SEVENTH DAY BAPTIST TRACT SOCIETY

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THE SEVENTH DAY BAPTIST TRACT SOCIETY

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"DON'T BE DISCOURAGED"

The wet propaganda will undermine the foundations of prohibition if we do not watch out. The most discouraging feature of the whole situation, perhaps, is that we "went to sleep too near where we got in.

There are many, many cases in which the Eighteenth Amendment was ratified by the last state necessary to its being written into the Constitution, because no final victory had been final victory. It was but the signal for "wets" really to begin the fight. That they have not hesitated to use all the old illegal and business is more and more apparent.

How any friend of sobriety and decency who knew the old saloon days can so easily forget that there is as much drinking being done today as in the days prior to the amendment is difficult to conceive.

Talk of jays! What would it be were great beer trucks, piled high and wide, as in days of yore, added to the traffic at hundreds of crossings in the city streets? But this is not an argument. We may well encourage ourselves with what has been done, far though it be from the ideal or the possible. Here are some of the achievements:

1. The open saloon is gone with its encouragement to gambling and degraded politics, its debauchery and prostitution.

2. Elimination of the line of wines and茅台es, at the checkout, waiting for some one to be a chance at their legitimate provider's pay rolls before attached by the liquor dealer.

3. Elimination of liquor advertising, appealing to the lowest and basest emotions. A just conception of what the public is spared may be had by contemplation of advertising foisted upon it by the Tobacco Trust.

4. Increased savings which have placed the common people of America economically in a place superior to that in any other country.

5. Efficiency of industry because of reliable, sober working men and women.

6. Better opportunities for the high schools, shown by the increase in the high schools from two million in 1918, to over five million in 1933.

Other worth while achievements will occur to the reader.

The other day Dr. James K. Shields, speaking before one of our churches, reported some of the conversation he had had with Mr. Johnson about a year ago. "I cannot understand why anyone should want to repeal or destroy prohibition. I simply cannot comprehend it. Prohibition means more to me than all the wars we have ever fought. . . Don't be discouraged. These great things don't happen suddenly. They take a few times there must happen because they are eternally right."

For more than sixty years men visioned prohibition, struggled, suffered, died for it.

For two generations the question was promoted and carried through before the Eighteenth Amendment became a reality. It will doubtless require as long a time before the next one starts as the one before should be. It may be remembered that murder, outlawed for centuries, is far from effective as we wish.

Meanwhile it rests upon every law loving and law abiding citizen, every lover of sobriety and decency, every hater of corrupt politics to be loyal to his country in maintaining the integrity of the Constitution. "Don't be discouraged."
**THE SABBATH RECORDER**

If I Could See

"Open the young man’s eyes" was the prayer of Elisha in the time of a distressing situation many centuries ago. And the youth by the prophet’s side saw God's horsemen, filling the mountain-side and was encouraged. Many a man has given up a struggle because his eyes were closed to the elements of encouragement, could he only have seen.

Spiritually, it may be, eyes are not seeing. What would we see, were we not blind? Perhaps we can hardly know. What do you want to see? Now this is a different question, isn’t it?

Helen Keller—who has not seen nor heard since she was six months old—has had her mind opened in no less than a way miraculous and against odds such as few have ever overcome, and has learned to talk. Much of her time is spent on the platform before large audiences. She says that if she were to be given sight, the first things she would want to see would be a child and a dog. One does not wonder at that, who has felt the companionship of a little friend crowing close upon him, much less one who loves and appreciates a child. Who would not yearn to see the darling form, the smile, the shyness, the winsomeness of a three year old, had he never been permitted to see? Is not such a wish akin to the deeply spiritual? Jesus took the little child in his arms—against protest of his disciples—and declared “of such is the kingdom of heaven.”

It could seem—would I want to see that which is perfectly pure? "Blessed are the pure in heart, for they shall see God." Would one want to see a perfected life conforming to the will of God and brought into the realization of its highest possibilities by having seen him “as he is”?

Open my eyes that may see: Open my eyes, illumine me. Open my eyes, illumine me. Savor divine.

Mr. Rosenwald

In a statement last week, Philanthropist President Hoover said the death of Julius Rosenwald had deprived Chicago and the nation of "an outstanding citizen," and added, "His business ability found expression in commercial achievements of great magnitude and importance. His patriotism was reflected both in his services in the cause of national defense during the war, and in his devotion to the uplifting of the life of the community and the country in times of peace."

"One of his most conspicuous contributions to the public welfare was through his humanitarian activities. His warm-hearted human sympathies for all mankind resulted in the founding of Springfield, the advancement of public health, education, housing, and the wide reach of social amelioration. He was a generous patron of the arts. The foundation which he created for the well being of mankind constitutes a monument to his vision, sympathy, and generosity."

To many of us he is only a name, while the institution which his business ability built up—Sears, Roebuck, and Company—is almost a household tradition, and its annual sales organ one of the most consulted books of the time.

The city of Chicago may be made notorious by a "Scarface" if Capone, but it is also to be famous by Julius Rosenwald, merchant and philanthropist. From a mailorder house in 1895, known as R. W. Sears and Co., to a mailorder house in 1895, known as R. W. Sears and Co., has grown, so small that $35,000 additional seemed a godsend—Mr. Trowbridge, who put into this amount, built up the business to the proportions obtaining today—the valuation of its stocks on the 1929 market being quoted at about $1,000,000,000.

It is not so much what such a man is able to do, but how he does it, that interests the public as what he does with it. As early as 1916, Mr. Rosenwald founded an employee's saving and profit sharing pension fund, enabling employees of the corporation to secure an income upon which to retire, or for the protection of their families. The figures in millions are staggering. In the aggregate to more than fifty millions. Approximately $60,000,000 was given by him for various researches and philanthropies. He was keenly interested in the welfare of the Jewish East, and the Jewish East Movement.

During the war he served his nation as "a dollar a year man" and rendered invaluable service in the department of purchasing supplies. In 1917, he awarded contracts for $40,000,000 worth of army shoes. Some of the Republican party doubts that "bucked" a "long, long road-a-winding" in some of them. The man was not only of large caliber in business, but is reported as a kindly man and sympathetic.

His life has an appeal to youth in its struggle toward success. His first money was earned pumping a church organ at five cents an hour. He was a student in the course of Abraham Lincoln, who was then President of the United States.

Our Tracts

Not infrequently word comes, "We are out of this tract." It is a fine thing that our tracts are in demand and are being used by those who has not seen nor the well being of mankind constitutes a great thing.

There are several items on our order blanks, stock of which is exhausted. Some of them perhaps ought to be reprinted; some replaced by others of more recent date and of freshener presentation of truth by which we wish to promote.

A small edition of a reprint from Roosevelt type, held for this personal and sympathetic. We hope our readers will order this for personal reading and to Day to others. It appeared in the Recorder of November 2, 1931.

In the present issue is another admirable paper from Brother Osborn’s hand. "Sowing the Word" would make a valuable contribution to our literature if put out in tract form.

The large edition of "Seventh Day Baptist" was at the present time. For the "Seventh Adventists," by Rev. Wm. L. Jurdick, is greatly depleted. It is much in demand everywhere and should be republished. The tract, "Understanding Grace," is a good is exhausted and something to take its place is needed. We can get good material in this line.

Unfortunately the board has its hands tied at the present time. In cutting its budget for the current year only $250 was appropriated for the publication and distribution of tracts, and three-fifths of this is already spent. The part of the denomination to subscribe and fully pay the budget makes it impossible for the board to do completely that which Seventh Day Baptists have organized this arm of their service to do.

Ought this not to be an added incentive for the raising, this time, of one hundred dollars per cent of the budget? We must not fail in this, if we would be loyal to our Christ, the Head of the Church.

"Letters to Young Preachers" ago. Dr. A. H. Lewis prepared a series of "Letters to Young Preachers," in the SABBATH RECORDER, of which he was then editor. They were written at the request of a young minister who at the time was engaged in missionary work between the finishing of his college course and taking up seminary training.

Doctor Lewis prepared them having in mind, especially, men who were not already trained in class and by lecture for the pursuit of the ministry. Later the letters were published in a neat book, which has been blessed in the hands of many young preachers. The series compares not unfavorably with many more pretentious courses of lectures on preaching.

It was designed to help the man or woman minister to get a better understanding of the preacher’s work and to awaken in him a larger enjoyment of preaching. The author held that listeners may just conception of what a sermon ought to be were unprepared to appreciate it. "For this reason, and for many other reasons, the people in the ministry are familiar with the fundamental principles which enter into sermons—making and preaching," he declares in the introduction.

Appearing in the Recorder, this series found a large place in the hearts of the people throughout the denomination.

The forty-five letters and a postscript are put into two chapters, the first dealing with "Nature of the Ministerial Office," the "General Preparation of the Ministry" (two chapters), "Properties of Sermons," "Classification of Sermons According to Structure," "Classification of Sermons According to Manner of Delivery," "Special Suggestions Concerning the Preparation of Sermons," and "Various Inexhaustible Suggestions."
wears out much sooner than that which is "laid over" occasionally.

"The divine rhythm of a healthy life" is six days' work and one day of rest. Man is made to work seven days, as his physical needs demand. When things being equal, the man who works six days per week accomplishes more year in and year out, and during a lifetime, than the one who works seven. Doctor Meisser has computed that a man working seven days per week shortens a fifty-seven-year life to fifty years, and an eighty-year life to seventy. He also tells of an incident that happened on a certain pile-driving contract that was being rushed to completion. The superintendent said that such a thing was impossible, for the contract time was nearly up, and the job had to be completed. The foreman and the gang insisted that they could drive more piles working six days than any other gang working seven. The superintendent finally agreed to give it a trial, and in a certain length of time that gang drove one hundred and fourteen more piles than the gang on the other job. The Sabbath is necessary to healthy physical life.

The Spiritual Purpose of the Sabbath.

United to these bodies of ours are spirits. We are spiritual beings as well as physical. God provided wonderfully for our physical needs. He also provided for our spiritual needs. He made the earth not just for man but for his body. God made the Sabbath holy because He knew the needs of the spirit and the soul. The Sabbath is the time for the consideration of the greatness of the Creator, for meditation on the holy Father-love of God, for fellowship with the author of our being, for studying His will for us. It is a time for gathering together, for recreation, for spiritual growth in the advancement of his kingdom in the hearts of men.

The first day of rest in seven is necessary for healthy physical life. It is just as necessary for soundness of moral and religious character. The soul is more important than the body, and the body was made for the soul. We are born in a few years, and in the six days' rush we neglect the things of the spirit. We feed our bodies to the point where we need it or not, but forget to feed our spirit.

we do not take time to commune with our heavenly Father. We slight the religious instruction of our children.

Spiritual and moral decline always follow Sabbath desecration. Look into the history of the Jews. This was the greatest reason for their downfall. Go to any Sabbath-desecrating country and see the spiritual and moral conditions. We believe that one of the greatest reasons for the spiritual decline in the world today is the fact that we are an almost "Sabbath-less" people.

"The Sabbath was made for man"—for his physical and spiritual welfare. The divine rhythm of a healthy life demands in addition to six days of work one day of rest for the body and of exercise for the spirit. Not the spirit of the earth, but of the spirit on the six days, but that we should use the one day in a special way for this purpose.

God's Holy Day.

What we have said so far would apply to any one of the seven days of the week. But there is a deeper meaning to the Sabbath than this. It is God's holy day, with a special value. It is the "Holy Day." "The seventh day is the Sabbath ..." (Exodus 20:10). God, through the prophet Isaiah, calls it "my holy day" and "the holy of the Lord" (Isaiah 58:13). Jesus said of himself, "The Son of man is Lord also of the Sabbath" (Mark 2:27). The true "Lord's Day" is the seventh day, the Sabbath of creation, of the Bible, of Jesus, Paul, and the Lord. The Sabbath was created. We read in Genesis 2:2,3, that after he had created the world he "blessed" the seventh day, "the {presence of the} Lord." He that exalted and honored it—gave it the stamp of his approval—put upon it a special benediction. This blessing is still present to this day in the Lord that made the ground around the burning bush holy, that made the tabernacle holy. It is his presence that makes the Sabbath holy. We read in Proverbs that "the blessing of the Lord, it maketh rich" (10:22). The seventh day is a day of the presence of the Lord in it. It is a day distinct from the others, with a blessing which cannot be transferred to any other day. There is no other passage tells us that God "sanctified" the

introduction.

man is at the top of creation. The whole world was prepared for him. It was not until God had spoken everything else into being and had appointed for him that he had his life. "In his own image" (Genesis 1:27), "formed" his body by combining carefully selected elements. "Breath of life," and placed him on earth to "subdue it." The earth with all its resources was made for man's use.

How wonderfully man has "subdued" the earth! He has prepared food and shelter, not only comfort and luxury, but he has taken the earth and from forests he has taken fuel to keep himself warm. From mines he has taken the metals in such a way that he has made tools and implements, machinery, automobiles, great sky-scrappers, and the network of railroads which covers our country. From holes in the ground he has taken gas and oil. From plants and trees he has taken building materials, food, and medicine. He has invented the dynamo and commands the wizard electricity which is generated thereby. He talks around the earth without wires. He travels not only on sea and land, but also through the air and under the water. God placed the raw materials here to hand. Man has taken these resources, developed them, and used them to supply his physical needs and desires.

the physical purpose of the sabbath.

"Subduing the earth" means work, and work brings fatigue. Fatigued bodies must recuperate. God knew this, and in providence provided a means for this. He has harnessed the streams of the earth to make power for grinding and sawing. Thus material interests were made for man's use. From holes in the ground the man has gas for smoke and fuel, for comfort and luxuriously. From the earth with all its resources, with an incident to the earth, the man takes the physical burdens of his daily work and of fatigue to wear off.

We are spiritual beings as well as physical. The Physical and the Spiritual are inseparable. It is a time for the consideration of the greatness of the Creator. For meditation on the holy Father-love of God. For fellowship with the author of our being, for studying his will for us. It is a time for gathering together, for recreation, for spiritual growth in the advancement of his kingdom in the hearts of men.

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seventh day. The root of the verb "to sanctify" means "holy." It is variously translated "to set apart," "to consecrate," "to dedicate" to a special purpose. The Sabbath idea can be found in another day than can a church be used for a garage.

The Sabbath is a weekly testimony to God. It is not only a mark of physical and spiritual needs, but it commemorates Creation—it is Creation's birthday. As such it is a witness to the creative power of God. Indeed, it is a testimony to the presence of God. Every Sabbath that we observe is a rebuke to atheism, and a witness to the covenant God, for it is a sign between him and his people. The seventh day is God's holy day, made so by him at the creation. It was man-made for his physical and spiritual well-being. But it is God's day.

Man's Substitute.

When we look around, however, we find comparatively few who are observing God's holy day. We look into the New Testament in vain for a word of a change. We find the phrase, "first day of the week," just eight times, and then without any suggestion of sacredness. We find just two specific commands which tell us that we do find is that the New Testament Church observed the seventh day, the Sabbath of creational origin.

The first reference to worship on the first day of the week in the writings of the early church occurs about A. D. 135 to 140. Even then it was not a Sunday festival day. In other and later writings we find that they observed the Sabbath also. Sunday gradually assumed the character of the one distinctly Christian festival and was followed by Constantine A.D. 321, not as a Sabbath, but as "the venerable day of the sun." It was called variously "first day," "eighth day," "day of the sun," "Saturn," "Sunday," but never "Sabbath." As we look into the early history of the Church to find a possible motive for this change, we find that very early the observance of the first day was based on a tradition that Christ rose from the dead on that day. Looking into the New Testament we find no command for observing the day of the resurrection, and no precedent for it in the Apostolic Church. We find further that there is no proof that Jesus did rise on the first day, but rather that it was "in the end of the sabbath"—that is, after the Sabbath. Rather it was by accepting the position of being protected by the Roman governors. This is not conjecture. We have definite testimony of it in the writings of Victorinus in the fourth century as the reason for keeping the worshiping on the first day of the week: "Let us should appear to observe any Sabbath with the Jews."

Keeping the Spirit by Keeping the Letter.

A special day was set apart as the Sabbath, a day which has the presence of God in a peculiar way, the day of which Jesus called himself Lord. This was the seventh day. Man has substituted another day, expecting to obtain the same blessing in its observance. It is the same as though someone should set before us seven glasses, six of them filled with water and the seventh with orange juice, and we would expect to taste the delicious flavor of oranges in any except number seven. No, we must choose the day which has the bless- ing.

It is true that Jesus did interpret the Sabbath spiritually. He found it burdened down with a great mass of minor details and regulations. It was his teaching that the manner of observance did not do away with the seventh day. He interpreted the commandment, "Thou shalt not kill," spiritually as the basis for his teaching that hatred in the heart broke the commandment. But by so doing he did not make it right to commit the act of murder. He taught men how to observe the seventh day in a way which would make it easy and would not be a hindrance. Jesus substituted day. It is heavy fours, 7.38 for light sixes and 9.45 for heavy fours. The average on all sorts of roads is 6.02 cents a mile more for heavy fours than for light sixes.

Items of expense figured in are gasoline, oil, gas, and tire. These figures must be added to the above for insurance, license, garage, interest on investment, and insurance. The biggest item is maintenance, which averages 1.72 cents a mile. Next comes depreciation, which probably half the car owners never think of as a part of operating expense. It would interest them to know that every mile they run their car is worth 1.39 cents less. But it is just as well that people don't think of these things. If they reckoned the cost of every mile, most of them would never buy a car. And once they begin to own and enjoy their cars, they get a general idea of cost of upkeep and keep on paying it.

Conclusion.

One of the most alarming things in the world today is the rapid growth of the lack of a Sabbath conscience. On Sunday people are place but it is not the case. We do have people early in the week having services earlier so that those who attend may have more time for their own amusement. Sunday is devoted to the pagan god Pleasure, while God's holy day is being transferred to the week. The result is that Christian life and moral life are declining, and declining rapidly.

Do you ask the cause? One of the greatest reasons for this condition is that Christianity is almost Sabbathless. And the reason for this lack of a Sabbath conscience is the attempt to transfer to a day without sacredness or custom to a day put into another day by the Creator.

We can never have spiritual Sabbathism by trying to apply the principles of the Sabbath to a man-substituted day. It can only be attained by honoring the day which God appointed — the true Lord's day — the seventh.

1425 W. Fourth Street, Los Angeles, Calif.

THAT MYSTERIOUS UKEPKE

The American Road Builders' Association has been making studies of the automobile. The only satisfactory standard is the cost per mile, which few owners ever take the trouble to figure out. It is a common practice to set down, with little or no calculation, the cost of a car. The average on all sorts of roads is 6.02 cents a mile, and yet the manufacturers will tell you that they charge for heavy fours, 7.38 for light sixes and 9.45 for heavy sixes. Items of expense figured in are gasoline, oil, gas, and tire. These figures must be added to the above for insurance, license, garage, interest on investment, and insurance. The biggest item is maintenance, which averages 1.72 cents a mile. Next comes depreciation, which probably half the car owners never think of as a part of operating expense. It would interest them to know that every mile they run their car is worth 1.39 cents less. But it is just as well that people don't think of these things. If they reckoned the cost of every mile, most of them would never buy a car. And once they begin to own and enjoy their cars, they get a general idea of cost of upkeep and keep on paying it.

—Editorial, Western Sun.
MISSIONS AND THE CHRISTIAN MINISTRY

In the mind of God, the Christian ministry is an indispensable factor in the evangelization of the world. The members of the ministry, so far as they have been called out by God, are the spiritual descendants of the prophets in the Jewish Church and of the apostles in the Apostolic Church. What these great characters were through the ages the Christian ministry has been in the progress of Christ's kingdom on earth. So far as the human mind can discern, the Jewish Church would have utterly failed without the prophets, and the Christian Church could never have been established without its ministry.

Probably there never was a time in the history of the Jehovah religion when the ministry was more important than now. The Church needs to take more account of the ministry. For the Church itself needs to become spiritual and resourceful, and in touch with the great source of power, the Holy Spirit. The greatest keenness of intellect, the widest knowledge, the profoundest judgment, and the most complete submission to and reliance upon God are imperative on the Church today.

All phases of the work of the Christian Church have suffered because there was not the attention given to the building up of a strong, efficient, spiritual ministry, as there have been—churches have become sickly, homes have degenerated, and education has been neglected; but it sometimes appears that the greatest loss has come to what is termed missionary and evangelistic work. One of the greatest needs of Seventh Day Baptists today is to strengthen and build up their ministry.

CAN PROTESTANTISM ENDURE?

In the November number of the Federal Council Bulletin appeared an article under the above caption by Luther A. Weigle, dean of the Yale Divinity School and chairman of the Administrative Committee of the Federal Council. This article is of unusual value to all those interested in missions and the extension of Christ's kingdom, for upon Protestantism more than all others combined rests the responsibility of the world's evangelization.

The article was evidently prompted by a criticism of Protestantism which implied that it is a sickly compromise between Catholicism and humanism. Doctor Weigle's direct comment was this: "As a Christian, I can say that Protestantism was, 'That is about as sensible as to say that a bodily temperature of ninety-eight degrees and four-fifths is a sickly compromise between a chill and a fever.'"

After stating the issues involved between Catholicism, humanism, and Protestantism, Dean Weigle sets forth some "reasons why Protestantism can and will endure". Below are given some of his timely statements:

"Protestantism is democracy in religion. That does not mean that, for example, a popular vote, or his kingdom liable to fickle revolution. It does not mean that all men are equally qualified to understand and declare his will. It does mean that Protestantism recognizes the right of every man to stand on his own feet before God, to obey his own conscience, and to determine his own religion, whether it be Judaism or Christianity, or nothing at all. As the Bible is the word of God, so he deems to be the will of God. It affirms the right of individual judgment and the universal priesthood of believers. It believes that the soul that worships God is the only one that God seeks him, without the intervention of ecclesiastical officialdom. It conceives the Church as the congregation of believers, and groups that worship God or organize themselves for his service, the laws of social psychology operate in these as in all other human groups."

"Protestantism is concerned with our common life. It conceives religion not in terms of monastic cells, celibate vows, and withdrawal from the affairs of this world with a view to the accumulation of merit in the next; but in terms of the fresh air, the warm sunshine, the community of common interests, and the homely responsibilities of this present world. Salvation, for the Protestant, is living in the power of the grace of God. Such salvation is possible here and now; one need not die to gain it. It lifts one out of meanness and pettiness, out of bondage by lust and futility, by habits, by the levels of high affection and generous deed.

"Protestantism trusts the human mind. It trusts the human mind to apprehend God, to respond to the divine initiative. For these reasons Protestantism can and will endure. Protestantism is not an organization. It is a spirit, a practice that has long as the ideal of democracy is cherished and the human mind seeks truth, so long as life needs perspective and men find power in the love of God, Protestantism will live and grow.

"Protestantism aims at a high goal. There are some who think it is too high, that democracy in religion is an impossible ideal. The mass of mankind, they hold, will always need myths, images, codes, parables, and symbols external to the rational mind. It is only the few who can ever gain the intelligence and the good will to stand on their own feet before God and their fellows. It is not only Protestantism, but all democracy, which has been discredited. Mr. Martin does not hesitate to draw this conclusion. He thinks that a large portion of the human race—however large we do not at present know—is incapable of self-government and therefore unfit for liberty. We deceive ourselves if we "walk against a spirit" by a fourth of a majority. I do not share these misgivings. Pessimism for pessimism, I would rather accept the old theological doctrine of total
He felt that it was his duty to go to the high school and act as the athletic coach. He was an excellent basketball player and was a good athlete in general. While in Colorado he took special courses in the University of Colorado. He was much loved by his students, and might have gone far in the teaching profession, but he gave up this work because of his religious views. The fact that he could not coach athletics and conscientiously keep the Sabbath day, as most big football players must, was one of the reasons why he gave up teaching.

He was a member of the Seventh Day Adventist denomination, but becoming acquainted with Rev. Luther Wing of the Berlin Church he learned of our people and came to this church. He was a regular attendant at that church, driving sixty miles each Sabbath day from his home in South Springfield. In the spring of 1930, he received a call from the Seventh Day Baptist Church of St. Louis, Missouri, and on May first took up his work as pastor. He was in the service of various organizations of the church and was ready to lend a helping hand wherever opportunity offered. During the recent repair work on the church he was a faithful helper every day that the work was in progress. He was greatly missed by a host of friends as well as by the members of the church. As a fellow minister says, "The longer I meditate about George's death, the greater our loss appears."

He was killed December 15, 1931, when his automobile was struck by a train as he was crossing the tracks near his home. The fact that it was a blind crossing may be the explanation of the accident. Funeral services were held at the Baptist church, December 18. They included a reading of Scripture selections by Rev. Erwin L. Tucker, pastor of St. Peter's Lutheran Church and friend of Mr. Sorenson; prayer by Rev. T. J. V. Horn of De Ruiter; a brief account of Pastor Sorenson's work in the community by Rev. J. C. Reichert; a sermon by Rev. Loyd F. Hunter of Adams Center; and the singing of two selections by the pastors of the Central Association. The congregation remembered Me, O Light of the Young, and "The Beautiful Land." He leaves his wife, who is in the Rome Hospital recovering from injuries received in the accident; his mother in Denmark; three children, George, Jr., aged twelve; Madelyn, aged ten, and Edwin, aged eight; two brothers, Bronson S. of Lodge, Calif., and Krenst in Denmark; and three sisters, Mrs. Freda Hartwell of South Lancaster, Mass., Mrs. Ingeborg Hjortson in Denmark, and Mrs. Anna Bailey of Pownal, Vt. The funeral was attended by over four hundred persons, who filled the auditorium of the church, and amplifiers were installed to carry the service to nearly a hundred assembled in the basement. Many flowers were sent by friends and organizations of the church and community. The florist in New York City, furnishing the flowers turned over all money received from them for the benefit of the wife and children. Interment took place at the Verona Mills cemetery.

DEATH IN GOD'S SIGHT

BY REV. LOYD F. HURLEY

(Substance of the sermon preached at the funeral services)

"Precious in the sight of the Lord is the death of his saints." Psalm 116: 15.

There are three ways to look at the tragic loss that has befallen us. For there are always three viewpoints from which to consider a death.

1. Those Remaining.

Nearly always we think of death from the standpoint of those who are left, and it is usually a hard experience from this viewpoint. For we are lonely and sad at the passing of our dear ones.

But in an especial sense it is doubly hard to part with George Sorenson. Accidents are not judged by us when they come upon us so suddenly and find us unprepared for our fate.

And they leave us asking the question: 'Why?' with nothing but an echo for the answer.

2. His Relatives.

Yet there is more in the death of our brother than the shock of an accident. So many elements combine to make it unusually tragic. When one thinks of the happy Christmas and New Year, so suddenly changed from hope and joy and glad expectancy to sorrow and tears, and remembers the children whose anticipations of happy Christmas and New Year hang in despair at the knowledge of a father dead and a mother lying at death's door, one feels that words are inadequate to express such sorrow.

None of the relatives, who were his circle of friends and family, and who are scattered near and far over the earth will also be caught in this circling wave of grief.

Then one thinks of this church. Less than two years ago Brother Sorenson came here under circumstances that were not altogether easy for him or for the church. Yet in this short time he had proved himself worthy in a dozen ways. How completely he was winning the confidence and love of the people and community let those say who knew him best. It was very hard to lose such men as George Sorenson.

Again one cannot forget the denomination in estimating this loss. We need ministers. To lose a minister is a heavy blow. If such a promising young minister creates a vacancy, that cannot be filled. For our church has individual characteristics which would have proved invaluable to our people. The fact that he was a new man among us and so not widely known does not lessen by one iota the loss we have sustained.

But our brother had a greater loyalty than that which he gave to this church or denomination. It was his loyalty to the kingdom of God. And in the kingdom of God on this earth there has surely been thrust a handicap in the death of our beloved and esteemed brother.

His kingdom advances through the service of men consecrated to God's work. And we who have had the privilege of working with Brother Sorenson, and, in the last analysis, with the people that have sung with him, joined in prayer with him, shared in personal work with him, and heard him preach, know that he had the same spirit of service for the kingdom of God as a strong evangelist in his day. The forces of righteousness are the poorer for his passing.

When we remember those who remain,
3. God.

We rarely think of death from God's viewpoint. And, of course, our minds are not big enough to know just how God thinks. But there is a comforting suggestion in the Psalms which says, "Precious in the sight of the Lord is the death of his saints." Instinctively we ask, "How can that be?"

Well, it gives God a chance to become truly all in all to his child. Of course, we think we depend on God, but while we are in health and strength we depend so much on ourselves. When we are sick in bed we have to depend on the help of the doctor and nurse and family, for we can't help ourselves much. But in death no doctor can help us, no friend can help us, and we cannot help ourselves. The experience is new and strange to us and we are utterly alone—unless God is with us. That is his opportunity to become all in all. And how glad God must be to do just that in the hour of our extremity. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." It is only natural for God to say, "Yes, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.

Then God must rejoice in the joy of his children—else he would not have created so many fine sources of pleasure and happiness and joy. But Jesus told us that he is the other world. And he said that those who are predestined worthy to inhabit it would be invited to "enter into the joy of thy Lord." But it must make God happy to see his children enter into the peace of perfect holiness and enter the joy of perfect love. "Precious in the sight of the Lord is the death of his saints." Again, God must rejoice in the presence of his children. I know that what I am trying to say is very human and anthropomorphic and inadequate. But human words and concepts are all we have. Our blessed Master, who knew more about God than any other, never lived, told us that God is a Father. Any father can imagine how happy he would be to have his son come home from college with the training and education that would fit him to share the father's business. Well, God sends us to school here in this world for a few years, and then he calls us home. How happy the Father must be, as, one by one, he calls us to live with him forever.

But, George Sorensen is gone! When we think of your death from our viewpoint, our hearts are very sad. Husband, father, brother, we miss you so! Our loss is great, and our grief is grievous and deep. But when we remember your own strong faith and your deep love for God, we seek to hear you repeat to us the words of the poet:

"Twilight and evening bell, And after that the dark! And may there be no sadness of farewell, When I embark; For tho' from out our bourne of Time and Place The flood may bear me far, I hope to see my Pilot face to face When I have crossed the bar.

Our hearts assure us that all is well with you, and we strive to be submissive and content.

But when we look at your passing from the viewpoint of our loving heavenly Father, our hearts are full of great faith and peace. He has gone to his rest. Through him who is the Resurrection and the Life we also hope to share with you the joy of the Father's House."

A TRIBUTE TO PASTOR GEORGE SORENSEN BY THE PASTORS OF THE CENTRAL ASSOCIATION

We, the pastors of the Central Association, wish to express our sense of loss in the passing from this life of our friend and brother, George Sorensen, and are only consoled by the belief that our loss is his gain.

It was our pleasure to work with him this past fall in evangelistic meetings for two weeks at Leonardsville, and a year ago for three weeks at Brookfield. By this experience, we learned that it means for a group of men to give of themselves to one another and for the cause of Christ, by praying and working to win men for the kingdom of God.

George, as we had learned to call him, was retiring, a good listener, and yet a ready speaker in our discussions when there was occasion for him to express himself. As a personal worker he was ready and eager to set forth the claims of the gospel, and this he did with great earnestness and force.

He was a thoughtful and earnest seeker after truth, and while avoiding controversy in matters pertaining to the Christian faith, was willing to stand up for his position, and the reason for the faith that rested in the law. In accepting the Sabbath, and later joining the Seventh Day Baptist denomination, he followed in the steps of least resistance but sought rather a satisfactory expression of his faith, accounting that as greater riches than any gain that the world might offer.


ADDRESS BY REV. J. C. REICHERT

As a community we were just beginning to appreciate the many-sidedness of Pastor Sorensen. He came to us a brilliantly gifted man, a man wholeheartedly interested in the religious education program of this community, and devoted himself, not to the passing part of it, but to the lasting part of it—true, denominationalist, but a follower of Jesus, and the world view of the Hebrew prophets appealed to him more than did that of the Greeks or the Goths. Like his Master, Jesus of Nazareth, he preferred the Hebrew ideals of religious education. The Daily Vacation Bible, this past summer, was a decided success—more children than ever attended it.

He stood for the purity and health of the children of this community. He knew their difficulties— the confusion that assailed them and the shadows that lay on their minds. He tried to picture Jesus to them as the one living, flaming Miracle of our lives.

He worked intelligently for prohibition, not as a reformer, but the rashness, and impatience of a reformer, but as a student of government, as a student of human need and nature. He could not base this great advancement on one law.

He was interested in two other programs—the program of mercy and the program of the new birth. His community embraced two counties—Onieda and Madison coun-
ties. He looked up the unemployed in Rome, N. Y., to ascertain their needs. On an appeal, his congregation brought him food, clothing, and money which he distributed among the working men pressed by the hard conditions of today. He sought the sick and aged, especially among the Indians at Leominster, in Omeida County. He would list them, especially the aged, and come to me with the request, "Mr. Day, we did; we placed their cases before the Lord of love and life. In him burned the zeal of a true evangelist. He had suffered in his youth and young manhood days; he had gone down and struck bottom. In a marvelous moment he looked up and glimpsed the glory of the Church's faith. This was his ever living hope—the divine experience of Jesus—and he wanted others to share it.

The mind of the whole community turned and returned to the scene of the tragedy, to the spot where Mrs. Sorensen lay, and to the Seventh Day Baptist parsonage where the children waited the home-coming of their past. Our hearts ache and we are saddened beyond telling, but we are not without hope. Though this is a sorrow of the heart to the God and his golden Beyond, know that all is well and that we shall see him again face to face. In our hearts is a song, a song of redemption, one that we will sing in the land of the living, in the land of the dead. We sing, 'Hosanna to the King of Kings!'

DEPRESSING?

"It is a gloomy moment in history. Not for many years, not in the lifetime of most men who now read, has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of the poorest folk are turned out against the approaching winter without employment, and without the prospect of it."

In France, the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent on the horizon of Europe; while all the energies, resources, and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel an impulse to jest or jest. Since

"Of our own troubles no man can see the end. They are, fortunately, as yet mainly to the advantage of the impoverished; the money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy, and of charity. No man need seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to de­

strive with us; the sin which we are to resist and subdue the calamity.

This is reprinted by one of our contem­
poraries from Harper's Weekly of October 25, 1857, more than seventy-four years ago. Sounds modern. Since it was written there have been more instances of substantial prosperity. We believe there are better days ahead—better days for all.

CORRESPONDENCE

Mr. L. H. North,
Business Manager.
My Dear Sir:

Please find enclosed check — $2.50—to pay my Sabbath Recorder subscription for 1932. I should not lend "Force." My father had it always from its first publication. I should be glad to have it along without this excellent paper. My father had it always from its first publication. I should be glad to have it continued. He not only paid for it—he read it. I have also read it to cover to cover, now for many years. I sincerely wish to have this excellent weekly paper read by every Seventh Day Baptist family. Best wishes for a prosperous new year for the Sabbath Recorder.

Very sincerely,

Riverside, Calif.

WOMAN'S WORK

WOMAN'S WORK

THE SABBATH RECORDER

AN INTERESTING REPORT

A FEW NOTES RESULTING FROM THE EXECU­
TIVE MEETING OF THE FEDERATION OF THE
WOMEN'S WORKS OF THE CHURCHES OF THE
MISSIONS OF NORTH AMERICA, HELD IN NEW YORK, SEPTEMBER 27-29:

Ever since I have been thinking more actively about mission work, due, perhaps, to the sudden plunge into federation matters, it has seemed to me wrong to make such a distinction as we make between home and foreign missions. I was particularly glad therefore to hear early at this meeting that this question had been under serious consideration and that I have seen the same phrase, and have heard it several times. Can we women help to preserve the noble tradition of the proliferation of both home and foreign work under the more general use of the phrase "world missions," which by its very wording indicates a fellowship of all peoples in all places?

That work in these two departments of missionary endeavor is often very closely allied is shown by the fact that at the recent executive session of the Executive Board of Foreign Missions and the Council of Women for Home Missions was held the first meeting of federations of both kinds, for the consideration of matters of equal interest to both organizations. Four committees are now working jointly, with equal representa­

tion from each (often also with a fifth—the Council of Federated Church Women)—World Day of Prayer, International Conference on Schools and Missions, and Race Relations.

The interests of the World Day of Prayer have extended far and wide. To quote from "Mrs. Bough, chairman of the committee: "This committee carries the responsibility of one of the most thrilling projects that we have in Christian mis­

sions. The Day of Prayer is observed in forty countries, and in every state of the United States. Nearly twenty-five hun­
dred mimeographed copies of the "Call" and program were sent to the foreign field and to the boards in June. These were acted upon by a story of the observance of the day, which it is hoped will be translated into various languages, and appear in many periodicals." From the min­
ites of the executive meeting: "Attention was called to the fact that the observance will fall on Lincoln's Birthday in 1932, but because this holiday is national and not world wide, it had been felt the day for the observance should not be changed." This is a project which can and should be observed in every community, and special attention should be given to children. One of the federation meetings I met Miss Helen Tupper, from India, who has prepared the program for 1932, "Hold Fast in Prayer."

The Committee on International Relations is interested in stupendous undertakings. Through circulation of printed matter and participation in national conferences, they are in every way attempting to hasten the time of establishment of peace among all nations through a more perfect understanding among their peoples. They urge the circulation of a disarmament petition (signed), and particularly stress our representation, by the best equipped women possible, at the Conference on Peace and the Middle East. They believe that the time is ripe for the establishment of an International Children's Union. They urge the greater use of these means to education in establishing industrial missions and in finding a market for their products.

One of the most vital fields of activity is with foreign students in this country. "Among the thousands who are now in this country studying at the universities and colleges, there are, by all the laws of chance, a number who will some day direct the destinies of their home land." How important that they get the right impression of Christian life in this country, that they know the hospitality and friendliness of an American home of the right type, one in which there are high standards of God, family, and church life. Great care, wisdom, and tact are necessary in this committee as they endeavor to promote friendly visitation with the students. This is a task done under the direction of the chairman, Mrs. Leslie Swain, of Providence. The last year has brought an added responsibility to this committee as they have attempted, with a committee from the Foreign Missions Conference, to help care for the emergency needs of foreign students. Many students have been affected through some particularly difficult financial situation, which enabled them to continue their work. Some boards have contributed to this emergency fund. When you know that only $2,000 was secured up to October first, last, you may know that large sums were not granted the students, nor were all students reached who needed assistance.

Other important work is being advanced by the Christian Literature Committee. The situation was clearly portrayed by Mrs. G. J. Johnson, former president of the federation, who had just returned from a trip to the Orient, where she made special study along the line of Christian literature, and also of the fellowship of Christian women of the world.

Mrs. Johnson talked with leaders and with the people in China, Japan, Korea, Siam, India, and the Philippines. Already much has been done. In one city in China the Christian Literature Committee was moving into a new building. She is confident that nationals of means could be found willing to finance a big program of Christian literature in their lands. China needs a cheap newspaper for high school student groups, picture papers—"all with a Christian slant. People want something that will help them solve their life problems. For instance, this: If a Japanese marry a Buddhist wife, what will be the result to their children? In Korea one from a very influential family said, "The greatest need of Korea today is literature of the right kind." They need most a very inexpensive home magazine for women and children, also one for student groups. Japan has the same need as China. A woman in Manila said she would go fifty-fifty in giving or raising money for a children's magazine. In general, there should be less "de luxe," and quantities more of very inexpensive papers and magazines. Her report showed such great opportunity for service. It showed many problems to be the same as confront us and those who are widely separated in distance and in background, we really are one in spirit and in needs.

Mrs. Johnson also told of her meeting with Doctor Kagawa, and of her great admiration for his ability and beautiful Christian spirit. She is having some trouble in finding a place in the Kingdom of God Movement. She feels we have "a good deal to learn from the East.

From the East, from the West, from South and North, all peoples have something to impart and something to learn in the fullest service of world missions.

Bessie T. Hubbard, Federation Representative.

STATEMENT ONWARD MOVEMENT TREASURER, DECEMBER, 1931

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**RESOLUTIONS OF RESPECT**

The following resolutions were adopted by the Seventh Day Baptist Church of Los Angeles, Calif.:

Whereas it has pleased our heavenly Father to take from his earthly labors our beloved pastor, George W. Hills; 

Resolved, That we as a church shall do our utmost to keep the faith he has taught us; 

Resolved, That we as a church family express our deep sorrow and our sympathetic sympathy to the bereaved family, in the loss of a loving husband, a kind and considerate father, and a loving grandfather. Be it further

Resolved, That we as a church shall strive as best we may to emulate the good example he has set before us, knowing if we do, we shall not miss the mark.

He has fought the good fight, finished the course, and kept the faith. Henceforth there is laid up for him a crown of righteousness.

Resolutions for the church, its property, and its members.

**OUR CHURCH'S SERVICE FOR CHRIST**

Christian Endeavor Topic for Sabbath Day, January 26, 1923

**BIBLES READING**

Sunday—Evangelistic service (I Thess. 1:6-10) 

Monday—Teaching service (I Tim. 4:8-10) 

Tuesday—Service for the young (John 21:15-17) 

Wednesday—Benevolent service (Acts 9:26-43) 

Thursday—Developing worship (Eph. 3:13-21) 

Friday—Young Men's Christian Endeavor (Rom. 8:28-31) 


Young people, here we have a lesson which gets right down to rock-bottom, to the fundamental question, "What is the Church's purpose in the world?"

If we are going to follow Jesus' purpose in founding his church, we can find it in the words of the word of Christ, "The Great Commission", also in the first chapter of Acts, where he says to the disciples, "Ye shall receive power... and ye shall be witnesses."

The Church's only purpose is to shine as a light to lead men from the darkness into God's truth—to save them and to keep them saved. Jesus says, "Ye are the light of the world"; it is our business to shine for him.

He says also, "Ye are the salt of the earth"; salt is a preservative, and that is what the Church should be—to keep men saved.

If that is the duty of the Church, what is our duty, and what is in the interest of the members of the Church? Is it not the same? I heard the statement made this summer that "the Church is going to hell through social betterment and moral reform". It is a hard saying; but if the Church is giving attention to these things to the neglect of its saved people, it is wrong, and it is true. Those things are but products of Christianity.

**SOME QUESTIONS AND SUGGESTIONS**

This meeting should by all means be a missionary meeting—not "home" or "foreign" missions, but world missions.

The fundamental mission of Seventh Day Baptists different from that of other Christians? If so, how? If not, explain why not.

How far can we co-operate with people of other faiths in spreading the gospel message?

How can young people, especially, be of service for Christ?

Perhaps the poem given at the top of this page can be of value in creating a missionary atmosphere in the meeting.

The letter from our missionary, Eugene Davis, appearing on page 47, January 11 Recorder, could be of very definite value in this meeting.

C. A. B.

**QUIET HOUR THOUGHTS**

**BY LILY CRANDALL**

A very good question which we can consider at this time is, "How can my church serve the community in which it is located?"

In a conversation which I had with one of our ministers once, he said that the pastor should have a burning desire for souls won to Christ. Is it not equally true that the church as a whole should have a burning desire for souls, and what each member should feel a responsibility in this matter? Are you not concerned about the soul welfare of your neighbors and friends? Do you have them in your heart, and do you pray for them?

Perhaps you feel that you cannot do personal work. You can at least pray for others, and in this way be a personal worker. Every church member can
be a personal worker, and this is one of the best ways in which the church can serve the community.

"Taint what we have, but what we give;
Taint where we are, but how we live.
Taint what we do, but what we be.
That makes this life
Worth going through it."

CHRISTIAN ENDEAVOR WEEK

Sabbath, January 30, is the beginning of Christian Endeavor week. The theme for this year is "Greater Things Than These" and that theme should be emphasized in all the meetings. Today's topic, "Our Church's Service," should be dealt with in a way to lead the church into better service for the Master; the topic for Christian Endeavor day, "How Our Society Meets Young People's Needs," furnishes an excellent opportunity to discover and discuss those needs, and try to find better ways of meeting them.

The Christian Endeavor World for December 31, 1931, contains full and helpful suggestions for a complete program for Christian Endeavor week. Every society should read these helps, and try to adapt them in so far as possible, to their own use. We shall try to have further helps in this department next week.

C. A. B.

YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president at the Seventh Day Baptist church, at seven thirty o'clock.

L. E. Babcock read from Rev. Wm. Simpson's "Denominational Studies" of the development of young people's work from the earliest efforts to the present Christian Endeavor organization. The devotional service closed with prayer.

The minutes of the previous meeting were read.

The following report was presented by the corresponding secretary:

Number of letters written, 15.
Fourteen letters were sent to the publishing houses of other denominations requesting price lists and samples of their literature. The receiving the pledge of World Fellowship Among Seventh Day Baptist young people have been placed on file and a list compiled to send to Rev. H. Eugene Davis.

Board notices were given.

Correspondence has been received from Rev. C. A. Beebe, Rev. Hurley Warren, Mrs. Keith Davis.

There was discussion of Junior department work with Mrs. Nettie Crandall.

Sara Davis read an article on "Worship" which she had prepared for the "Newsbits." The publication of this paper as well as the carrying on of the departmental work in general has been found difficult with such meager information as has been received from young people and societies. More reports would be very welcome.

The possibilities of field work were discussed with Miss Burdick.

Members present: L. E. Babcock, Marjorie J. Burdick, Sara Davis, Dr. B. F. Johanson, E. H. Clarke, Mrs. Ruby Babcock, Mrs. Nettie Crandall, Virginia Willis, Visitor, Miss Maude Ober.

The meeting closed with prayer.

Respectfully submitted,

Virginia Willis,
Recording Secretary.

Battle Creek, Mich.,
December 5, 1931.

INTERMEDIATE TOPIC

For Sabbath Day, January 30, 1932

OUR DENOMINATION

What has our denomination done for us?
What does our denomination ask us to do?
Of what value are denominations?

DAILY READINGS

Sunday—Attending church (Acts 10:19, 24, 25)
Monday—Being a worker (1 Cor. 15:38)
Tuesday—Giving to benevolences (1 Cor. 16:1-4)
Wednesday—Supporting missions (Phil. 4:10-19)
Thursday—Respect for leadership (Heb. 13:17)
Friday—Seeking spiritual things (Luke 10:16-48)
Sabbath Day—Topic: Playing fair with our denomination (1 Sa. 7:1-12, 1 Tim. 6:11-16. Beginning Christian Endeavor Week)

My soul leans toward him; stretches out its arms, and waits expectant. — George MacDonald.
DEAR MRS. GREENE:

This is the first time I have written to the Sabbath Recorder. I am eleven years old. I am in the sixth grade at school.

I go to Sabbath school nearly every week. My mother's sister, Clara Loofboro, is our teacher. There are two girls and four boys in our class. December the nineteenth, we had our Christmas program down to the church. After that, they gave out candy and peanuts. We got a lot of candy and peanuts this year.

I have two brothers and two sisters. Melba is ten, Lavern is nine, Jeanette is seven, and Erwin five.

We have our annual church dinner next Sunday, January 3, up at my Grandpa and Grandma Loofboro's.

If any of the juniors want to write to me, my address is:

NAOMI LING
New Auburn, Wis., R. R. 3,
Care of Philip Ling.

DEAR NAOMI:

You and Melba must have wonderful times together, for you are almost like twins. Glad you have both written and hope I'll have many more letters from you.

While you have one, I have two church dinners to attend every year. Don't you think I am fortunate? On Sunday, January 3, we had the dinner and annual business meeting here at Andover, and today we have been to Independence for the same purpose.

I hope some of the juniors will write to you. I think it is fine for Recorder children to write to each other.

Yours sincerely,
MIZPAH S. GREENE.

DEAR LITTLE PEOPLE:

Some time you have asked me to tell you another story of some of the early day things I knew about.

When my brothers, Herman and Gene, were about nine and seven years old they had to help herd cattle on the wild prairies.

Farmers in those days did not have nice large pastures for their cattle, and not many of them had any fences around their farms. Some of the neighbors would help each other. There would be a man with a horse and a little boy with a dog. They would drive the cattle to the fields. One of the boys would be in charge of the little dogs to keep the cattle together.

They would be in the fields all day. After dark the cattle would be driven back to the farm and the boys would go home.

There were two brothers and John, Will, and Nat Crawford, and John and Jim Gary, and sometimes several others. Sometimes there was quite a crowd. All of them were just about the same age. They each took a horse and went away from the farm and came back in the morning. They were busy little fellows, and watched their cattle with sharp eyes. They ran and played too when they were away from the farm and had lots of fun. They were too busy to wish for something better. In the early spring the herds were started as early as the prairie grass would be big enough for the cattle to nip it.

Oftentimes the boys' shoes would be worn out and they had to go barefoot on frosty mornings. Oh, how cold those little feet did get, but not described as went. They rubbed their feet together and jumped up and down or ran races. Then if their feet were still cold they would make some of the cattle get up on their back legs and stand on the warm spots where the cattle had lain.

There was no shelter for them out there on the prairie, which stretched away for many miles with no house, tree, or bush. If the sun shone hot, they would lie to the south and would run in streams down their faces. If it rained, they were soon as wet as little rats, and waited for the sun to shine to dry their clothes. If a cold wind blew, they huddled behind the gentle cows to keep out of it.

At last they decided to make a sod house for shelter. So they tore up the tough prairie sod with their hands and piled it up quite into a house. They had to get down and crawl in on their hands and knees, but it made a good shelter.

One day when they ran to the house, my brother Gene was ahead, and as he started to crawl in, what do you suppose he saw? There, all coiled up in the middle of their house, was a great big, old rattlesnake, making a terrible buzzing with his rattle. He was very much scared, but little brother boys could do anything. So they finally got him killed without any of them being bitten. And you see this was another time when God took care of little children.

They still used their house, until later in the season when some bad, big boys tore it down and threw the sods all over the prairie. Then they had to stay out in all kinds of weather once more.

Now this prairie is all covered with fine farms, while railways and paved roads go crisscross all over it. The little boys lived to be old men and now God has called all of them away.

I'd like to see some of you small people at Conference next fall. Your friend,

MRS. ELLEN W. SOCWELL RAMSEY.
"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the Lord, the Lord of hosts, and to keep the feast of tabernacles."

Micah 4: 1, 2, and Isaiah again: "And it shall come to pass, that from the wilderness and from the end of all the earth shall they come, and shall go up, every one straight before him."

Jospehus explains: "Tabernacles was the third of the three great national festivals of the Jewish people. It was celebrated a little later than the middle of our October and derives its name from the booths in which the people dwelt, constructed of branches and leaves of trees, on the roofs of their houses, in their courts, and in the streets, and continued for eight days, as also the Passover, the festival of the first fruits. It marked the ripening of the first grain. Pilgrim bands would gather from many places of rendezvous, loaded with the choicest of fruits upon the boughs of trees, which were adorned with olive branches and fillets of gold, accompanied with the music of flute players. What with the gold, and what with the music, the bands drew near to Jerusalem, the leading men of the city came out to meet them with hearty welcome. The streets of the city were filled with people; even the king carried a basket full of fruit upon his shoulder, and the people streamed like a mighty river to the temple, where the sacred melodies of King David's Psalms mingled with the sweet tones of harps and viols, which entered into the hearts of all.

A very brilliant light and joy were sought after as necessary accompaniments of Tabernacles. In Jerusalem. In the times of our Savior there had been added to the feast the ceremony of the drawing of water from the Pool of Siloam. At a certain stage a priest would bring up a pitcher of water from the pool, which would be poured upon the sacrifice upon the great altar. Then the prophet would exclaim, as Isaiah the Prophet: "With joy shall ye draw water from the wells of salvation."

Our Savior was in attendance upon this feast. He stood and cried: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of him shall flow rivers of living water." It was the same message as in the Old Testament. Isaiah's teaching has been fulfilled in the words of the Samaritan woman.

Do not only we have a legitimate hunger and thirst for necessary things of earth. But there are also those who long for the highest-and the best things in life, seeking him first and always, he will satisfy us and give to us in completeness an abounding of those. It is he who brought to our shores by the spirit of the Pilgrim fathers who planted it in Plymouth Colony. Their own spirits were most deeply imbued with the influence of the Scriptures, and the need and the blessedness of thanksgiving is very prominent in God's Word.

Thanksgiving was a teaching also of Pentecost, fifty days after Passover, the festival of the first fruits. It marked the entrance of the first grain. Pilgrim bands would gather from many places of rendezvous, loaded with the choicest of fruits upon the boughs of trees, which were adorned with olive branches and fillets of gold, accompanied with the music of flute players. What with the gold, and what with the music, the bands drew near to Jerusalem, the leading men of the city came out to meet them with hearty welcome. The streets of the city were filled with people; even the king carried a basket full of fruit upon his shoulder, and the people streamed like a mighty river to the temple, where the sacred melodies of King David's Psalms mingled with the sweet tones of harps and viols, which entered into the hearts of all.

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MAINTENANCE FUND
Rent from publishing house ............................................ $125.00
Income from Denominational Endowment
Sarah A. B. Eagles Gift ........................................... 1.50
Frank H. Smith Gift ................................................... 30.00
Franklin Piitz Randolph Gift .................................. 2.07
Total ........................................................................... $159.57

Treasurer's Receipts for November, 1931

Contributions—Onward Movement .................................. $172.77
Income from invested funds:
Amos E. Cates Gift ......................................................... $162.68
Alice E. Annum Bequest ............................................. 7.50
Hoben H. Ayres Bequest ........................................... 25.00
Lola Babcock Bequest ................................................. 1.50
Mary F. Butler Gift ...................................................... 1.50
Berlin, Wis., Parsonage Fund ....................................... 4.75
Mary Rogers Bequest ..................................................... 16.50
Adela S. Witter Billings Bequest ................................... 7.11
Sarah Elizabeth Brand Bequest .................................. 10.05
Katherine Bequest .......................................................... 0.00
Hannah Millicent Bequest ........................................... 1.00
Mary A. Furlong Bequest ............................................ 18.60
Martha Irish Becket Bequest ...................................... 15.00
Abigail Bequest .............................................................. 0.00
Hannah Climson Bequest ........................................... 161.38
Nellie J. Cook Bequest ................................................... 1.50
Amy K. Crandall Bequest ............................................. 3.00
Eliza M. Crandall Bequest ........................................... 30.11
Elizabeth B. Davis Bequest ........................................ 6.74
Amanda Bequest .............................................................. 0.00
Nancy M. Frank Bequest ............................................ 12.12
George DeGray Bequest ............................................. 62.56
Parity Bequest .............................................................. 0.00
Greenvale Church ......................................................... 4.00
Elizabeth Bequest .......................................................... 0.00
Celia Haskins Bequest .................................................. 1.00
Burr F. Bequest .............................................................. 0.00
Auguste Kelley Bequest ............................................. 4.33
Addie C. Foster Bequest ............................................ 63.06
F. S. Langworthy Bequest ........................................... 5.33
Life Membership ............................................................ 0.00
North Branch, Church Fund ....................................... 3.00
J. M. Knapp Bequest .................................................. 5.00
Burlie R. Bequest ........................................................... 0.00
Arthur C. Bequest ........................................................... 0.00
T. A. Greene Bequest .................................................. 3.00
Deborah A. Randall Gift ............................................. 18.18
Arthur C. Bequest ........................................................... 0.00
George H. Rogers Bequest .......................................... 38.00
Sarah B. Bequest ........................................................... 0.00
Sophia S. Bequest ........................................................... 0.00
Sarah A. Sanders Gift .................................................. 0.00
Sarah A. Sanders Gift .................................................. 0.00
Second Western Church ............................................ 5.00
Alfred C. Shales Gift .................................................. 1.00
Pamie R. Shaw Bequest .................................................. 0.00
Helen R. Shaw Bequest .................................................. 0.00
John H. York Gift ........................................................... 0.00
Martha S. Stillman Bequest ........................................... 1.00
Martha S. Stillman Bequest ........................................... 0.00
Mary E. Bequest ............................................................. 0.00
Thomas Franklin Tenner Bequest ................................ 22.56
Jutta J. S Gordon Gift .................................................. 0.00
Mary J. Williams Gift .................................................. 7.50
Donations ................................................................. 0.00
Charles T. Woolery Gift ............................................. 1.00
Total ........................................................................... $276.84

Loan from the Plainfield Trust Company ........................ $1,060.00
Contribution to Special Sabbath Promotion Work .... $276.57

RENT FROM PUBLISHING HOUSE .................................. $125.00

GENERAL FUND

Contributions—Onward Movement .................................. $346.76
Income from invested funds:
Amos E. Cates Gift ......................................................... $162.68
Richard C. Bond Request ........................................... 1.50
Susan E. Burdick Gift .................................................. 20.05
Eliza M. Crandall Bequest ........................................... 4.31
George DeGray Bequest ............................................. 6.30
Elizabeth B. Davis Bequest ........................................... 0.00
George DeGray Bequest ............................................. 2.23
Total ........................................................................... $140.00

Treasurer's Receipts for December, 1931

Contributions—Onward Movement .................................. $346.76
Income from invested funds:
Amos E. Cates Gift ......................................................... $162.68
Richard C. Bond Request ........................................... 1.50
Susan E. Burdick Gift .................................................. 20.05
Eliza M. Crandall Bequest ........................................... 4.31
George DeGray Bequest ............................................. 6.30
Elizabeth B. Davis Bequest ........................................... 0.00
George DeGray Bequest ............................................. 2.23
Total ........................................................................... $140.00

THANKS TO PASTOR Warren

As chairman of the Committee on Religious Life of the General Conference I want to take this opportunity to thank Rev. Hurley S. Warren on behalf of the committeefor his splendid series of articles on Stewardship. These articles have appeared in recent issues of the SABBATH RECORDER. These articles were solicited by the committee, and their general tone and impact is to its high- tations as thoughtful presentations of various phases of the subject of Christian Stewardship. We trust all readers of the Recorder will read them. If you have not, look up your SABBATH RECODERS for the last few weeks and read these helpful articles. They might well be made a basis for a series of talks on the subject of Stewardship, or of group studies in that field.

A. J. C. Bond.
THE SABBATH RECORDER

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Professor Burton B. Crandall was in Washington last week, attending a meeting of the American Economic Association. Rev. and Mrs. D. Burdicke of Ashaway, R. I., was in Alfred to receive the laurel guest of his daughter, Mrs. P. C. Saunders, and family. He came at this time to close a deal for the purchase of his farm near Hebron, Pa., for gas purposes.

ALFRED STATION, N. Y.

There was a good attendance at the annual church dinner, Sunday. At the business meeting in the afternoon, Pastor Van Horn gave a very interesting report of the church. The treasurer reported about $2,600 raised during the year 1931, and all bills paid to date.

The following officers were elected: Moderator, Lynn Langworthy; treasurer, Irving Palmer; clerk, Fred Pierce; chorister, P. M. Palmer; assistant organist, Pastor Van Horn; organist, Betty Van Horn; assistant organist, Eugene Van Horn. The two trustees were H. N. Allen and Mrs. J. W. Whitcomb. The hosting was performed by: Arthur Ormsby, Harry Austin, Leo Shaw, Milton Emerson, and Leon Lewis. Mrs. Harry Austin is the dinner committee for next year; Fred Palmer, chairman of the soliciting committee; Mrs. Harriet Van Horn supervisor of the summer school.

ASHAWAY, R. I.

At a well attended meeting of the Ashaway-Potter Hill C. T. U., held with Mrs. John S. Cole, Jr., Thursday afternoon, the World Day of Prayer was observed. "The Christmas Carol" was rendered by the United Four, written and read by Mrs. Carroll L. Hill, followed by devotions led by the president, Mrs. Walter Kenyon. Each one responded to the roll call with a verse of Scripture. After the regular business meeting Mrs. Walter Saretzki gave a very interesting report on the afternoon and evening meeting of the Allied Forces, which was held in Westerly Monday. A general discussion followed.

ANNUAL PROGRESS:

Mr. and Mrs. Carroll L. Hill giving a review of the article, "Now the Children Have Shoes," by Whiting Williams, in the Christian Herald.

A verse, "Dangers in Resolutions," was read by Mrs. R. Saretzki, while the guests deplored by Mrs. Walter Saretzki, the poems, "The Unseen Talent," by Mrs. Walter Saretzki, and the poems, "The New Leaf" and "Standing at the Portal," by Mrs. Walter Saretzki, and the poems, "The New Leaf" and "Standing at the Portal," by Mrs. Walter Saretzki.

At the close of the meeting the hostesses served refreshments. The next meeting will be held Thursday afternoon, January 21, at the home of Mr. and Mrs. D. Burdicke.

-Westerly Sun.

BROOKFIELD, N. Y.

Pastor Polan and family called on Mrs. Sorenson, who is in the infirmary at Rome, last Tuesday, and found her to be almost helpless, and will be for some time, because of a broken vertebra and other injuries. She is glad to see her friends, however.

-Brookfield Courier.

BATTLE CREEK, MICH.

On Friday evening, December 4, the Intermediate Christian Endeavor society invited the adult prayer meeting, the Y. P. S. C. E., and the Junior division, to be their guest at the presentation of some living pictures. Several Bible stories were presented in pantomime while the Bible story was read.

-News Bits.

DEKUTUYER, N. Y.

Mr. and Mrs. William R. Gates celebrated their fiftieth wedding anniversary at their Lincoln home the evening of December 28.

Seventy-five of their relatives and close friends helped to make the occasion one to be long and pleasantly remembered. A short program was rendered as follows:

Violin solo—"Silver Threads Among the Gold," Ida Mowers.

Reading—Longellows' "The Hanging of the Crane," Doris Coon.

Duet—"Blest Be the Tie," Mrs. T. J. Van Horn, Mrs. George Gates.

Timely remarks and prayer, Rev. T. J. Van Horn.

Presentation of gold from children and grandchildren, Genetti Burrows.

Trumpet solo—"The End of a Perfect Day," Genetti Burrows.

Mr. and Mrs. Gates were the recipients of a nice sum which besides congratulations both by cards and letters, flowers, and several smaller gifts, showing the love and high esteem in which their friends and kinfolk held them. The guests deplored for their several homes they sang together, "Put On Your Old Grey Bonnet," and "God be With You Till We Meet Again."

-L. E. T. O.

LEONARDVILLE, N. Y.

On Sunday night a choir composed of singers from the local churches, assisted by Rev. and Mrs. H. L. Polan of Brookfield, repeated the Christmas cantata, "Chimes of the New Year," to an appreciative audience at the West Edmeston Baptist Church.—Brookfield Courier.

NILES, N. Y.

The annual dinner and business meeting of the Seventh Day Baptist Church was held today with eighteen in attendance. The officers were re-elected: Moderator, Paul Baker; clerk, Mrs. Arthur Babcock; treasurer, Mabel Jordan; chorister, Frank Voorhees; and organist, Mrs. Clifford Depew.—Alfred Sun.

DES MOINES, IOWA

Friends of Rev. Riley G. Davis will be glad to know of his recovery from an attack of an old trouble of many years' standing. The recent suffering has been severe and recovery gradual, but Brother Davis writes, "The Lord has been gracious and has spared my life, for which I want to thank him in all sincerity."

While Mr. Davis is not in a pastorate, his interest in the Christian service and in the denominational work is still keen. He distributes many tracts and has helpful conversation with many with whom he meets in business transactions. In the use of tracts concerning which he writes, he says, "I do not think it wise to scatter them broadcast as a merchant would his cheap advertisements; but there are many homes in which the literature would be read with interest and no doubt be appreciated by those who receive them. The letter brought stamps to cover postage on tracts sent out on the hope and cheer in the work—all of which is much appreciated by the Tract Board."—Editor.

DEPUE, COLO.

It has been decided to combine prayer meeting and Christian Endeavor, working on Rev. Loyal Hurley's idea in the Recreation of August 31. In this manner we believe we will have a larger attendance.

Our society is planning a prayer meeting contest, a prize to be given to the one with the most interest in the meeting in a given length of time. We hope to create interest in our society and to lift it from the "rut" of "existing things," as meetings are conducted by cutting out the subjects from the Christian Endeavor World and distributing them to be read for discussion. This is far from satisfactory.

-Little Genesea.

LITTLE GENSEE, N. Y.

The Christmas season has brought to Little Genese a number of pleasant features, a brief résumé of which we would like to pass on to our readers. The Christian Endeavor society held its annual candle-light service, Friday night, the week before Christmas, in place of the regular church prayer meeting. The singing of old Christmas carols by candle-light, after a brief history of the songs was given by several instrumental and vocal selections, and two short talks, "What if Christ had not come," by Mark R. Sanford, and "The Meaning of Christmas," by Pastor Davis, made an inspiring introduction to the Christmas season. Wednesday night, under the direction of the Sabbath school, an entertainment was held in which practically all the children of the community took part, even those who seldom, if ever, attend the Bible school. Of course this brought the parents, too, so that the church was well filled with those eager to hear and see, for one of the big features was a huge Christmas tree brilliantly illuminated.

Sabbath day, another large and appreciative audience came for the morning worship. After the children's sermon (a true Christmas story), the boys and girls came to the front and sang, "Luther's Cradle Hymn." In place of the regular morning sermon, the church choir chose to render the Christmas cantata, "The Manger of Bethlehem," by Lane.

The annual community dinner held New Year's day was a home-coming occasion for many. In spite of the storm and slippery roads, over two hundred were present. The
dinner was followed by the annual church meeting at the church. — Correspondent.

The Allegany County Board of Supervisors recently elected Mr. Thomas B. Burdick as chairman for a period of two years.

Alfred Sun.

WESTERLY, R. I.

The People's Mission, the Pawtucket Seventh Day Baptist Church, Milton College, Salem College, and Alfred University are beneficiaries under the will of the late former Senator Albert H. Langworthy, which was read and admitted to probate yesterday by Judge Edward M. Burke at the regular session of the Westerly Probate Court.

The Seventh Day Baptist Church was bequeathed stock in the Wilkes-Barre Lace Manufacturing Company of Wilkes-Barre, Pa., and bequests of $1,000 each went to People's Mission, Milton College, Salem College of Salem, W. Va., and Alfred University of Alfred, N. Y.

Governor Case sent to the Senate today the appointment of Judge Samuel H. Davis of Westerly to the Third District Court.

Phoebe Greene Ward Chapter was entertained by Mrs. Samuel H. Davis, honorary treasurer, at her home on Granite street last evening. About thirty members were present. Guests of the chapter were Mrs. William L. Manchester, national, vice-president, and general of Bristol Chapter, and Mrs. John T. Gardiner, regent of Esak Hopkins Chapter, Providence. — Sun.

WALPARK, WIS.

The annual church meeting of the Walpark Society was held last Sunday afternoon. While the finances of the church were somewhat in the red, the business organization showed a gain of $126.36 and a healthy condition of the church in its various activities. About fifty were present for the simple dinner served at noon.

The following officers were elected:

President of the church society—Dr. W. W. Godfrey; vice-president—Mrs. R. O. Bond; secretary—Richard Babcock; treasurer—Virginia Moulton; chorister, Katherine Greene; chorister, Kenneth Fisher. — Loyalist.

SALEM, W. VA.

More than one hundred twenty alumni and guests attended the third annual holiday get-together, in the dining room of the administration building last Tuesday night, December 29.

Rev. O. P. Bishop, head of the departments of buildings and finance, spoke at the college Wednesday morning in the presentation of the 1932 college program. He will complete his appeals before local organizations this week. The annual house to house canvass will be started by him on Monday, January 11.

Rev. Ralph Coon, pastor of the Seventh Day Baptist Churches in Denver and Boulder, Colo., conducted the devotions at the college chapel service Monday morning. He was on his return trip to Denver after having attended the meeting of the Seventh Day Baptist Commission in Plainfield, N. J.

While on their recent tour in the West, Dr. S. O. Bond and Rev. O. P. Bishop, head of the department of buildings and finance, spoke in the churches of Rev. Mr. Coon's pastorate. They told of their visit at his home Monday evening and continued to his home late Monday night after spending the day here.—Herald.

CASH FOR THE NEXT WAR

It's not the last war but the next that's consuming the taxpayer's money. Look at these figures: France, last year, paid us $432,000,000; Italy, $4,300,000,000; Japan, spent ten times that amount, $432,000,000 on her army and navy; Italy squandered one-fourth of her national budget for arms and spent only six-tenths of one per cent on war debt; Great Britain's army and navy cost fourteen per cent of her budget and the war debt slightly more than four per cent. In this year, with unemployed, tax increases, and business stringency, the United States set aside sixteen per cent of its four billion dollar budget to keep fit for the next war. Small wonder that statesmen and industrialists are beginning to see eye to eye on the matter of disarmament.—Christian Herald.

EDUCATION COMMITTEE, RESOLUTIONS OF NORTHWESTERN ASSOCIATION

Your Committee on Education would report as follows:

1. The Committee recognizes the need for the Christian college and the place it fills in the general plan of education for our young people, and we would urge that when it is possible for our young people to get the courses they desire that they attend our own colleges.

2. We feel that our homes, churches, and colleges should stand together in the training of our young people. None of these three institutions can delegate all the burdens of education to either or both of the others. The home, church, and school must each bear its own share.

3. Feeling the need of greater financial and moral support, we urge the home, church, and schools, and especially to Milton College, as it is so connected with the need of greater financial and moral support, we urge the home, church, and schools, and especially to Milton College, as it is so connected with the needs of the denomination and the world, that our colleges be employed.

4. We commend the work of Christian religious education now being done among our people, and urges that our colleges offer recognized leadership training courses, especially the more practical courses, that our young people may be better trained for work in Christian Endeavor, Bible school, Vacation school, and the church.

5. We commend the splendid work done by our colleges in the past and we would appeal to all colleges of the denomination and especially to Milton College, as it is so vitally connected with the spiritual welfare of this association, for increased financial, social, and religious standards which are in keeping with the purpose for which our colleges were founded, and for which they have been largely maintained. To this end we urge that the greatest care be used in selecting men and women of strong Christian character as teachers, and that so far as possible, Seventh Day Baptist teachers in Seventh Day Baptist institutions.

6. We commend the effort that is being made to find positions for Seventh Day Baptist teachers in Seventh Day Baptist colleges.

7. We recommend that copies of these resolutions be sent to each of our colleges.

Respectfully submitted,

ERLE E. SUTTON
JOHN FITZ RANDOLPH,
DOROTHY MAXSON.

DEATHS

LANGWORTHY. — Fred Clarke Langworthy, the eldest son of R. Sherman Langworthy and Evelyn Rogers Langworthy, was born July 1, 1870, at the old Langworthy home, three miles north of Brookfield.

After attending the Brookfield Academy he took up the printer's trade with Stillman and Spooner in 1885. This followed him in New Hampshire, New Jersey, and Richfield Springs until 1894, when he took up farming.

On August 11, 1897, he was married to Edwina Clarke of Brookfield. To them were born five children: Angeline Merle, Miss, born May 27, 1898, who passed away April 6, 1908; Althea Elizabeth, born July 1, 1899; George Rogers, born October 22, 1901; Frances Genevieve, born July 28, 1911; Robert Sherman, born February 5, 1915.

From November, 1919, to May, 1925, he operated the packing and seed plant and nursery, coming back to Prosper Hill Farm at that time.

He is survived by his wife and four children: Althea (Mrs. Wendell Morses) of Brookfield, Christopher of Adams Center, and Frances and Robert who are at home; five sisters and one brother: Mary George Rodgers of Leonardsville, Clayton Langworthy of Adams Center, Mrs. Lorin Case of Canaveria, Mrs. Lina Brooks and Mrs. Deidra Fair of Brookfield, and Mrs. Orlo Perry of Jericho.

His death, which was accidental, occurred De-
cember 20, 1931, when a tree which he was felling in the woods caught and crushed him. The funeral was held at the Brookfield Burying Ground on December 23. It was conducted by Pastors Polan of Brookfield and Burdick of West Edmaston. Pastor and Mrs. Polan also sang.

He was baptized and joined the Second Brookfield Seventh Day Baptist Church June 8, 1885, during the pastorate of Rev. Clayton A. Burdick. He later transferred his membership to the West Edmaston Seventh Day Baptist Church, where he held it at the time of his death. His frank and generous nature had won him many friends, who, when he suddenly passed away, found it was loyal to the church, and a faithful servant of God, his heavenly Father.

SORENSEN—George, son of Soren and Maren Sorenson, was born in Sookrog, Denmark, August 16, 1893, and was killed near his home in Verona, N. Y., December 15, 1931, when his automobile was struck by a train.

(See funeral notice elsewhere)

SABBATH SCHOOL LESSON V.—January 30, 1932


A. Text: "Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall not thirst."

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P. S. B.

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MINISTRY OF THE WORD

JUKE TO THE SMITHS, by Uncle Oliver.

SABBATH SCHOOL LESSON V.—January 30, 1932


A. Text: "Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall not thirst."

B. (

C.(

P. S. B.

An Interesting Pamphlet


Price, postpaid, fifty cents.

Address: A. E. MAIRN, Alfred, N. Y.
"Is it nothing to you—
All you that pass by?"

Seventh Day Baptists in General Conference have adopted

A BUDGET

That will provide for the year's

MINIMUM NEEDS

The General Conference is duly constituted by the repre-
sentatives of the various churches, YOURS and MINE.

THEIR ACTION is OUR ACTION

A REAL NEED

Our Home Missionary churches
Our Foreign Field
Our Sabbath Publications (including Sabbath Recorder)
Our Religious Education (Sabbath Schools, Vacation Schools, etc.)
Our Young People's Activities
Our Woman's Work

ALL call to a LARGER LOYALTY and to a
Divine and Sacred RESPONSIBILITY

"Our names are on the Bond and our Master is the Endorser." We
must not let His Note be protested.

Justice, honor, self-respect, gratitude, expediency, religion, obedience, the
love of Christ, the example of Jesus—All urge the Church to meet its
obligation.

WE MUST RAISE THE BUDGET.

SECRET OF AVAILING PRAYER

Lord, teach us to pray, as thou didst teach disciples long ago.
Grant that we may learn so well the secrets of availing prayer that we,
like them, may feel thy presence constantly and know thy power.

Teach us in praying, gracious Lord, to put thy kingdom first, and
to seek thy will before our own, trusting thee to meet our needs.

Reign, O Christ, within our hearts, and by thy pure presence keep
them clean. Make our lips the channels of thy grace and truth. May
we speak no word that will hurt another, but ever remember that thou
hast called us to be thy witnesses.

Teach us thy wondrous secret of finding life by losing it in loving
service.

In Jesus' name. Amen.

—Henry Wode DuBoise,
In Talking With God.

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