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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

Contents

The Sabbath Recorder

THE SABBATH RECORDER

A SEVENTH DAY BAPTIST WEEKLY

Published by the
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VOL. 114, No. 4

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God's Word

"Thy word is a lamp unto my feet and a light unto my path." If the Word of God is not reliable and the truths it reveals are not trustworthy, little comfort or help can be found from such expressions of faith as are given above. But after the smoke of the battles waged through centuries of warfare, the Bible still stands and men's hearts and lives are still enriched. No literature, all the ages has been subjected to such acid tests as has that of the Bible. Every book, chapter, verse, and word has been microscopically examined with all the facts and results available in North America. The pronouncements of this group have been given wide publicity during the past two or three months. The findings of these "technocrats" are being seized upon by some reformers and publicists as the discovery of the times. The organization, originally founded, we understand, by members of the late liberal Charles P. Steinmetz and others, is now headed by an engineer, Howard Scott.

Reading the Bible Through in a Year

There are many plans for reading the Bible through in a year. And while the remembered way is that of reading three chapters a day, and five on Sabbath. There are 929 chapters in the Old Testament and 260 in the New, a total of 1,189, each can be read through the Bible by this 3-5 method and have a week left over at the end of the year.

Every Christian should read the Bible in a year's time. Many make it a yearly practice and it has its values of real worth. Some talk at chapters full of genealogy, but there is some inspiration even in a page of names if one will use his imagination a little. The method of reading through will constantly throw a surprise into the routine, the coming of a new angle of truth or interesting fact unnoticed before. Some Sabbath schools used to encourage reading the Bible through in a year by offering a prize of a nicely bound Bible to any who would do so. Rewards for such work may be questionable, but certainly the value of reading the Bible through by course can hardly be gainsaid.

Technocracy

Now and again some idea comes to the front and is much talked about, and some word becomes popularized by the daily papers, magazines, or radio. Just now it is technocracy. Few topics have been more discussed or written about. One can hardly suppress the reflection that the most of those who write learnedly about technocracy and discuss its implications are somewhat like the six men of Hindoostan who went out to view the elephant, and all of them were blind. What one more "blind" man writes will not matter much.

Technocracy is the term used to designate the philosophy of a group of engineers and economists that has been working in the laboratory of Columbia University for several years, mainly with the facts available by the laboratories of North America. The pronouncements of this group have been given wide publicity during the past two or three months. The findings of these "technocrats" are being seized upon by some reformers and publicists as the discovery of the times. The organization, originally founded, we understand, by members of the late liberal Charles P. Steinmetz and others, is now headed by an engineer, Howard Scott.

Technocracy seems to be concerned fundamentally and chiefly with the "functional organization" of political society. It believes that all social energy and change can be measured. Its outstanding claim is the breakdown of the "price" system involved in the ownership and use of machines. These experts point out that the increased use of improved machinery which has made it possible to create so much with so little man power, is no longer going to provide the incentives of the present depression. They give specific cases, and show for example the possibility of designing with slight knowledge of a razor blade that would last a lifetime. They likewise claim that designs are almost complete to produce an automobile with an average life of 300,000 to 350,000 miles. The next newfangled machine is to be used in the United States, within four years, it is claimed, could be replaced with such machines. It is easy to see the effects upon industry of such changes, economically and socially. Such changes would necessitate drastic and fundamental readjustments in our various systems.

Technocracy raises many irritating questions but offers no solution for our problems. Its chief value, perhaps, thus far lies in its few possible suggestions as to arriving at a more ideal state. The findings of this expert group should be generally considered. They should not be underestimated or should they be overestimated. Any new philosophy should be carefully studied and properly evaluated. Machinery and organization must be man's servants, not his master. Under our present conditions, as smugly put by one, "are moral issues, very grave. All economic and industrial problems are connected intimately with religious and social welfare principles." Seventh Day Baptists are not a people apart from others, but are vitally affected by conditions and are responsible, in part, for the right solutions of common problems. We are therefore interested in this new, so-called philosophy. We feel quite sympathetic, however, with the remarks of the editor of The Baptist, when he says, "Thus far these engineers have been quite explicit as to what could be done, but very reticent as to how to do it. They profess that they could tell why a thing could be done but could not be shown to do it. Well, we'll bite. How could this be done, and when could we start?"

Christian Endeavor Week

Next week millions of young people will hold extra meetings and special programs in celebration of the fifty-second anniversary of the founding of Christian Endeavor. Begun February 2, 1881, in the Williston Congregational church at Portland, Me., by an enthusiastic planning young pastor, Francis E. Clark, the movement has grown until it encircles the globe with thousands of societies working in countries wherever Christ's name is known and loved.

At the heart of Endeavor is its pledge. Beginning with "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do," it is more than a shibboleth. It is a confession of faith and a challenge that has animated and stirred youth to attack the impossible, and given courage and strength to do them. Such a pledge is too vital to be neglected or put into cold storage. Taken seriously, as it usually is, it has served a noble and inspiring purpose as multitudes of youth and people now growing old will testify.

Our own young people under the able leadership furnished by the Young People's Board have prepared a excellent program in which the object and principles of Christian Endeavor are emphasized. Its object, too often lost sight of, "shall be to promote in every possible way among its members, to increase their mutual acquaintance, to train them for work in their church, and in every way make them more useful in the service of God and his fellow men." By the organization have been "confession of Christ, service for Christ, loyalty to Christ's Church, and fellowship with Christ's people."

Seventh Day Baptists have never had a finer group of young people than now. There never was a time when the objects of Endeavor needed more to be stressed, or its principles more to be upheld. The church and the home will do well to encourage and assist our youth leaders in every possible way.

United Budget's Showing

Last week's SABBATH RECORDER, pages 55 and 56, carried the statement of the treasurer of the Onward Sunday School Union of the Portland church. With the receipt of the present Conference year receipts of $9,354.46, budget, and $773.44, specials, or...
THE SABBATH RECORDER

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a total of $10,127.90. This is quite a bit short of the half way mark for the year. For a similar effort during the same year in 1931, the total was $314.49 budget, with a total including special,

of $12,216.51. Compared with amounts asked for in the two budgets, our people have done better this year of Hamburg in spite of the continued and increased unemployment, and of the fact that a special appeal of the Doctor Gardner Fund was largely reflected in the early returns of last year. With no special appeal this year except for immediacy on pay- ments of pledges this better showing has been made. Remembering the Conference presi-

dent's suggestion, "No church doing less than last year," and with a determined "girding of

ourselves we can finish the year with a completely realized United Budget.

FROM THE CONFERENCE PRESIDENT

Last week we shared with our readers a letter from Brother G. Velthuysen who had been present at the organization of the Seventh Day Baptist Church of Hamburg. This week we are publishing parts of a letter written by Brother Conrad, who has inspiration and under whose guidance the new church was constituted. Perhaps it will not be amiss for me to say a few words by way of introduction to this interesting letter.

I have spoken on other occasions of my personal interest in the subject of building the kingdom of God, and believe in the importance and efficiency of building in the presence of Jesus Christ. I have some difficulty in building a church, and am happy to find that there are many private talks with him. Through these contacts I have come to realize in the believers in Christ, and a minister in the Seventh Day Baptist denomination. I have heard people speak on several different occasions while he was in America, and it was my privilege to have many private talks with him. Through these contacts I have come to recognize in him a disciple of the Lord's of the Reformation period. The Reformation has failed to do for Christianity in the Protestant sense what the reformation did for Christendom in the Catholic sense. While the church at Hamburg starts off as a self-supporting church, under the authority of Truth. The second place I was impressed with the thorough and scholarly work. The history of the Sabbath is traced through the history of the Christian Church, and especially through the Reformation period. Some of us have been saying for years that the Protestant Reformation has failed to do for Christianity what should have been done in making it completely Biblical and savingly spiritual, because it hedged and compromised on this vital question. This book strengthens one in that conviction, and reinforces his belief that Sabbath-keeping Christians of today hold a key position in the move toward the realization of the second coming of Jesus Christ. In the United States, in the Dutch language, in the English language, there are thousands of believers who are interested in the word of God and the kingdom of God. In America, Germany, and Holland, Seventh Day Baptists are taking up the movement where once it flourished in a more united and spiritually free, men and women who may otherwise be left without a church home.

Since my experience with Brother Conrad when he was a guest in our home for the General Session, I have been filled with a spirit of "the Sabbath" of which he is the author in collaboration with J. N. Andrews. This is a book of more than eight hundred pages, and I feel as though I could read this book without losing interest. I have been reading the first eleven chapters of the book which are devoted to "Bible History." Were those chapters to be printed in a separate volume it would, to my mind, be the best Bible exposition of the Sabbath extant. The Sabbath is treated historically instead of dogmatically of course, and therefore it makes a strong appeal to the one who yields them into a vital relationship with Christ.

While the church at Hamburg starts off at the beginning of a new year, we are publishing parts of a letter from Brother G. Velthuysen who had been present at the organization of the Seventh Day Baptist Church of Hamburg. Meanwhile the list steadily increased. From December 1-5 we received a message from Elder Westerdaal arrived from Amsterdam, and on the wall pointed out who had prepared the true principles of the everlasting gospel. Eleven already had decided at this place to cast their lot with the Seventh Day Baptists and they were only a few who were able to carry out their decision. Several others arose among the Dutch who have become Christians, and the number of believers already reaches the seventy mark. One touching part of the service was when J. Hennig as Seventh Day Baptist pastor of the Hamburg Church and students in the seminary at Alfred in the place of Dean Main whose increasing years and impaired health made it impossible for him to attend.

President Davis of Alfred University and Doctor Bond of Plainfield were also in attendance. It was a great meeting and I enjoyed

THE SABBATH RECORDER

77

ELDER CONRAD'S LETTER

To the General Conference of Seventh Day Baptists, Philadel-phia, Pa., President, Rev. J. C. Bond, Plainfield, N. J.

DEAR BRETHREN,

As New Year's is nearing, I want to send you first of all the wishes for the coming year. I wish you, not only by a great increase of souls and inward growth, but also in the increase of means of furthering the kingdom of God and the blessed gospel of Jesus Christ in all the world.

Two eventful months have passed since my return to Hamburg. I have abundant reason to thank God for what he has achieved by his grace during this short space of time. . . . For all of you I have concentrated my efforts to begin lectures Sunday nights and set forth the true principles of the everlasting gospel, and as a strong argument against the modernist personalities, but rather whether the Bible was of itself sufficient as the rule of faith and as its own expositor; that wherever the truth was found, there would also come the final victory, though its beginning may be at the start ever so small. . . . The lectures were well attended, from one hundred to two hundred persons... On November 12, we had our first separate Sabbath service, fifty being in attendance. We had a meeting on November 19, extended the invitation to all those to arise who would like to be Seventh Day Baptists. On November 20, the Constitution of the Seventh Day Baptist Church. Over forty responded. On November 25, the committee of three brethren was appointed on credentials, to secure a list of all such whom they judged to be proper candidates. A special social and good social gathering followed and Rev. A. Henning publicly announced that he was the leader of the new church, the Seventh Day Baptist Church. Meanwhile the list steadily increased. From December 1-5 we received a message from Elder Bruhn, who formally had served as a member of the Body of Christ, of four persons who expressed their desire to unite with the church. The church thus entrusted to his care, and Rev. Velthuysen relating the interesting facts of the beginning of the Dutch tongue. On December 22, Rev. G. Velthuysen and Elder Bruhn arrived from Amsterdam, and on Sabbath eve both brethren spoke to the meeting, well decorated with flowers; and the Christmas star of Bethlehem painted on the wall pointed out who had prepared the meeting hall. For this wonderful festival for us. A fine musical program had been prepared and was well exe-

cuted. In the short Sabbath lesson the writer

led up to Revelation 14: 12, the basis of our doctrinal confession. From December 12 to fifteen the regular service lasted, and several times the writer affirmed that the Lord had indeed met with his people as the speaker from Romans 12: 1, 2, dedicated themselves as living sacrifices to their Lord. At the in-vitation seven persons extended their desire to unite with the body. The free-will offering amounting to RM. 91 (80) testified of the liberal spirit of those in attendance.

In a number of letters received by the chair-

man, others expressed their desire to unite with the body; interesting letters were read from several large German churches in South America. Then the guest arose, first of all Father Schmitz from Stendal, and related his experience and how happy and thankful he was for the full liberty which they now en-

joyed in Jesus Christ. Eleven already had de-

cided at this place to cast their lot with the Seventh Day Baptists and they were only a few who were able to carry out their decision. Several others arose among the Dutch who have become Christians, and the number of believers already reaches the seventy mark. One touching part of the service was when J. Hennig as Seventh Day Baptist pastor of the Hamburg Church and students in the seminary at Alfred in the place of Dean Main whose increasing years and impaired health made it impossible for him to attend.

President Davis of Alfred University and Doctor Bond of Plainfield were also in attendance. It was a great meeting and I enjoyed
of the council. It would require more space than I care to take to explain fully all the accomplishments of the council. Representing as it does the united voice of twenty-six denominations with their seven-ty-two million communicants, its influence on all matters affecting human welfare cannot be estimated. Functioning through six commissions and committees, such as International Justice and Good Will, Evangelism, Relation With Churches Abroad, Worship, Social Service, as well as special committees, it has brought the impact of its ideals to bear on almost every human need and endeavor throughout the world. By the adoption of the recommendations of its committee on Function and Structure some radical changes have been effected by which its machinery has been simplified, costs will be reduced, and I believe, its usefulness increased. Its sessions will be held every two years instead of quadrennially. Although the basis of membership has been changed, its new ruling still gives Seventh Day Baptists three members in its open sessions and two on its executive committees—a representation all out of proportion to that of the larger denominations.

The educational value of the Federal Council, both to the clergy and the laity, in my judgment, is infinite. It puts men of ideals in social betterment alone gives to its members an understanding of the Church program which the world faces, inspirational and challenging. Likewise its program in cooperative evangelism, the fellowship of prayer, worship, mobilizing the churches of all denominations for unemployment relief; its program for education in marriage and family life; its radio program by which religious services are transmitted, and many other life projects count. Enormous the work of the Church is the unending tasks before us.

EDGAR D. VAN HORN.
Alfred Station, N. Y.
January 5, 1933.

The fellow that goes up in the air always comes back to earth again.
—Liberty.
mission of Christianity never presented a pro-
gram of wider range and richer variety, de-
velopments of more absorbing popular interest
and concern, issues more of momentous and
timely import. Great demands upon the
thought, faith, and sacrificial devotion of Christi-
an and Christian is related to the depen-
dning acquaintance with God and fresh mani-
festations of his creative power. A great need
right now is to create among the leaders and
supporters of the Christian churches and
missions a consciousness of the splendor and
grandeur of the all-inclusive mission of Chris-
tianity and its practical applications.

We fall to convey the impression of the
greatness of the undertaking. We present mere
fractions in contrast with the wide range
and wholeness of the enterprise. We leave
people far too much shut up in narrow
and denominational, national, and racial
compartmentalized views, in the realization of
the present expansive, urgent, and
world situation; an awareness of the
greatly changed psychology of the peoples
of non-Christian lands; a more intelligent and
sympathetic appreciation of the unanswer
questions in the minds of so many clergymen
and discerning laymen, and, in particular, of
the truly prophetic voices through whom
the great move of the church is unfolding.

We carry on the development of the
greatest missionary movement in the
world, second only to the growth of the
Christian church itself and the
advancement of the kingdom of Christ.

TREASURER'S MONTHLY STATEMENT
Rometember 1, 1932, to December 31, 1932

Karl G. Stillman, Treasurer

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

DECEMBER 31, 1932

Balance on hand December 31, 1932 . $143.36

July 31, Foreign missions 3,000

October 31, Women's Executive Board 125.00

December 31, Child development 300.00

Checks drawn and not presented for payment 54.67

Total bank deposits 364.15

Less: Checks given in payment of expenses 319.51

Gross bank deposit 45.64

M. Julia H. Hurley, account Mrs. H. E. Davis 345.09

E. W. Davis, account for native worker 10.00

Balance on hand December 31, 1932 . $1,934.50

THE SABBATH RECORDER

Mary B. York Bequest . $1.50

Sabbath school scholarship fund . $42.00

Davis C. Burdick Bequest . 30.00

Eugenia J. Hubble Bequest . 30.00

(george H. Bobo Bequest . 92.15

John R. W. Bequest . 30.00

Rent from publishing house . 125.00

Total for October . $ 848.24

Treasurer's Receipts for November, 1932

Contributions — on hand movement . $442.69

November . 227.68

Income from invested funds:

Amity Gifts . $293.76

Sarah J. Davis gift . 1.50

Reuben D. Ayers Bequest . 2.70

Lilo Rayback Bequest . 2.44

Lila F. B. Hovey Bequest . 4.50

Berlin, Wis., Parsonage Fund . 6.75

Alfred Mutual Loan Association . 1.25

Richard C. Bond Bequest . 2.50

Sarah Elizabeth Brand Bequest . 1.11

Sarah K. Breadan Bequest . 5.00

Barrett Burdick gift . 9.00

Sarah C. Burdick Bequest . 3.00

Joseph A. H. Davis Bequest . 3.00

Joshua Clark Bequest . 9.00

Eliza D. Davis Bequest . 3.25

Sarah M. Clarke Bequest . 4.50

Eleva R. Crandall gift . 1.50

Nattie T. Cooper Bequest . 1.50

Elizabeth Davis Bequest . 2.74

Nancy M. Frank Bequest . 12.12

Jane E. Greene Bequest . 1.50

Andrew H. Greene Bequest . 6.00

George Greene Bequest . 3.00

George B. Greene Bequest . 285.00

Greenm Hamilton Church Fund . 12.00

May E. Honnold Bequest . 5.00

Andrew J. Hurley Bequest . 6.00

Orlando F. Holcomb Bequest . 30.00

Elizabeth James Bequest . 8.10

Della E. Keeney Bequest . 6.13

Adela C. Kenyon Bequest . 63.06

Benjamin F. Langworthy, Jr. Bequest . 25.00

Benjamin F. Langworthy, Bequest . 16.00

Joseph A. H. Davis Bequest . 25.00

Life Memberships . 25.65

Eliza E. Maxson Bequest . 1.50

Elizabeth C. Maxson Bequest . 1.50

AMERICAN SABBATH TRACT SOCIETY

Contributions

Income from invested funds:

American Sabbath Tract Society . $12.00

Frank J. Hubbell Bequest . 3.00

Elizabeth C. Maxson Bequest . 1.50

Eliza E. Maxson Bequest . 1.50

Reuben D. Ayers Bequest . 2.70

Lila F. B. Hovey Bequest . 4.50

Berlin, Wis., Parsonage Fund . 6.75

Alfred Mutual Loan Association . 1.25

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Joseph A. H. Davis Bequest . 3.00

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Sarah M. Clarke Bequest . 4.50

Eleva R. Crandall gift . 1.50

Nattie T. Cooper Bequest . 1.50

Elizabeth Davis Bequest . 2.74

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Joseph A. H. Davis Bequest . 25.00

Life Memberships . 25.65

Eliza E. Maxson Bequest . 1.50

Elizabeth C. Maxson Bequest . 1.50
THE SABBATH RECORDER

Contributions-Onward Movement

Income

Transfer from savings account for investment

Contributions—Onward Movement

Total for December $1,809.66

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, January 8, 1933, at the home of Mrs. S. O. Bond, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. Kenneth V. Hulin, Mrs. Earl W. Davis, Mrs. S. O. Bond, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. The First Psalm and the Lord's Prayer were given in unison.

Minutes of the December meeting were read.

The treasurer gave the following report, which was accepted:

FRANCES E. DAVIS, (MRS. OKEY W.) IN BEHOUD WITH THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts

Balance, December 18, 1932 $109.15
Carrie B. Saunders, for Evangelical Society $8.00
Harold R. Crandall: Onward Movement $17.55 First Advent Evangelical Society 50.00
First Advent Evangelical Society 92.55

Total for December $5,406.37

MRS. GEORGE B. SHAW, President,
MRS. ORIS O. STUTLER, Secretary.

SABBATH LETTER

(By a recent convert to a near relative)

I'm sorry that you feel as you do about the seventh day, and after this letter I shall follow your wishes as to whether the subject is ever again mentioned between us; but I shall always try to show others what I have learned from a study of the subject, and from a revealing of the Word of God to me. This subject must be approached prayerfully and with an open and unbiased mind; and in such a case there is incontrovertible evidence all on one side. There is no need for a single place in the Bible which can be cited, where God's commandment was changed, either by direct command or by implication. God gave it; Christ obeyed it; then who has the authority to change it? Regardless of the burden it might bring upon me, I can do nothing else since I have seen the light. Before I was disposed to investigate for myself, I accepted the change without question; but finally I just had to investigate it, and you are very much mistaken when you say there is no evidence available. I have plenty here at hand, and the pamphlet I sent you practically no evidence at all, but was sent merely to acquaint you with the fact that there is no such organization as Seventh Day Baptists, and to acquaint you with the fact that the only difference in their belief and that of the Missionary Baptists is in the day of observance—Saturday versus Sunday. The difference in their belief and that of the Missionary Baptists is in the day of observance—Saturday versus Sunday.

Hubbard, Plainfield, N. J: Miss Anna M. West, Shanghai, China.

Your devoted,

Since I believe that God urged me to continue my search for this truth, and now having finally convinced my skeptical mind on this point, I can but follow my conviction—not however condemning others for a contrary view, but only despairing of their unwillingness to investigate for themselves.

If I can ignore or change a command of God (the fourth) with impunity, then I can also disregard any of the other commandments. If I am now under grace and can violate the fourth commandment, then by the same virtue of the same situation of being under grace, I can also violate the fifth, sixth, and seventh, or any other. This I believe is logical reasoning; yet I'm sure that you would not agree that I could violate the fifth, sixth, and seventh commandments with impunity, because I am now living under grace. Then by the same logical reasoning I say that I cannot afford to violate or disregard the fourth commandment.

You would be amazed to go into the evidence as to the seventh day and the change of the calendar, as you mentioned in your letter. Only once it was changed—that was from the Julian to the Gregorian (present one) calendar which change dropped ten days from the calendar, and did not change one day of the weeks of the week, nor has this succession been changed since Adam and creation. The seventh is creation's birthday, so to speak, and you might as well try to change the Fourth of July, or your birthday, or your wedding anniversary.

Well, I'm making a parenthesis to this letter, and I am following the commandments as I see it. I'm following them because I conclude that they are not changeable. I have seen the truth for myself, and now I must fulfill my duty. The reason I must do it is that I would not want to, but only that I am following my hand of God, and if you would follow your hand of God you would have revealed it to me. Your devoted,

Religious legislation is a bad substitute for religious education.

—Liberty.
"And he came forth and saw a great multitude, and he had compassion on them because they were as sheep not having a shepherd; and he began to teach them many things." Mark 6:34.

Jesus was sympathetic; to be sympathetic involves personal sacrifice. Love is the base of it all. How easy it is to want to help those who are near and dear to us, but the truly sympathetic heart sacrifices its personal self to the needs of others. Jesus went himself; he did not send someone else to do his work. David Livingstone gave himself to the needs of others, for he did not send someone else to do his work. If we want to help others, we must learn the lesson of personal sacrifice.

"Self-sacrifice is the secret of power and greatness. We may study the Bible, we may study history, we may study our friends and companions and we shall find that he who contends for himself loses and he who contends for others wins.

The death of our Savior on the cross—no other sacrificial death can be compared to it! We do not have to die to carry out this principle of love Christ had for the world, but like Paul we can do it in living a life of sacrifice.

Paul says, "it is our reasonable service to do them good." 

Romans 12:1: "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto him which is your reasonable service.

A little boy told his sister to take the smallest apple or none. Does one get much happiness out of being selfish? Aren't the unselfish people you know the happiest?

Life is a mirror of the kind and quality of love Christ had for the world. He is still living that same kind of love. A true Christian follows Christ's example of love and sacrifice.

I wish that every Christian may have the courage to face the world with the light of Christ shining in his heart.

The ever-rankling hurt,
Each unkind word I've said;
I wish that every Christian may have the courage to face the world with the light of Christ shining in his heart.

THE LIFTING POWER OF THE CROSS

(Paper written by Mary Davis Green for the Yearly Meeting held recently at Shiloh, N. J.)

I wonder how many of us have ever taken a few minutes of our time to consider the visualization of the lifting power of the cross. I will try to bring to you a few of the thoughts that have been brought to my mind while visualizing this theme.

First it is the cleansing power of the gospel. After accepting the gospel we are led to the cross, and if we take up the cross we will be cleansed from our sins. Is it not true that Jesus lifts us to new and higher ideals? When we have accepted him we are drawn to the cross and we are taught to look to earth's attraction in her beguiling way. Most of us have at one time or another had that hunger and thirst in our hearts to take up that cross and follow Master, and that longing is satisfied only when the lifting power of the cross brings that fulfillment and we accept him.

Keep the vision of the cross lest you wander from the straight path. Think of what your Savior suffered to restore you.

The way in which we can get new strength, purpose, and inspiration is from secret prayer. We young people have hard work to do; there are many unavied and needy. We often face hardship and get discouraged, but if we sit as pupils at the Master's feet and learn the great lesson of unselfishness, much can be accomplished through prayer.

The lifting power of the cross brings us gladness instead of heartaches, smiles in place of tears, fulfillment instead of suffering, and our hopes are exalted. It takes us out of sin and sets our feet on higher ground. May we ever press onward to newer heights every day and let our prayer be, as Jesus says, "Take up your cross and follow me."
MRS. JESSE BURDICK

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Our Letter Exchange

Dear Mrs. Greene:
I guess it is my turn to write, since Emma wrote last. I am glad to get back to school after the Christmas vacation.

There has been a lot of sickness around but we have not had anything except colds. Two schools near us have closed up because of scarlet fever.

Emma and I each got a diary for Christmas. We have written in it every night so far this new year.

In Sabbath school we have a chart for attendance every week. If more than half of the scholars in a class are there, that class has a star. The class that has the most stars is entertained by the other classes at the end of two months.

Daddy has been having the children take notes on his sermon each week, and today we gave prizes to those having the best looking books. There were four who had books given to them as prizes.

I will close now. Your friend,

Esther Burdick.

Leonardville, N. Y., January 9, 1933.

Dear Esther:
I was pleased to receive your good letter. You and Emma are both very faithful in writing to me and so are Stanley and Robert. I thank you.

I hope none of you will get scarlet fever.

One of our RECORDER children at Independence decided to set the date December 25.

After the Church decided to keep Christmas, many words were written about the birth of Jesus and later set to music, telling how he brought peace on earth and good will to men, and how the angels sang, “Glory to God in the highest.” We have a beautiful story in the song, “The Messiah.” Also beautiful poems were written about baby Jesus and Mary, his mother; and beautiful cantatas were written depicting his birth. I heard a beautiful cantata that was directed by the pastor’s wife, Mrs. Bottoms, called, “Following the Star,” and as we sat and watched, our hearts were stirred. All these have helped to make the story of the birth of Jesus more real and the world much better.

Jesus was a gift. In the Bible it says, “For God so loved the world that he gave his only begotten Son.” God gave Jesus as a gift to all who would accept him and this gift made the world much better for everyone to live in, even if some did not accept him. He was given as a gift to God’s chosen people, or loved ones of Jesus; also to the rest of the world, the Gentiles. So we on December twenty-fifth give gifts to others—our loved ones and to those to whom we have as much a heart as we; to people who are sick and in need.

I know two Boy Scout organizations who, several weeks before Christmas, gathered up discarded toys in the community and spent two hours making new legs for doll tables and chairs, wheels for toys that roll, and new arms for dolls, and painted all bright and new. Then little girls came and gave them to boys and girls who would not have had any Christmas, and when some of the boys and girls glanced at them they brought to the faces of the children where they were left, I could not help but think of the words of Jesus when he said, “of such is the kingdom of heaven.” Who do you think received the most joy? I think the Boy Scouts.

A music club packed a basket of food for a poor family to bring a little Christmas cheer. An orchestra gave an entertainment and charged a small sum to raise money to fill baskets for the poor, and a good crowd turned out to hear the entertainment. Now I wonder why? Was it not because down through the ages has come the story of the precious gift of the baby Jesus, and on this day December twenty-fifth which is set in honor of Jesus’ birth, others want to give gifts in honor of little Lord Jesus?

This Christmas we gave a gift of the Church, and churches send flowers and fruit to the sick, food to the needy, and also clothing that the world may know that Jesus’ love for mankind lives.

So boys and girls, when Christmas comes again let us not forget the true meaning of Christmas, and continue to help others to remember the gift of Jesus to the world.

Mrs. Jesse Burdick.

Richburg, N. Y.

Our Pulpit

"Why This World?"

By J. Walter Smith
(Recently deceased)

Loyalty to the Scripture does not necessarily require acceptance of all that we find in the English Bible. It is not always easy to state clearly in one language thoughts that were originally expressed in another; nor is it impossible that a translator might be tempted to swerve slightly from scholarly accuracy in the belief that he was thereby clarifying a statement which did not express the truth exactly as it. So, while it may not be necessary to check up on all the "oppositions of science, falsely so called," some of the teaching will be more useful to others who have been saddened by the unprecedented conflict they have noted, and who do not belong to the dogmatic school. We should not be too dogmatic in pronouncing them unscriptural until we are
In the Beginning Away back in the dim reaches of eternity there was a gathering of the heavenly inhabitants. It was a large assembly, for they were all there. Professor Hubble, seeing the one hundred millions of the angels alone (Revelation 5:11), and no intuition is given as to whether or not he saw outside the sphere of his telescope the archangels, seraphim, cherubim, and it may be others whom we do not know; and we are told they were all there, an enthusiastic throng, voicing its gladness in shout and song.

The record of this occasion is extremely brief; in rebuking him for his lack of humility the Lord said to Job (chapter 38: 3), "Where wast thou when I laid the foundation of the earth?..."

Doubtless these heavenly beings had become familiar with God's creative acts. If the earth had been radically different from all others, or pre-existent by the giant among them, and so a greater manifestation of creative power, we might see why it was treated as an epochal event. But what was there about this little planet that it threw into the ministry of the angels over its inheritance? Before seeking the answer let us consider one other fact that astronomy teaches us. Again quoting Sir James Jeans (The Universe Around Us), "The old view that every point of light in the sky represents a possible home for life, is quite foreign to modern astronomy. At the beginning the earth was committed to a tiny fraction of the universe... Life, if it exists at all, is probably limited to a few planets."

He also states that nowhere outside the earth has any oxygen been detected in life-sustaining quantities.

The testimony of astronomy, then, is that life is absolutely impossible in almost the entire universe, with no indication that it exists anywhere outside the earth. Even when Jesus was telling his disciples of the time when he should have returned to the earth as its Judge, with all the nations gathered before him, he would separate them, one from another, as a shepherd divides the sheep from the goats, setting the sheep on his right hand, the goats on his left to "Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Is not this the key to the joyous demonstrations in the midst of which our earth was brought into being? The creation of this earth and its angels was the first step toward the establishment of God's kingdom, which was to bring to the angels a new field of activity. Ever since their creation it had been their pleasure to "do his commandments, hearken-

ing to the voice of his word," Psalm 103: 20; but it had been a physical service, having to do with the one hundred millions of the universe in the development of the coming kingdom in which they were to have an honorable part. "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" So, although the kingdom would not actually appear until the new creation of the universe, this was developed so that it would be a suitable dwelling place for man, through whom it was to be established, in the happy services of eternity their waiting must have been filled with anticipation.

But evidently not all the preparations for the kingdom were revealed at the celebration (1 Peter 1:12). "Known to God are all his works from the beginning of the world, Acts 15: 18."

But is not this the "divine spark" which some claim was placed within him, for we become His image, in meeting the conditions of the "great and precious promises" given us by Jesus and the Father. 1 Peter 2:4. There seems to be but one other realm where this likeness might be found—the mental.

Gradually man is obeying the Creator's command to subdue the earth. For a long time he was satisfied with a very superficial knowledge, but is now rapidly coming into his own.

He has commanded the minerals and they have given him the crystal lens which by means of the telescope compels the rays of light to bring to him their secret as to the immensity of the universe around him, and through the microscope to reveal to him the minuta of the things about him, and has also provided for him both the majesty and effective delicacy of the Creator's handicraft. He has gone to the fields and to the mountains and is successfully exacting from them the key to the records which they have kept.

Mechanical, electrical, and chemical laboratories are compelling nature to impart to man her secrets, and in numerous other fields of scientific research man conqueringly learns to utilize for his own benefit the vast resources of materials and forces which awaits his ken. More and more he is demanding of the earth that it shall give to him its secrets and yield him greater and more complete subjection, and it cannot say him nay. It is said that some become so exalted in their use of this likeness to their Creator that they feel no place for him in their consciousness.
DENOMINATIONAL "HUNH-UP"

CHICAGO, ILL.

December 24, J. W. Crofoot occupied the pulpit. The service was very appropriate for the season, consisting of Christmas songs and readings and a very helpful sermon. Barbara and Bobbie Ewing singing "Adopt a Manager." The service was followed by the Lord's Supper.

Rev. and Mrs. Ernest Luekenberger were with us two Sabbaths. Mr. Lueken was occupied in the pulpit, December 31, and January 7, while his wife favored us with solos on each occasion.

The evening following the services of January 7, the yearly meeting and social of the church were held in Room 611 of the Capitol Building. There was a good attendance and all enjoyed the dinner and program of music and games that followed.

—CORRESPONDENT.

INDEPENDENCE, N. Y.

The annual business meeting of the Independence Seventh Day Baptist Church was held Sunday, January 8. The reports of the several officers and committees were very satisfactory. In the financial report of the church in excellent condition.

Pastor Walter L. Greene whose service is highly appreciated, will serve the church another year in his pastorate. —Alfred Sun.

ALFRED, N. Y.

According to an item from Westerly, R. I., dated January 4, Alfred University will share the obituary of the late Miss Hannah Crandall, who died last April, at the age of ninety-one. The will was admitted to probate in the Westerly Probate Court by Judge Edward Riley. The estate, worth $22,296, reveals that the estate is worth $22,296. One-third of this amount goes to Alfred Uni-

THE SABBATH RECORDER

versity and the remainder will be divided equally between Milton and Salem colleges.

WESTERLY, R. I.

Alex. Vars, Asa F. Randolph, and Rev. A. J. C. Bond of Plainfield, N. J., were in Westerly Sunday, attending the quarterly meeting of the board of the Seventh Day Baptist Missionary Society. The meeting was held in the Pawcatuck church in the afternoon.

Rev. J. B. Riley, pastor of Milton College, is in Westerly for three or four days. He is a guest at the home of Mr. and Mrs. LaVerne Langworthy on Grove Avenue. He attended the meeting of the Seventh Day Baptist Missionary Society held at the Pawcatuck church Sunday afternoon. —The Sun.

VERONA, N. Y.

The Christmas effect arranged by Agnes Smith, Marian Sholtz, and Iva Davis was well rendered in the church Christmas eve, Alfred Perry presiding. The tree lighted by many colored bulbs and evergreen decoration added much to the Christmas atmosphere. The children were remembered with gifts.

The society has just sustained a great loss in the passing away of Rev. L. D. Smith, who was a church organist for many years and has always been an interested and efficient worker in the church and all its appointments. Pastor Alva L. Doherty, who has been ill the past week, had sufficiently recovered to fill the pulpit last Sabbath morning. The services of the Week of Prayer were presented on account of so much illness.

—PRESS COMMITTEE.

LITTLE GENESEE, N. Y.

In November, the Christian Endeavor society effectively presented an Armistice Day play entitled "Lost but Not Forgotten," the aim of which was to promote peace.

Appropriate songs by the Seminary Quartet interspersed the acts. The play was received, lived up to the expectations of all.

The older members of the Junior society are forming a pastor's class to become better acquainted with the methods of some of our fundamental beliefs. At Christmas season a small contribution was sent by the juniors to the "Save the Children Fund," to aid in caring for原谅ing children. They also bought gifts for children less fortunate than themselves. A lively interest has been aroused in the "Youth Trek," and all seem to have a wish to go on the journey to aid the Onward Movement.

WATERFORD, CONN.

The annual business meeting with election of officers was held January 7. Reports of a busy year and some interesting plans for a new year were received. The usual Christmas, with a tree, Santa Claus, with presents and treats for the children, was enjoyed by all. Music by the choir added to the program the evening of the meeting. A delicious supper was served to every one. —CORRESPONDENT.

SALEM, W. VA.

Dr. Dean C. Dutton, representative of the World Purity Federation, and formerly a professor at the University of Oklahoma, gave a series of twenty lectures on the church, school, and civic organizations of Salem, January 8 to 15 inclusive. C. A. Tews, superintendent of Salem public schools, was in charge of the series.

Some of the subjects discussed were: "Romance of the Supreme American Home;" "The Call of the Flag;" "The Meaning of the Universe and the Place of Man;" "The Gridiron Spirituality in Real Life;" "Building the Stuff That Wins;" "The Place and Power of Radiant Womanhood;" "The Glory and Purity of the Own Home;" "The Woman's Work of the Sacredness of Love Intimacies;" "The Men of Tomorrow;" etc.

The addresses were given here on the suggestion of Earl D. Ford, National general secretary of the Parents' International League. This is the personal service department of the W. P. Federation. Secretary Ford is a graduate of Salem College. All the programs were well attended. Rev. O. B. Bishop, head of the department of buildings and finance, is making his annual community canvass, soliciting especially for funds with which to erect the new Salem physical education building.

—RANDALL STROTHE.

SAN LUIS OBISPO, CALIF.

More than a hundred guests enjoyed the handsome banquet of 350 dishes and S000 wines at the annual meeting of the Sonora and San Luis Obispo chapters of the California Polytechnic Campus. The affair is an annual occasion at the president's home and is looked forward to with happy anticipation by his many friends.

Early in the afternoon the embers of the last year yule log were placed on the fire and the log brought in as Dr. Howard B. Kirkland sang "The Noel," accompanied on the piano by Mrs. D. J. Riley.

Old traditions and customs of the yule log were given by Mrs. Frank Mitchell, after which the knarred log was placed on the fire. Mr. Waterman connected these old ideals with the present life in the president's home and campus.

The Crandall home was artistically arranged for the affair, the living room being draped in draperies of bright red and greenery, while in the dining room, gladioli were used profusely and added charm to the delightful affair.

—SAN LUIS OBISPO "Telegram."

DENVER, COLO.

Covers were laid for one hundred twenty-five at the annual dinner, January 1, in the
new Denver church home, and the joint meal and fellowship was a happy occasion. The table decorations of roses and carnations, also a pot of poinsettias, were donated by Ervington Floral Shop on Broadway. In the business meeting it was voted to discontinue the present method of annually calling a pastor, leaving it to his discretion when he thought his work here should be terminated. Monthly meetings alternating between the two churches of Denver and Boulder, for the year, were decided upon. Arrangements for such meetings will be in the hands of a committee composed of two members from each church.

As the Boulder and Denver churches had previously recommended the present pastor, Rev. Ralph Coon, as their individual choice, the clerk of the joint meeting was instructed to cast a unanimous ballot in favor of Mr. Coon as pastor of the two churches.

Our young people, one of the five district groups of Denver Christian Endeavor societies, held rally meetings each month. In November the banner for best attendance was presented to a group.

Our Ladies' Aid society has recently spent three days sewing for the needy of Denver, under the auspices of the Red Cross.

ALFRED STATION, N. Y.

The Second Alfred Church held its annual community dinner Sunday with a large attendance. Dinners were served to one hundred fifty-four, under the efficient direction of Mrs. Harry Austin. The meal itself was a veritable banquet of good things and everyone was untrusting in his praise and appreciation. Mrs. Everett Davis had charge of the dining room and was aided by a large group of good workers.

The annual business meeting of the church was held following the dinner at 2 p.m. with a good attendance. Reports were received covering the activities of the church during the preceding year, indicating that interest and loyalty to the program and activities of the church are well supported.

Plans in general were discussed for increasing the effectiveness of our church program this year, and with the spirit of co-operation so marked in the past year, the future is bright for the action of the church. Quarterly business meetings will be held and a church bulletin issued at least quarterly and possibly bi-monthly for the purpose of establishing closer contacts between the non-church going public, our absent members, and the church.

THE SABBATH RECORDER

The young people had charge of the Friday night service on December 23, and presented in dramatic form a part of the Christmas story. Ronald Crandall read appropriate Scripture passages for each impressive scene.

The children of the Sabbath school met with the adult department December 24, giving a program of song and pageantry and bringing white gifts for the King.

The January celebration of the Lord's Supper was observed in the social rooms of the church on Friday night instead of the regular prayer meeting service. It was a covenant and consecration service led by the pastor.

The annual church dinner was held in the social rooms of the church, Sunday evening, January 8, at six o'clock. The regular quarterly business meeting followed. There was a good attendance and much interest manifested.

Correspondent.

Religious Education

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor.

SOME AIMs OF RELIGIOUS EDUCATION

"Education in the broad sense is the process whereby individuals develop in personality through the interplay of forces within themselves and their environment, and whereby society renews its life and brings about its enrichment and progress." Education becomes religious when it recognizes that in addition to the social and material environment there is interaction with a divine power through which newness and enrichment come. Education becomes specifically Christian when it realizes this interaction with a divine power as fellowship with God who is revealed through our Lord and Saviour Jesus Christ, and who through this fellowship makes his creative and redemptive energies into human life and society for the building of his kingdom.

Christian education therefore seeks to help the individual fulfill the twofold commandment that our Master indicated as the key to abundant living, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The supreme need of the present day is a recovery of the keen spiritual insight and the strong moral purpose the true Christian can offer. To dispel the confusion and despair of society at the present time are evidence that too often love of God and love of others have been divorced from each other. No religious program can be real or satisfying which does not result in sharing the deepest purposes of God for the coming of his kingdom.

Christian education seeks to use the ideas, attitudes, and motives of Jesus Christ as conditioning and controlling factors in every relationship and function in human life. Any educational process must be with the enrichment and guidance of the actual life which learners are living. If it is Christian education, this guidance will not stop short of the development of a personal relationship with God, of a personal relationship to God, of an increasing understanding of the universe in terms of the character and purpose of God, and of a deepening sense of responsibility for the building of God's kingdom throughout the world. Christian education, then, is not a substitute for the work of God in human life, but it sets as its task a working of the spiritual and creative spirit of Jesus so that the highest spiritual development of the learner will result.

The supreme aim of all our work with children and young people in the church and church school is to lead each one into personal relationship with God and thus into a definite Christian experience. The whole aim of our educational and social activities is to prepare the soul for Christ's friendly entrance into and complete possession of each individual life. So far as the Church is to large degree failed to use fully its available resources and existing agencies in the fine art of producing Christians from our splendid, waiting children and youth. The evangelism of childhood and youth must have a larger place in the program and work of the Church. It is the purpose of religious education to inspire pastors, parents and workers with children and youth so that they will no longer excuse themselves from this important task.

For all who propose of evangelism, religious education is primarily concerned with two groups, childhood and youth. In the first group is laid the foundation. In the second, definite decisions should be made to dedicate the life to Christ. In youth we
have three distinct groups—the intermediates, twelve, thirteen and fourteen; seniors, fifteen, sixteen and seventeen; young people, eighteen to twenty-four. Statistics show that more con-
versions take place among intermediates than in any other group, that the highest point is at thirteen and fourteen. There is another marked increase at twenty-one and twenty-two.
So one of the aims of religious educa-
tion is to lead these groups to Jesus Christ.

Phebe, a woman who was commonly called a "revival effort." There-
fore, we should feel that Christian education is an evangelizing force.

**MARRIAGES**

RAIFORD-CRAN-DALL.—At the home of the bride's parents, Hammond, La., January 11, 1933, by her pastor, Rev. S. S. Powell, Richard Raiford, of Lee's Landing, La., and Juanita Mae Candall, of Hammond, La.

**OBITUARY**

**OBITUARY Notices of 25 lines will be published FREE in this issue. Additional lines will be charged for at the rate of 5¢ per line. (Not to exceed 30 lines.)**

**Bee**—At her home in Cowen, Webster County, W. Va., December 30, 1932, Mrs. Zebulon Bee in the ninety-third year of her age. Harriet A., daughter of John and Elizabeth Meyers McGee, was born at Carmichaeltown, Green County, Pa., July 31, 1840. When she was one year old this family moved to Cabin Run, Doddridge County, now West Vir-
ginia. She was born in 1840, and died at her home, near Higginsville, Calif., March 27, 1932. She is survived by a son Elzie; and by two step-
dughters, Margaret A. and Oima L. Bee. There were four children in the family. Her brother, orphaned in infancy, who was raised in this family. The family re-
nounced to two families in 1868, and to Cowen in 1915. Zebulon Bee died about thirty-
three years ago and was buried near the old

**Gardner**—Herbert F., son of William and Myra Gardner, was born at Niles, N. Y., in 1855, and died at his home, near Higginsville, Calif., October 22, 1932. He was united in marriage with Miss Eliza Rice in 1878. They have four step-
children and her aged mother, two nephews, and three nieces, survives her.

He was a member of the West Genesee Church, as well as of the Methodist Episcopal Church, of

**>Showd'y**—Zilla Warner, daughter of William and Angeline Williams Warner, was born in the town of Vernon, N. Y., August 29, 1860, and married Austin Showd'y, of Higginsville, N. Y., December 27, 1922. On his home near the home of Mrs. Smith, and he lived at his home in Portville, N. Y., until 1910, when he sold his farm and moved to New York City; and by the time

**Langworthy**—Mrs. Fred O. Langworthy was born at Marbleton, O., April 12, 1858, and passed away December 20, 1932. She spent two years in Webster, R. I., and Middleton, N. Y. She went to school in Friendship and Alfred Academy. She was mar-
ried to John Langworthy, in 1881, and died at her home, near Higginsville, Calif., March 27, 1932. She left a sister, Mrs. Smith, and she was affectionately known by all relatives and friends.

**Sabbath School Lesson VI.—February 4, 1933**

**Jesus Chooses the Twelve—Mark 3: 7-35.**

Golden Text: "I chose you, and appointed you that ye should bear fruit." John 15: 16.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL ABENDIUM—DONATION FUND

President—William M. Stimson, Plainfield, N. J.
Secretary—L. Jesse Johnson, Battle Creek, Mich.
Treasurer—A. F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and should be given directly and solely for the best interests of the beneficiaries in accordance with the wishes of this Board acts as the Financial Agent of the denomination.

Write the Secretary for Information as to ways in which the Board can be of service.

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(Incorporated, 1916)

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Minutes Meeting—At Plainfield, N. J., the second First Day of each month, at 2 p.m.

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The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p.m., at Westminster, R. I.

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Our Prayer

OUR Father in Heaven: Hallowed thy Name would be in all our hearts, were we to give this place in all our lives. We acknowledge thy love so great toward us that we can never praise thee as we ought. We are therefore to say with the men of the moment we live. Like the sands of the sea thy blessings surround us.

Grant that we may manifest our appreciation of these tokens through a helpful response to the needs of men in sorrow, suffering, and desperation about us on every hand. Them own we help with cheerful smile, encourage with sympathetic word, and lift with friendly hand. For his sake, who said—"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Amen.

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