SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held with the Seventh Day Baptist Church at Milford, N. J., August 24-26, 1933.
President—Abner C. Judd, Syracuse, N. Y.; Corresponding Secretary—Henry H. Shavers, Binghamton, N. Y.
Re-Appointment of Corresponding Secretary—Courland V. Davis, Plainfield, N. J.
Term of office—Two years in 1933-1935.

COMMISSION OF THE GENERAL CONFERENCE

HISTORICAL SOCIETY

President—Collias F. Randolph, Maplewood, N. J.; Corresponding Secretary—Asa J. Randolph, Plainfield, N. J.
Term of office—Two years in 1933-1935.

SABBATH SCHOLL BOARD

President—D. Nelson Ingle, Milford, N. J.; Corresponding Secretary—Walter L. Burdick, Chairman, Washington, D. C.
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EASTERN—New England—Miss Elizabeth Crandall, Ashby, Mass.; Corresponding Secretary—Miss Eliza Blank, Mass.
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ASSOCIATIONS

Eastern—Miss Gertrude Stillman, Ashby, Mass.; Corresponding Secretary—Miss Mildred D. Spaht, Mass.
Term of office—One year in 1933.

To be printed in the next issue.

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George H. Crandall, Milford, Wis.; Chairman; Leland C. Shire, Milford, Wis.; President; Frank E. Conners, Battle Creek, Mich.; Vice President; Donald C. Conners, Battle Creek, Mich.; Secretary; W. R. Smith, Battle Creek, Mich.; Treasurer; Miss Elizabeth Crandall, Ashby, Mass.; Corresponding Secretary—Miss Mildred D. Spaht, Mass.; Term of office—Two years in 1933-1935.

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The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 114, No. 3

Whole No. 4,384

THEODORE L. GARDINER, D. D.,

Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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Six Months 
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The Church Paper

Could we as Seventh Day Baptists get along without some means of intercommunication? A weekly publication seems to be very necessary to the life and development of any denomination.

Valuable as are farm papers, local papers, great monthly journals, and magazines and dailies, they quite generally are a help and are deeply appreciated. Perhaps others will be glad to cooperate in a similar way as they read these words.

There is another angle of co-operation which ought not to be neglected. In view of the services rendered by the Sabbath Recorder, is there no obligation on the part of Seventh Day Baptists to use their influence to increase its efficiency and its circulation? With no thought of criticizing our church leaders we find food for thought in a paragraph from one of our fellow religious papers: Do our pastors, with the manifold cares and responsibilities, as they quietly and restfully sit in their studies gathering weekly from its columns knowledge of what the Lord is doing for our denomination, have no sense of obligation beyond the subscription price of the paper? Are the notes concerning their personality and work, occasionally published in its columns, of no value to them? If all pastors would think this matter through and use their influence in ways at least similar to those used by the subscriber problem would find a solution.

The Sabbath Recorder has, we believe, rather a larger per cent of pastorate and other leadership support than many denominational papers, and the above comment does not fully apply. Yet, there are in every Seventh Day Baptist family many who do not take the paper and who ought to do so. In a recent committee's report to the Tract Board of the American Sabbath Tract Society, churches only about one third of the families were taking the Sabbath Recorder. Pastors can bring the paper to the attention of their churches. It can be emphasized, and its members be urged to subscribe. We ask this co-operation because without this paper cannot reach its largest efficiency. Any of our churches that will within the next six months put on an intensive, bona fide subscription campaign, with the purpose of getting our denomination, can have a column of the Recorder, free, for publicity, and free copies of that issue for distribution among people who do not subscribe. The church paper cannot reach its largest audience.

Another reason for the full and efficient co-operation of pastors and churches is that, as all know, the Recorder is far from self-supporting. The American Sabbath Tract Society pays for the publication of the Sabbath Recorder is justified by the value of the work of the paper to our cause. But the more the circulation is increased the less the board will have to contribute, and consequently more funds will be released for other Sabbath-promotion work. Can we count on all our friends in the days to come? We believe we can.

More About This

When the above editorial was started it was intended only as an introduction to a message brought to the office by our editor from the quadrennial meeting of the Federal Council. But it outranked the bounds of an introduction. As you read what follows, look upon it as more than something taken from reports or journals. Indeed, it comes to us in pencil from President Bond's own hand. Its message is truly significant.

"The Federal Church deplores that despite the high character of most of our church papers, the local church and the Christian home malefactor use of them. We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and the supreme problems of our time, not from the church press but from secular journals, newspapers and commercial radio broadcasts. The religious press has brought some of our most honored journals into financial distress and has greatly restricted their influence for good in the congregations of Protestantism. It is the conviction of the Federal Council that in the years which lie ahead, the greatest possible emphasis should be placed on the important duty of developing an intelligent interest in religion to read the publications of the church, in order to know what the churches are doing and ought to do, as well keep in touch. In front of all questions seriously affecting human life.

"We recommend that our constituent bodies be urged to use the most effective means to promote the publication of the ideal of 'a church paper ... every Christian home' and also seek to inspire the faithful reading of the same."

A Sabbath's Reading

Many of our people are hard pressed by space to read the listening appreciate the many books of the Bible as suggested at times by the Committee on Religious Life.

Regular and repeated reading of the Scripture is indispensable. Just as frequently we treat the books of the Bible from other books. Of course they are different. But occasionally, if a method ordinarily used on a good book were tried on a book of the Bible, helpful results no doubt would follow. How does one read a story of Joe Lincoln's, "The Roughing It Missions"? One goes through to get the story or the message contained. Interest attends the reading, information is gained, and illumination, and perhaps inspiration, follows.

Why not try, for example, in a similar way, the Book of Hebrews? Mental pleasure, keen appreciation, and a cumulative result. Try, next Sabbath afternoon, sitting down either alone or by two, or even in a group, and read through this wonderful book in a single sitting. For, of course, the different views of the argument of a carefully reasoned book is bound to result from a desultory reading. The skill and tact, the learning and logic with which the reader is conducted from the law of Moses to faith in Jesus Christ as the divine Redeemer, in whom all the requirements of the observance of the Law are completely fulfilled, make this Epistle to the Hebrews hardly equaled in all literature.

Calvin Coolidge Dies

The nation was shocked and saddened last week by the news of the sudden death of Calvin Coolidge. Press reports from all over the country poured in with..."
the great American people, generally, that he was a great man. Time, alone, will give his true ranking among the prominent ministers few. Our presidents retired from their high office so generally approved for their services and so generally liked and respected as Mr. Coolidge. He was appreciated for qualities of frugality and tacturnity and the like, by many who never possessed or practiced such virtues. In the midst of wild extravagance and self-disappointment these brethren had led their feet, pursuing a cause in public and private life straightforward and consistent throughout. Probably Mr. Coolidge received as little criticism of serious nature as any president of the past fifty years. His early death removes a useful citizen of whom much was yet reasonably expected, and bears testimony to the honor of the greatest of these brethren across the sea and extends to the greater glory of the Church in carrying the gospel and a new joy in the Sabbath of the constitution of the First Day Baptist Church.

New Church in Germany

The First Seventh Day Baptist Church of Germany was organized at Hamburg Sabbath day, December 22, 1932, with seventy constituent members. Officers were elected and a pastor chosen, the Reverend L. Richard Conradi of Hamburg, Germany.

The SABBATH RECORDER congratulates these brethren across the sea and extends to them the greetings and best wishes of Seventh Day Baptists in America. This church may be looked upon as Elder Conradi’s New Year’s gift to the denomination. May he long be spared to serve in liberty the Master whom he loves in fellowship with those who love him.

FROM THE CONFERENCE PRESIDENT

Readers of the SABBATH RECORDER are more or less familiar with the experience of Rev. G. Velthuysen of Amsterdam, Holland, in joining the Adams Center Church and in being recognized by the General Conference as a member of the Church. Following the Conference he tarried but a short while in this country, and then took boat for Germany, with fresh hope and a new course in the work of the Lord.

He carries with him a new spirit of freedom in the gospel and a new joy in the hope of a continued Christian ministry in this new spiritual freedom.

In starting the new work he very wisely called to his assistance our brethren in Hol-

land. Rev. Peter Taekema visited Hamburg and associated himself with the people there in the work of the ministry. We write to Mr. Velthuysen and a delegate from Amsterdam went to be present at the organization of the First Seventh Day Baptist Church in Germany.

Mr. Velthuysen speaks of the “new spiritual freedom” in the young church. Seventh Day Baptists are not interested in the mere fact that a number of Christian people are changing their religion. They are interested in seeing that people have become unsettled in their beliefs, and uncertain as to their future church connection. We have found a happy and satisfying spiritual experience and a new spiritual freedom in this new venture, then do we rejoice with them in their new-found hope, welcome them into the fellowship which they have chosen, and wish for them a prosperous future under the blessing of God. As we warmly clasp hands across the sea, we say, “Welcome, and God bless you.”

Ahv J. C. Bond.

ELDER VELTHUYSEN’S LETTER

My Dear Brother Bond,

Still under the deep impression of the most memorable Sabbath at Hamburg, December 22, 1932, I am writing this to you. I was accompanying Rev. G. Velthuysen, elder and delegate of the Amsterdam Seventh Day Baptist Church.

In the meeting held on Sabbath eve before, I spoke to a very attentive and interested congregation on the subject of the rise, development, and work of Seventh Day Baptists in Holland and Germany. For the very reason why he had left the Seventh Adventist communion, Brother Velthuysen expressed a deep interest in the work of our young church, and the opportunity to write to you after your much appreciated visit to us in Holland, of which we keep such a pleasant and good remembrance, and we rejoice very much I may send you now such excellent letters.

May the new year be a year of new and great blessings to all our people in America and Europe. Brother Velthuysen and especially Brother Bond and Mrs. Bond will find you and your families and all honored friends in Plainfield in good health, and with the last year of Professor and Mrs. Edward E. Withrow. If you like, I shall send you to correspond with them all but I could not find the time for it. Will you kindly remember us to all?

There are many seriously ill among our people, and other trials in these hard times, but we remain of good cheer in the Lord. As he has seen Brother Velthuysen in Christ be with you in everything, not the least in the preparing for next General Conference.

Very truly yours in Christ,

G. VELTHUYSEN.
TEN YEARS' ACQUAINTANCE WITH JESUS CHRIST

BY Y. T. WU

Student Secretary of the National Committee of the World Christian Association of China

I have known Jesus Christ for a little over ten years. My conception of him has undergone changes from time to time, but today he is essentially the same to me as I first knew him—my friend, my fellow-seeker after truth, the guiding and steadying force in my life, a source of courage and refuge in the time of trouble. Let me explain what all this means to me.

In the first place Jesus Christ is to me the cause of a moral unrest. He has revealed to me a standard that human society has accepted for thousands of years. He has taught love where there is hate; he has taught sympathy, trust, and self-forgetful service where selfishness, fear, and greed reign. I cannot have fellowship with Jesus and take him seriously and yet be undisturbed by conditions existing in this world. Things that I used to take for granted now become open to serious question. I could wish I had never known him, so that I would not have to disturb the status quo of comfort and, what I would like to call, a decent life. But that is now impossible. He has been the cause of a revaluation, a ceaseless striving after a more ideal order, and the pain that accompanies such striving.

In the second place, to know Jesus Christ brings courage to face problems squarely and to attempt solutions that would otherwise seem to be impossible. The beauty and possibilities which he exemplifies bid one to the life of adventure. From him one gets, so to say, an orientation to life as a whole that transcends the narrow limits which imprison and deaden life. It saves us from the confusion of conflicting voices within us that claim our loyalty; it gives us, single and direct to live and die for. Our personality thus unified becomes a source of power for our task.

In the third place, fellowship with Jesus Christ to me means peace, the peace that passes all understanding. It enables us to live in the storm and stress of life, to struggle, to fail, to be broken in heart, and yet to preserve that equilibrium, that balance of mind, that calmness of spirit which enables us always to rise above our difficulties and take the next forward step.

What I have said above is perhaps only a modest example of what many others must have experienced in a more intense way. Such an experience is indifferent to creeds, theologies, and systems of Jesus Christ. It outlives all these difficulties by the power and beauty of his life which shines through the ages.

TAKEN FROM CHRISTIAN WORLD FACTS.

STATEMENT ONWARD MOVEMENT TREASURER, DECEMBER, 1932

July 1, 1932

Receipts

December 31, 1932

Adams Center & Sabbath school $20.00

Special 8.56

Total $28.56

Albion

$224.71

Women's Evangelical Society, special 50.00

Total $274.71

Alfred, Second

$17.00

Special 4.00

Total $21.00

Andover

$15.50

Attalla

Battle Creek 9.25

Berlin Sabbath school $6.21

Total $35.08

Boulder

$25.00

Brookfield, First 15.00

Brookfield, Second 12.00

Carlton

10.00

Dayton Beach 35.00

Denver 34.25

Detroit 40.00

Total $114.05

THE SABBATH RECORDER

Sabbath school 1.00

Dodge Center 2.23

Edinburg 4.23

Farina 3.30

Frelinghuysen 3.30

Friendship 2.00

General Baptist First 4.05

Special 25.00

Gentry $29.05

Hampton 16.55

Hartville 2.00

Hebron, First 50.00

Hebron, Second 30.00

Hopkinton, First $72.50

Special 6.00

Christian Endeavor society, special 6.00

Hopkinton, Second $84.50

Independence 112.00

Jackson Center 45.00

Little Prairie 6.00

Los Angeles 25.00

Mountain Creek 185.00

Marlboro 57.32

Middle River 17.00

Milton $182.25

Special 50.82

Milton Junction 233.07

New Auburn 7.00

New York City $107.20

Special 30.00

North Lough 51.00

Nortonville 51.10

Pawcatuck $200.00

Christian Endeavor society, special 7.00

Junior Christian Endeavor society, special 2.00

Piscataway $209.00

Plainsfield 76.00

Women's Society, special 50.00

Portville $126.00

Richburg 37.50

Riverside 107.50

Rockport 276.00

Rockville Christian Endeavor society, special 2.00

Syracuse 33.90

Westville 49.10

Winston 70.00

Syracuse 33.90

TOTAL RECEIPTS $1,254.00

—END—

THE SABBATH RECORDER
The regular meeting of the Board of Directors and Trustees of Zion Church took place on Monday evening, January 3, 1869. The minutes of the previous meeting were read and approved. The report of the treasurer was presented and accepted.

Dennis Saunders bought the farm just east of the Lane schoolhouse and four of the families moved into the new house. One of the number has since said that their oven was in the center of the room and if they wished any privacy, all they had to do was to close their door. The first few months were very busy ones, repairing the cabins already built and building new frame houses, mostly one room with a little shed attached for a cook room. Stables and sheds were also built for stock, these being mostly roofed with coarse prairie hay.

New wells were dug and walled up with stone, some of which are still in use at this time. Early in the winter a yecare was organized and was attended with great interest by old and young.

The voting precinct at that time was at St. Nick, on the east side of Spring Creek, in a Mr. Pateet's cabin in the timber, nearly a mile east of Cummings. It was a usual thing to see women and the older of the boys and girls at the schoolhouse, making sandwiches and keeping alive for the next spring. Not much of the corn came up and there were no vegetables of any kind. The ground was not wet and an inch deep for fifteen months. A supply station was established at Atchison. A home or supply station for the men and their families was established at the Dennis Saunders farm. Quite a number of men, mostly with ox teams, came from miles behind.

In January of 1861, snow was two feet deep on the level and all travel was stopped for four days. Five men and their team were lost on the road, and Mrs. Wheeler, who was at the Dennis Saunders farm, said, "I sold that season about seven hundred bushels of corn in the crib to George Howe of Atchison. I sorted it, sheltered it, ran it through a sifting mill, and got fifteen cents a bushel."

In the spring of 1858, Rev. A. A. F. Randolph and family from Pennsylvania came and settled on the farm now owned by Mr. Kivacala (Kitchell). Mr. Randolph had been here twice before moving his family here. He was a noble Christian man and labored faithfully among the people in the work of their heavenly Father. He has one son in the army. The good Father above watched over his children and notwithstanding discouragements they were prospered. They are all loyal to their reward with the exception of two: Mrs. Addie Randolph, of Boulder, Colo., the daughter of Mr. and Mrs. Joshua Wheeler; and Mrs. Hannah Vandenb, the daughter of Mr. and Mrs. Sammey.

To this little company of loyal men and women do we owe our church of today. They were earnest, God fearing people and not afraid of hard work, but to us of today, who are children, grandchildren, and great-grandchildren of these early settlers, comes the challenge, either to be live and hold the principles for which they so valiantly stood. We cannot do this without the leading of that same Father who was near and watched over and kept them.

**The Drawing Power of the Cross**
(Paper given at the yearly meeting, Philom., J., by Anna May Ryno)

Things are drawn usually by a rope or chain. Let us think of some of the links reaching from the cross of Christ to the heart of mankind, for Jesus said, "And if I be lifted up, will draw all men unto me."

We know that while on earth our Savior was a friend of all. The words in that beloved poem, "He was a friend to man, and he lived in a house by the side of the road," might well have been written of Jesus during his earthly ministry. His holiness was not one demanding a monastery, but one demanding the life of a man, human, friendly, loving, and understanding holiness. These qualities form a call to friendship. Jesus drew unto himself not only little children, who are of the kingdom of God, but also publicans and sinners, that they might come to feel the need of that righteousness which was Christ's message to the world.

It is from the heart of Jesus that we sought from his closest friends who called him "Lord and Master," that we find this great friendship and consider it a link in our chain.
He was quick to see the spirit of God in the deeds of all mankind. His appreciation of the "cup of cold water," the "widow's mite," and the loyalty of his disciples, revealed in the words, "ye have continued with me," together with the recognition of the penitent thief at Calvary, spread before us a picture of the meek and humble who come to him. Appreciation, therefore, and keen understanding are links drawing us to our Savior.

If we are suffering or in sorrow, or are undertaking a task too great, we like someone who can sympathize with us. Christ is that person. His death on the cross was one of disappointment because of the many who had not listened to his teachings; it was one of sorrow for the mother who stood not far from the foot of the cross; and one of suffering from the agony brought by death on the cross. He had pity for the lame, for the blind, for the poor, for the hungry, for the foolish, burdened, and unhappy who were as "sheep having no shepherd." And he didn't stop there. He gave his life for these people, and asked forgiveness for their sins. So in his life and in his death we see compassion, forgiveness, self-sacrifice and service to all. We add these to our chain.

Other links—faith, devotion, love, and courage—important elements of Christ's death, and ideals in our lives, might well be added.

Many today who do not give him the honor due unto his name are drawn unto him and regard him as the greatest Man that ever lived. He is more than that. He is the greatest Man who ever lived and died for mankind. He was human, like as we, made in the image of God and condemned to die for the remission of our sins. This human side was vividly portrayed to us in the words, "My God, my God, why hast thou forsaken me?" These words were spoken while on the cross. The cross itself was in itself an everlasting memorial to the perfect life, as well as the assurance of forgiveness and the promise of eternal life with him in that home he has gone to prepare for us. So we add the biggest, strongest link to our chain, that of sacrifice for others.

Thus Christ on the cross signifies love, faith, forgiveness, endurance, and sacrifice. Many more people are following our Savior today than were following him during his brief stay on earth. The picture of Christ on the cross dying that we might be saved, a Man of character and strength, a Man not of self but of others, and whose influence that time cannot erase. The story of Christ on the cross draws us nearer the kingdom of God and it gives us a desire to take up our crosses and follow him as he once moved to his Father. Appreciation, therefore, and keen understanding are links drawing us to our Savior.

And so we realize the truth of Jesus' statement, made in the presence of many of his followers and signifying what death he should die, "And I, if I be lifted up, will draw all men unto me.

OBSERVATIONS
BY THE CORRESPONDING SECRETARY
OF THE TRACT SOCIETY

Following several services of public worship and speaking at Daytona Beach, a couple of days were spent in relaxation, in part in visiting friends, exploring the beautiful beaches and fishing. The writer has no fish stories to tell. There are numerous springs west of the St. Johns waters, but no doubt, the total results of his own efforts at Flagler’s fishing pier were three of the finny tribe whose combined weight would probably approximate a pound. However, another member of the party fared better and a good fish dinner resulted.

The damage done by recent storms, up and down the coast, was not as bad as reported in some of the papers, has been heavy. Sea walls were undermined, piers battered, beaches widened, and the sand dunes eaten into. Some cause for anxiety to owners of beach properties has been emphasized. A considerable number of tourists have already arrived in this part of Florida but the heavy invasion is not looked for until after the first of the year. The spirit of optimism prevails and interest in winter vacation recreation and sport is seen on every hand. Down here we ran across the saying, often repeated—"Once you get Florida sand in your shoes you won’t be able to get it out again," which probably means there is a lot of the state which draws people who have once been in it to come back again. "The grip of the sub-tropical suns and tropics lingers long, and you can’t shake it off," declares a southern folder. Observation would seem to bear out the truth of the statement. The sunshine and blue skies, the graceful palms and sweet scented orange groves, the first oranges, and colorful flowers, together with the delightful friendliness and hospitality of the inhabitants make a powerful appeal to draw folks back. All of this so exalting, it had hard for the secretary to leave Florida, but love and duty called even more loudly for the home return.

ST. AUGUSTINE

I suppose every one who visits St. Augustine wants to write about it. It is known to itself at least as "The Mother City of America," while at least one other city on the east coast has some things to indicate that another location was the first to be discovered within the state. However, it is the last of the first permanent settlement by white men. Here was planted for the first time in this country the cross of Christ and here were the first attempts made to Christianize the Indians. Certainly it is historic ground and no one visiting here for the first time can fail to be stirred by the story of its early settlement and by the struggle of the early colonists. Certainly it is historic ground and no one visiting here for the first time can fail to be stirred by the story of its early settlement and by the struggle of the early colonists.

The oldest church is that of the first settlement, which was formed in 1565, and is known as the St. Augustine Church. The first church was burned by the Indians in 1663, and another was built in 1665, which was burned and replaced by the present structure in 1825. The church is of brick and stone, and is a beautiful example of early American architecture. The interior is spacious and well lighted, with fine woodwork and stained glass windows. The altar is adorned with beautiful flowers, and the pews are comfortable and well arranged. The organ is of fine quality, and adds greatly to the grandeur of the church. The service is conducted by a minister of high character and excellent teaching ability, who is loved and respected by all who enter the church. The congregation is composed of many different nationalities, and includes people of all ages and stations in life. The church is a great center of activity, and is well known for its fine music, its excellent Sunday school, and its warm hospitality to all who visit. The church is a symbol of the strong traditions of the city of St. Augustine, and is a source of pride to all who love the city.
SAND DUCATS

The most striking was the live oak with a spread of more than two hundred feet. The eloquent indorse informed the party, whether correctly or not, that the moss is not hurtful to the tree; that the live oak tree attains the age of a thousand years. It grows for five hundred years, he said, and then dies for five hundred.

At Jacksonville, the last farewells to friends in Florida were said. This group included Rev. Elizabeth Randolph, the Misses Ellis, and Mr. and Mrs. Charles Ogden. The regret for leaving such good friends and such a delightful country was only equaled by the pleasure in having reached a last objective of a ten months' journey and settlement, and being able to start for home. The steamship Savannah, of the Clyde Maillines, was beached at 5.30 p.m. pushed out from the dock. It was no har-1), and with three long blasts and a short one from the whistle got under way for New York City. These words are being written nearly thirty hours later on the boat. A few hours ago we passed the Diamond Shoals lightship and sighted the light on Cape Hatteras. It was a cloudy day but a beautiful sunset marked its passing. Contrary to expectation and usual experience, the waters off Hatteras were the quietest of the trip so far. They are ordinarily the roughest. The ocean passage, thus far, is furnishing an opportunity for some work and some real rest which compensates somewhat the slower trip back to the office.

COrRrISPONDENCE

Rev. Herbert C. Van Horn, Plainfield, N. J.

DEAR FRIEND AND BROTHER:

Just to show you that I do read the Sabbath Recorder, I am going to surprise you by taking an excursion to the subject that appeared lately on the subject of "the little brown man" of India. What I do not like wholly is the inference that the sacrifice of Gandhi was not meant to be sincere, or if it was that it could not be called Christlike on the grounds of suicide. To me that act came as near the example of Christ as can be found nowadays. I believe that if the world is ever to approach the example of Christ it must come through sacrifice. Did you ever stop to think that they practically committed the same sort of suicide for which blame is attached to Gandhi? Christ was told plainly that it would be certain death if he were to go to the Passover at Jerusalem. More than that, he must have known or sensed what would be the outcome. Do we call that suicide or sacrifice? There was no other way for the program of Christ to be brought before the world and he did not hesitate to give his life. He could have saved it had he so chosen; so could Gandhi. But as far as we can see there has never lived since the time of Christ a man who has been willing to sacrifice his life willingly for the downtrodden and unlike multitudes as has this "little brown man" of India. You will grant, I hope, there was no selfish or cowardly motive back of his action and the lowly untouchables today are indebted to the heathen Gandhi for what feeble rays of hope have been shed into the darkness, more than to all the so-called Christians of England or America. May his tribe increase!

Sincerely yours,

D. N. INGLIS.

Milton, Wis., November 30, 1932.

And now to the Editor. I admire very much your work as it has appeared in the columns of the Recorder during the last year. I was especially pleased with your report of the Adams Center Conference. Extend my congratulations to the church for their wonderful work and may you be given wisdom to continue your strong work with our denominational paper.

Yours sincerely,

ALEN B. WEST.

Milton Junction, Wis.

But in the mud and scum of things There always, always, something sings.

—Ralph Waldo Emerson.
prelude to the entire program, placed by David Davis, Fitch Maxson, and Louis Schable with Eleanor Schable accompanying. Mrs. Leon Malby was chairman of the committee for the Christmas program.

DEAR JANET:

I was very much pleased to receive your good letter and also the clipping of that splen- did Christmas address which I could have been there to enjoy it myself. Thank you for both. Many of the names of the children on the program were familiar to me for they are some of my big family of Recorder children. I looked for your name, too, but was disappointed.

Mrs. Jesse Burdick of Richburg, whose interesting stories you will remember reading before now, has sent us a Christmas story this week. I am sorry not to have room for it, but you will have it to look forward to next week. Is that not good news? We are very grateful, are we not, that some of our grown-up friends do their part to make our page interesting. I am sure you and all the rest of my Recorder children will join me in saying "Thank you to them, one and all.

Please write often.

Sincerely your friend,

MIZPAH S. GREENE.

SOWING THE SEED

By the sustaining grace of our God, my dear wife and I are real well and are being used, we trust, in some few ways as to live as worthy "epistles known and read of all men," in these trying days. We never forget to "sow seed by all waters," trusting God for a rich harvest some day. While I am selling the cotton seed to farmers of Jackson County, I carry many tracts, papers, and Bibles and do all the good I can. I meet many people of different faiths, and find a great field to do real mission work. I preach occasionally, and stay in homes where I can and do explain just what Seventh Day Baptists believe and teach. I greatly enjoy my work in this way. Then besides this, I sometimes write back to some who seem especially interested.

Some three weeks ago, I was at Inez (a Catholic town, just over in Victoria County). I preached Sunday afternoon and went home with a fine Tennessee family. The lady and step-daughter were First Day Baptists, while the husband and father was a Presbyterian.

The sister said, "Brother W., I never knew there were any Seventh Day Baptists. I've known Seventh Day Adventists some. What do you all believe?" Oh, such a field to teach the many great truths of God's blessed Word. Pray for me.

My wife in her sphere is doing her part. We have just had Brother Herbert C. Van Horn with us—just for half a day and one night. I arranged a private service in a First Day Baptist home. Five were present besides me and I and the sister of the home. Brother Van Horn surely did give us a fine sermon on love and obedience. Every one was delighted. We wish he could have remained for a week or more. More he is doing a great convincing and stimulating work. Pray for the Lord's work here, in and around Morales.

I hope to have a good Bible class here some day. We are trusting to meet at our next association in Edinburg, God willing. ELDER AND MRS. ANDREW J. WILLIAMS.

Morales, Tex.

IRA BURDICK CRANDALL

Ira B. Crandall was born at Little Genesee, N. Y., May 11, 1846, and was the son of Ezekiel, Ropeth, and Celestia Burdick Crand- dall. He was educated in the schools of Genesee and Alfred University. He came to Westerly in 1867, and for fifty-five years was engaged in the clothing business. The first five years he was employed by the late Joseph H. Pettit, and in 1872 went into the business which he conducted for fifty years, retiring ten years ago. Mr. Crandall was prominent in the affairs of the town, serving in the state legislature and in the town council. He also served on important committees at various times. He was a true friend under all cir- cumstances. He was of a happy disposition, always having a cheery word and a cordial smile.

"I, B.," as he was affectionately called, was baptized in early life and united with the Little Genesee Seventh Day Baptist Church. Upon locating in Westerly he transferred his membership to the Pawcatuck Seventh Day Baptist Church, retaining a keen and active interest up to the end of his life here. For a period of thirty-five or forty years he served as treasurer of the church. For fifty-seven years he was an honored deacon, being senior deacon and active until his passing. For fifty- six years he served on the Board of Managers of the Seventh Day Baptist Missionary So- ciety. He also served his church and denomi- nation in other ways.

In 1870, Ira B. Crandall and Miss Sar- dinia E. Hall were united in marriage. To this union was born one daughter, Mrs. Car- line M. Boston of Philadelphia. Mrs. Cran- dall passed away some years ago. In 1926, Mr. Crandall was united in marriage with Mrs. Mary Evelyn Stillman. He is survived by his widow, his daughter, a granddaughter, and a sister, Mrs. Max Crandall of Inde- pendence, N. Y.

Farewell services were held in the church Thursday afternoon and were attended by a large number. Rev. Clayton A. Burdick, D.D., pastor emeritus, and Rev. Harold R. Crandall, pastor, officiated. Inter-ment was in River Bend Cemetery.

H. R. C.

He knoweth where our weary steps might falter, and when our footing might be less mayed.
Where careless walking might bring pain and peril,
He knoweth; then we will not be afraid.

Afraid! How could we be with such a Father,
So strong, so loving, and so good to all.
Who heareth the most feeble cry for succor,
Who raiseth very gently those who fall.

—Charlotte Murray.
THE SABBATH RECORDER

breaking a window at school and promised to save the money to pay for it. How proud his mother had been!

So the pictures came one after another. Some made him glad and proud like the one of him with his mother where he had a prize for attendance at Sabbath school. But others made him ashamed. Oh, why did he track so much dirt into the house? Why did he wear his clothes around for mother to pick up, and tease Barbara and make her cry? Then came an awful picture where he was saying naughty things to mother. He couldn't bear to look at that one. "I won't look, I won't, I won't!" he cried, and then snap went the film and there was another and saw his mother standing by the bed.

"Happy New Year," said mother, "Don't be late for breakfast."

"I'm going to be on time every morning this year," cried Jack, and seizing his clothes, he dressed in record time.

Acts 3: 19—Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.

We cannot enjoy "the presence of the Lord" as long as we indulge in undertakings in which God cannot engage. We are guilty as a people for cultivating a philosophy that denies the teachings of Jesus. It is the philosophy of every man for himself in ruthless competition for money, power, and luxury. We have built upon weak foundations. We have resisted the forces of God and our structure has come crashing down upon us. We need not preach of judgment to come, for judgment is already here.

We refused to take seriously the call to establish a league of nations. We have been disputing for a war that might have been averted, and our children and children's children will continue to pay for a century to come. Can we get the world disarmed and organized for peace before another world war flares out?

We have built up our industrial system on the basis of ahourly wage. What do the other nations use unfair racketeering methods. Our capitalistic system has apparently failed, and our industry has gone to smash. Many people believe that we have been dooming the way of feudalism. If so what will take its place?

Citizens have sat back in unconfident while the underworld has virtually gained control of cities like New York and Chicago. Do you know that the gangsters of Chicago, believing that prohibition is about over, are preparing to quit the liquor business and go into the milk business? Where there was graft in father's beer there will now be graft in baby's milk! The graft and waste in local, state, and national government is due to lack of recognition of the common people.

We have let the gains of the last fifty years in public sentiment against intoxicating liquor evb away until the prohibition law is in danger of repeal. By this time it should have been firmly set in the Constitution and in the hearts of the people.

Seventy years ago January first, Lincoln proclaimed the Negroes free. Today they are far from free. They are barred from the right to vote, barred from certain professions, even barred from most of the hotels and restaurants, both in the North and in the South.

We have failed many times to reflect the Christ spirit in our dealings. We have been caught in the tangle of "wire-pulling" and "ticket-fixing" graft and have been guilty of helping along evil practices by withholding our disapproval. The church has lost standing in the eyes of many of its members. For all these failures we need to repent.

But we need not be discouraged. There are enough bright skies to cheer us on in the battle for righteousness. Even our failures may be turned to good if we use them as stepping stones to improvement. The only man who fails in the end is the man who walks aloof and is narrow-minded.

The great men of history are great, not because they never failed but because they refused to quit. The Earl of Shaftesbury toiled seventeen years to get a law to limit the labor of children in factories to ten hours a day; and he worked for this more years to make the law effective. Prohibition is only twelve years old.

The mills of God grind slowly but they cannot be halted. There are signs of hope on every side. The Seabury investigation continues, and the city of New York City. The Citizens' League of Chicago is defeating the gangsters. In spite of propaganda to the contrary, dispensation of alcohol is far from a failure so far. It has already come to important agreements, and it has tackled the one task essential to any disarmament program, namely, the disarming of minds.

The League of Nations is still alive and gaining prestige, even without the membership of the United States. Only recently the British appealed their oil issue in Persia to the league—and a proper precedent which we shall have to follow sooner or later.

There are movements in the world like the Gandhi movement in India which show the working of the spirit of Christ in the world. Many things in which Christians used to practice are no longer tolerated by Christians. Even the standards of non-christians have been raised by the influence of Christianity.

Then let us have faith that "seasons of refreshing" will surely come if we repent and "turn again." There are many tasks of 1932 still waiting to be done along with those of 1933. May God grant us courage and a will to tackle them all and accomplish them by the power of faith in him.

DENOMINATIONAL "HOOK-UP"

HAMMOND, LA.

Our annual Christmas celebration was given by the Sabbath school on Christmas eve with appropriate music, recitations, and a tableau, closing with a pantomime. The decorations were attractive and the renderings of the whole program were of a high order. A number of the younger speakers were peculiarly effective and natural. The tableau represented the cradle and the star. The closure was a representation of the-glorious effects, in personal experience, of the incarnation, as expressed by that grand hymn, "Rock of Ages." All were well acted and in perfect union, gave the pantomime.

Our annual church dinner was served at the church on New Year's day, at which time we held our annual church meeting and also that of the Sabbath school. b. s. p.

GENTRY, ARK.

The Gentry Seventh Day Baptist Church held its annual "Home Coming" service in the church on Sunday, January 1, 1933. The usual basket dinner was enjoyed by all of the resident members, except those who were prevented from attending by sickness. One member and all did full justice to the typically southern feed.
Pastor a short program of an old-fashioned experience meeting. Letters were read from non-resident members as follows: Mr. and Mrs. E. D. Richmond, Proberta, Calif.; Elder and Mrs. A. J. Williams, Mobile, Tex.; Mrs. Arabella T. Clark, Hardy, Ark.; Mr. and Mrs. M. C. Green, Wallace, and Claire, Dodge Center, Minn.; Mr. L. C. Severance, Methodist Church of North Loup, Neb.; Mr. and Mrs. Race Jackson and Albert and Bennie, Belton, Okla.; Mrs. Dorothy L. Larson, Ark.; Mr. and Mrs. M. C. Green, Loup, Neb.; Mr. and Mrs. Race Jackson and Severance, Mahaska, Iowa; and Mr. Paul Proberta, Okla., who wrote from her bed in the hospital.

There was a wonderful spirit of optimism and trusting faith in all these letters which prepared the way for such an experience meeting as I have not seen since I was a boy—real repentance and free confession, followed by the outpouring of the Spirit upon us as he came into our midst in mighty power. The commission of the Lord's Supper was taken and we were dismissed by a hymn, sung in the Spirit and from hearts overflowing.

The Gentry Church as a whole has taken another step in the way that leads onward and upward. I believe that those who were there can never go back to the plane of spiritual living from which they arose on that blessed occasion. In the words of one good sister, "I wish every Seventh Day Baptist on earth could have been there." L.

NORTONVILLE, KAN.

The pageant and program to have been given Christmas eve were given up on account of so many who had parts being sick with flu.

Sunday, January 1, was the date for the annual church dinner. About seventy-five were seated at the tables. After the dinner a short program was given and the quarterly business meeting was held, at which time Pastor Osborn was voted a representative of the church to the State Council of Religious Education. Correspondent.

WELTON, IOWA

There was a short Christmas program given Sabbath school and this was followed by a good sermon by Pastor J. H. Hurley, carrying out the teaching of the Sabbath school of the day.

On Christmas there were many family dinners and social gatherings which showed the Christmas spirit, and we hope this spirit may continue throughout the coming year.

Pawcatuck (Westerly, R. I.)

The churches of Westerly observed the Week of Prayer, holding union services on three evenings. The first service was held in the First Baptist church, Wednesday evening, with Rev. Everett L. Washburn, pastor of Calvary Baptist Church, preaching. Thursday evening the service was in the Grace Methodist Episcopal church, Rev. Arnt L. Schoning, pastor of the Broad Street Christian Church, as preacher. Friday evening the service was in the Seventh Day Baptist church and Rev. Nicholas Shepler of the Congregational Church brought the message. The attendance has been very good and the meetings most helpful. The Westerly Pastors' Association, of which Rev. Harold R. Cran dall is president, arranged for the correspondence.

ALFRED, N. Y.

Alfred responded generously to the request of Pastor Ehret for food and clothes to be sent to needy families at Christmas time. Donations were brought to the parish house Friday and Sabbath morning. Over twenty organizations were represented in the offerings, besides many individuals. These donations made it possible to pack baskets for fifteen families, in Alfred and the surrounding neighborhood. The distribution of articles was carefully done, the committee ascertaining what was most wanted by the various families, and clothing selected that would fit the various individuals who were in need of it.

NORTH LOUP, NEB.

The annual church dinner of the Seventh Day Baptist people was, as usual, held on New Year's day, Sunday, and was, as usual, a very happy event.

Under the capable management of the general committee, Mr. and Mrs. Ed Hurley, Mr. and Mrs. Edgar Davis, and Mr. and Mrs. James Johnson, work was assigned to nearly everyone, and there was no hardship for anyone.

WESTERLY, R. I.

Waiters were young people of the church, who served with cheerful efficiency.

It is estimated that in the neighborhood of two hundred people were served, including the dinners which were carried to the sick, old, or shut-ins of our community.

After dinner, letters from absent members were read, and much visiting was indulged in. At a later hour, the business of the church, in the regular quarterly business meeting was transacted.

Of special interest was the fact that several dozen delicious doughnuts were sent to the dinners, a gift of Mrs. Minnie Beauchamp which was unable to be present.—Loyalist.

PLAINFIELD, N. J.

Rev. Alva J. C. Bond, newly-elected president of the Ministers' Council of the Plainfields, presided at a meeting held in the Y. W. C. A. Ten ministers were present. Luncheon was served. President Bond spoke briefly of the long and efficient service of his predecessor, Rev. W. J. Swafield, D.D., and outlined plans for the coming year.

Rev. Clifford Wesley Collins led the council in worship appropriate for the Week of Prayer, in the "Prayer Life of Jesus." A series of spontaneous meditations, inspired by the picture of "Christ in Gethsemane," by Hoffman, marked the devotion.

At the business meeting the council made plans to cooperate in a union service for Race Relations' Sunday. Preliminary plans also were made for a seminar on "Human Relations" in the near future.—Courier-Newspaper.

How May Church Membership Benefit the Individual?

By John S. C. Kenyon

Monday morning about eight o'clock a gang of men gathered for work, standing about, hesitating, talking as they took their stations. Among them was a new-comer of a few weeks. He started to work; suddenly there was an exclamation of annoyance. He spoke a few quick words, shaking his hand with vigor. Some one "piped up," "So soon Monday morning?" another, "And you went to church, or didn't you?" He answered, "I must be he didn't." So the laugh and the "rass" went around. In an instant I saw him straighten, a flash in his eye, his jaw set sharply, and this was the way he said, "Neither you nor I nor any other man can say how bad a man I might have been if it had not been for my church association." I knew a man of the impulsive, Peter Pauper type who used to say, "There isn't any balance wheel." Now the workman who gave this courageous testimony along with the day's work declared to all that the church was his balance wheel. The checks and restraint of the church have a very wholesome pull upon the individual. If the way of the "hum" leads downward, the way of the saint to lift up, then the brake is a most valuable part of the church equipment.

Whether we think of the duties, the privileges, or the restraints of church membership, the benefits or the want of them, fellow Christian, depend first, last, and all the time, upon you. I declare to you with all reverence that the church, or the church's God, can benefit you very little without your operation. Your name upon the church book alone will not keep your soul from hell or your body from the penitentiary.

I quote Holland:

"Heaven is not gained at a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies. And count the steps and build it well.

The rounds by which we climb are our attitudes toward God. The distinction between duty and privilege is a personal one, depending upon you who rolled out of bed because he stayed near the edge, you stay on the edge of the religious life, you call the covenant vows of the church "duty"; if you choose to let the religious life have full swing, you call your church vows "privilege." It is the high commission and responsibility of the pastor to lead into the more abundant life but he can only lead, he cannot carry. Oh, may God help our pastors to lead the babes in Christ to make the intimate contact necessary for a full Christian life.

Individual Christian, you must make your own contact with the Divine. To receive full benefit of your church relation you must use the privilege of Christian fellowship, Christian meaning and intercessory prayer as well as private devotion. Church member, build into the ladder by which you rise, the attitudes of self-surrender, humility, reverence, and faith. Then the benefits to you and your church now and when time shall be no more.

Westerly, R. I.
The report of the director of religious education was presented by Rev. Erlo E. Sutton and was adopted.

A report of the Vacation Religious Day Schools held during the summer of 1932 was presented by Director E. E. Sutton. The report was approved and Mr. Sutton was directed to present it for publication in the Sabbath Recorder.

It was voted that the board be responsible for the expenses of Dr. A. L. Burdick, its representative on the Commission of the Seventh Day Baptist General Conference, in attending the coming meeting of the Commission to be held in Plainfield, N. J., December 27-28, 1932.

The committee appointed to secure a bond for the treasurer reported a report of progress, which was adopted as such.

A general discussion of field work and Vacation Religious Day Schools for 1933 was engaged in and the board voted its unusual willingness to finance in part or altogether, at least six vacation schools in societies that cannot hold them otherwise during the summer of 1933.

Rev. D. Burdett Coon, being called upon to speak, brought word of encouragement and cheer from different fields in the nation. The minutes were read and approved.

The following members were present: Rev. Alfred E. Whitford, Professor L. Ray Polan, Rev. Booth, Dr. J. Nelson Noyes, and by proxy, J. Fred Whitford, Rev. Loyal F. Hurley, A. Lovelle Burdick, Rev. Willard D. Burdick, Mrs. Genette Burdick, and Rev. Herbert C. Van Horn.

Rev. Edgar D. Van Horn was appointed chairman and Rev. Walter L. Greene secretary for the meeting.

It was voted that the officers and trustees as nominated by the General Conference be elected, as follows:


Vacation Religious Day Schools for 1933 was adopted as such.

The minutes of the meeting were read and adopted. Adjourned. EDGAR D. VAN HORN, Chairman, WALTER L. GREENE, Secretary.

THE SABBATH RECORDER

MINUTES OF THE ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the Gothic, in Alfred, N. Y., Wednesday evening, September 14, 1932, at eight o’clock. The following members were present: Rev. Edgar D. Van Horn, Rev. Walter L. Greene, Professor Alfred E. Whitford, Professor L. Ray Polan, Rev. Booth, Dr. J. Nelson Noyes, and by proxy, J. Fred Whitford, Rev. Loyal F. Hurley, A. Lovelle Burdick, Rev. Willard D. Burdick, Mrs. Genette Burdick, and Rev. Herbert C. Van Horn.

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THE WAY TO PREVENT BOOTLEGGING

By Georgia Robertson

The way to prevent bootlegging is not by repeating the Eighteenth Amendment but by taking all the profits out of bootlegging. In saloon days neither the rich powerful liquor interests—though they knew the bootleggers were eating into their profits—not the United States Government—that was losing liquor taxes through them—could prevent bootlegging.

Under prohibition bootlegging offers large profits because the so-called smart set, and those who ape them, patronize bootleggers, though they are loud in their complaints against bootlegging. Under the legalized sale of liquor with a government tax, bootlegging also affords large profits. The higher the tax the greater the incentive to bootlegging because the cause is increased, also the incentive for the buyer to get cheaper liquor. The lower the government tax the cheaper legalized liquor and the greater the amount consumed and the money spent for it that is diverted from business in general and from labor it employs. The working man also through drink becomes less profitable to himself and to his employer.

Let those who are so loud in their protests against bootlegging and so zealous to suppress liquor taxes through them—could prevent the greater the incentive to bootlegging and the more of the Vacation Religious Day Schools for 1933 was engaged in and the board voted its unusual willingness to finance in part or altogether, at least six vacation schools in societies that cannot hold them otherwise during the summer of 1933.

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THE KINGDOM OF HEAVEN

Daniel 7: 18

Spheres are presented, so they are holy in heart and in life, and are distinguished from sinners, or the world, by their godly walk and conversation, Isaiah 35: 3. They are travelers to the distant cities, and the more difficulties they meet on their way, the sweeter will be their journey, when they come to it, Isaiah 35: 10. Sinners cavil at and inveigh against the saints of the Most High, but the saints of the Most High shall take the kingdom, to which they are now
Early in life Mrs. Bee became a Christian and joined the Seventh Day Baptist Church at the home of Bercia, W. Va., of which she ever remained a loyal and consistent member. A devoted mother and faithful educator, she was ever ready to aid the young in the upward climb of Christian life.

The funeral was held at the Salem Seventh Day Baptist church and was conducted by its pastor.

Dr. B. S. Burdick—Julia E. Osborne Burdick was born March 25, 1853, in Hancock, Wauscura County, Wis. She was educated in schools of her time and graduated December 29, 1912, in a hospital in Madison, Wis. She was united in marriage with Eusebius Milton, Wis. Seven children were the result of this union of Cynthia Osborne. She joined the Milton, Wis. Seventh Day Baptist church at the early age of ten. She later became a member of the Milton Junction Seventh Day Baptist Church, where she was a faithful member till death. She was married in Althion, Wis., on Christmas eve, December 24, 1878, to Randolph T. Burdick, by Rev. A. R. Cornwall. To them were born two children, Mrs. Florence Robinson and Mrs. Blaine Welch of Leonardsville; and Mrs. Bert White of Edmonton. He died on December 17, 1884, was married to Eudora Gates, who survives him. To this union were born three children: one daughter, Sarah Welch Dolbeck, whose death occurred July 3, 1928; and two sons, Paul, who died in infancy, and Gerald, now of Harrisburg, Va. There are also five grandchildren, two of whom, Joyce and Maria, are members of the Milton Junction church, with their father Joseph Dolbeck, have resided with Mr. and Mrs. Welch for several years.

She was baptized and joined the First Brookfield Seventh Day Baptist Church January 29, 1898, during the pastorate of Rev. J. A. Platt. Mr. Welch was a man of sterling character and will be greatly missed by a host of friends. The funeral was held at the home on January 4, and was conducted by Rev. Paul S. Burdick, Burial took place in the Leonardsville cemetery.

CRANDALL—Ira Burdick Crandall, at his home in Westerly, R. I., December 13, 1932, in the eighty-sixth year of his age. (Extended obituary elsewhere.)

LOOFOHR—Viola Irene Loofohr was born near New Auburn, Wis., March 21, 1909. She was the daughter of Eusebius and Bercia, W. Va., July 9, 1928, and attended Milton College. The following winters she spent the home of Doctor Harper in Madison, Wis., but returned home each summer.

On June 9, 1932, Irene united with the New Auburn Seventh Day Baptist Church, of which she remained an earnest member. She was of a joyous disposition, ever able to see the humorous and by her bright, sunny manner dispelled gloom. Her friends were numbered by her acquaintances.

She bequeathed her estate and three days later was removed to the hospital where she could have the care of a specialist. At eleven o'clock on December 9, her spirit took its flight.

THE SABBATH RECORDER

January 22—The First Sabbath. Genesis 1: 24—
2: 3.
January 23—The Sabbath Commandment. Ex­
odus 20: 1-17.
January 24—The Sabbath Made for Man.
January 25—When Doing Good on the Sabbath.
4: 16-22.
January 28—The Joy of Worship. Psalm 122:
1-9.

For Lesson Notes, see Helping Hand

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BANKRUPT
One midnight, deep in starlight still, I dreamed that I received this bill:
((.................................................................................................................................)
Five thousand breathless dawns all new;
Five thousand flowers fresh in dew;
Five thousand sunsets wrapped in gold;
One million snow-flakes served ice-cold;
Five quite friends; one baby's love;
One white-mead sea with clouds of love;
One hundred music-haunted dreams;
Of moon-drenched roads and hurrying streams;
Of prophesying winds, and trees;
Of silent stars and breezing bees;
One still night in a fragrant wood;
One heart that loved and understood.
I wondered when I waked at day,
How—how—how in God's name I could pay?

—Cortlandt W. Sayres in "Golden Book of Faith."