson, Mich., where he teaches.

MARRIAGES

Cavinder-Baldwin. — November 7, 1931, at Angola, Ind., Mr. Raymond Cavinder, and Miss Mildred Baldwin, both of Battle Creek, Mich., at home, living at 17 Hubbard Street, Battle Creek.

Clarke-Unkrich. — October 10, 1931, in the chapel of the Congregational church at Whitewater, Wis., by Rev. G. E. Ostrander, Mr. Hubert N. Clarke, son of Mr. and Mrs. Elvan H. Clarke of Battle Creek, Mich., to Miss Thelma Unkrich, daughter of Dr. C. R. Unkrich of Whitewater.

Mrs. and Mr. Clarke are at home at Bronson, Mich., where he teaches.

DEATHS

Burch. — Anna Fleming Burch was born at Flushing, L. I., May 5, 1847, and died October 21, 1931, at the home of her son, John, in Bridgewater, N. Y.

Her home was at West Exeter, N. H., when on December 15, 1875, she married David Burch. They spent almost all of their married life on the farm south of Brookfield, which was known to the farm was built on the farm.

In May, 1878, they moved to the farm in Flagstaff, Springfield Center, N. Y., and he and Mrs. Addie Dyer, now New Berlin, N. Y., and other relatives and friends.

The funeral services were held at the home of her son, Sabbath afternoon, November 24, conducted by Pastor H. L. Polan of Brookfield and the body was laid to rest in the Brookfield cemetery.

Crandall.—Flora Belle, Irish, Crandall died in her late home in Los Angeles, Calif., November 26, 1931. She was the daughter of George Irish and Mary Adams Irish, and was born August 8, 1861.

She came to womanhood in their home in West Genesee, Allegany County, N. Y. In 1880, she married Hervey L. Crandall, of West Genesee, and their home was established later in Farmington, Conn., where her husband died in 1904. She has spent the past fifteen years as the David Burch farm. To this marriage were born ten children: Blanche A., Elmer, Samuel, John J., William H., David A., Harry L., Ada E., Alice M., and Mabel J.

Mr. and Mrs. Clarke are at home at Bronson, Mich., where he teaches.

Mr. Hubert N. Clarke, son of Mr. and Mrs. Elvan H. Clarke of Battle Creek, Mich., to Miss Thelma Unkrich, daughter of Dr. C. R. Unkrich of Whitewater.

Mrs. and Mr. Clarke are at home at Bronson, Mich., where he teaches.

MARRIAGES

Cavinder-Baldwin. — November 7, 1931, at Angola, Ind., Mr. Raymond Cavinder, and Miss Mildred Baldwin, both of Battle Creek, Mich., at home, living at 17 Hubbard Street, Battle Creek.

Clarke-Unkrich. — October 10, 1931, in the chapel of the Congregational church at Whitewater, Wis., by Rev. G. E. Ostrander, Mr. Hubert N. Clarke, son of Mr. and Mrs. Elvan H. Clarke of Battle Creek, Mich., to Miss Thelma Unkrich, daughter of Dr. C. R. Unkrich of Whitewater.

Mrs. and Mr. Clarke are at home at Bronson, Mich., where he teaches.

DEATHS

Burch. — Anna Fleming Burch was born at Flushing, L. I., May 5, 1847, and died October 21, 1931, at the home of her son, John, in Bridgewater, N. Y.

Her home was at West Exeter, N. H., when on December 15, 1875, she married David Burch. They spent almost all of their married life on the farm south of Brookfield, which was known to the farm was built on the farm.

In May, 1878, they moved to the farm in Flagstaff, Springfield Center, N. Y., and he and Mrs. Addie Dyer, now New Berlin, N. Y., and other relatives and friends.

The funeral services were held at the home of her son, Sabbath afternoon, November 24, conducted by Pastor H. L. Polan of Brookfield and the body was laid to rest in the Brookfield cemetery.

Crandall.—Flora Belle, Irish, Crandall died in her late home in Los Angeles, Calif., November 26, 1931. She was the daughter of George Irish and Mary Adams Irish, and was born August 8, 1861.

She came to womanhood in their home in West Genesee, Allegany County, N. Y. In 1880, she married Hervey L. Crandall, of West Genesee, and their home was established later in Farmington, Conn., where her husband died in 1904. She has spent the past fifteen years as the David Burch farm. To this marriage were born ten children: Blanche A., Elmer, Samuel, John J., William H., David A., Harry L., Ada E., Alice M., and Mabel J.

Mr. and Mrs. Clarke are at home at Bronson, Mich., where he teaches.

Mr. Hubert N. Clarke, son of Mr. and Mrs. Elvan H. Clarke of Battle Creek, Mich., to Miss Thelma Unkrich, daughter of Dr. C. R. Unkrich of Whitewater.

Mrs. and Mr. Clarke are at home at Bronson, Mich., where he teaches.
An Interesting Pamphlet


Price, postpaid, fifty cents.

Address: A. E. MAIN, Alfred, N. Y.
The Sabbath Recorder

A FUND?

5c. per week put away will create by the end of a year ENOUGH to RENEW YOUR SUBSCRIPTION or for a new subscription for a friend

The Best Paper in the World for Seventh Day Baptists

THE SABBATH RECORDER

$2.50 per year
PLAINFIELD, N. J.

The Sabbath Recorder

Vol. 111
NOVEMBER 30, 1931
No. 22

The Simple Faith

Before me, even as behind.
God is, and all is well.

John Greenleaf Whittier

Contents

Editorial.—Our Bible.—Of Practical Help—"Thou Visitest Him."—Walking With God.—Constructive Program for Employment Reform. 673-675
Christian Stewardship ................................................ 676
Teen-Age Conference at Berea, Va. .................................. 677
Thanksgiving Service and Dinner at Little Geneva .............. 677
Organization of the Local Church With the Denomination 678
Susan Strong Randolph ................................................ 679
Women's Work.—God's Strength and Power.—Worship Program for December.—Interesting Activities ... 682
The Western Association Holds Semi-Annual Meeting ....... 683
Seminary Study .................................................................. 684
Young People's Work.—Making Christmas Christian.—New England Union ......................................................... 685
Salem Y. Gazette ................................................................ 686
Children's Page.—Good Things in Our Country.—Our Letter Exchange .... 686-688
Ordination at Berea, Va. ................................................ 689
Rev. Al Thomas Bottoms ................................................ 690
Registration for the Quarterly Schools—New England Union School Teaching 691
Our Pulpit.—The River Rock ........................................... 692
Denominational "Rock-Up" ................................................ 693
Home News from Dodge Center, Minn. 695
A Home News Letter from Albion, Wis. 696
Correspondence ................................................................ 697
Marriages .......................................................................... 698
Sabbath School Lesson for December 12, 1931 ................. 699