ferences were also held with the Alfred workers. At the last of these it was decided to ask the men of the seminary to put on Standard Leadership classes for the nearby churches.

While working with the Alfred churches rooms were again furnished and we took care of ourselves, a plan which probably makes it easier for all concerned.

From our point of view, the plans made by the pastors and churches of this association for the work of this trip was the best planned and the most satisfactory of any that has ever been made for our work on the field since becoming director.

During the period for which this report is given, sixty-eight sermons and addresses have been delivered, four lectures given to seminary students, two Leadership Training classes taught, ten workers' conferences held, and 3,068 miles chargeable to the board traveled.

Respectfully submitted, December 15, 1935,

ERLO E. SUTTON Direcior of Religious Education.

MARRIAGES

BURNHAM-GREENE.—Maud Lena Greene, daughter of Elwood Greene of Nile, N. Y., was united in marriage to Kenneth Daniel Burnham of Palmyra, N. Y., January 11, 1936, at the Seventh Day Baptist parsonage in Little Genesee, N. Y., Pastor Harley Sutton performing the ceremony.

OBITUARY

BARCOCK.—Willamette Jane, youngest child of David R. and Angeline Davis Platts, born December 14, 1851, died January 1, 1936, at Milton, Wis. (Extended obituary elsewhere)

BOWLER.—Mary E. Bowler was born at Little Genesee, N. Y., July 9, 1847, and died at her home in Little Genesee December 21, 1935. She was the daughter of William L. and Frances Ennis Bowler.

She was a member of the Little Genesee Seventh Day Baptist Church for over fifty-seven years. She taught a Sabbath school class for thirty years and was church organist for twenty years. She was an alumnus of Alfred University. For many years she was correspondence secretary of the W.C.T.U. in Allegany County. She is survived by one brother, W. F. Bowler of Little Genesee, and one sister, Mrs. Anne Greenman of Mystic, Conn.

The funeral services were held at her late home Monday, December 23, and burial was in the local cemetery. Pastor Harley Sutton officiated.

CARSON.—Robert O. Carson, was born at Winchester, Kan., September 29, 1881, and died at Elkhart, Ind., January 23, 1936.

At the age of sixteen he joined the Reformed Presbyterian Church, of which he was a member at the time of his death. He was married November 10, 1909, to Miss Carrie Muncy, of Nortonville, Kan. Mrs. Carson has been a Seventh Day Baptist all of her life and he has often attended her church. He was loved to the end and was loved by all who knew him in the community where he spent his life.

Funeral services were conducted at Elkhart by Rev. R. H. Coon, pastor of the Boulder, Colo., Seventh Day Baptist Church, of which Mr. Carson is a member. Interment was in the Elkhart cemetery.

CRANDALL.—Kenyon P., son of Henry and Maria Brand Crandall, was born in the town of Brookfield, N. Y., on March 11, 1848, and died at his home in Brookfield January 1, 1936.

Mr. Crandall joined the Second Brookfield Seventh Day Baptist Church in July, 1916, and again in July, 1919, after an absence in the West for a number of years. He was a kind man of high principles and strict integrity: he was faithful to his church and will be remembered for his helpfulness to others. He is survived by his wife and also by three daughters living in the West.

The funeral was conducted by his pastor, Rev. H. L. Polan, and burial was in the Brookfield cemetery.

LANGWORTHY.—Ballie W. Langworthy was born at Nortonville, Kan., on July 19, 1894, and died at Belle Fourche, S. Dak., January 5, 1936.

He was the youngest of seven children, three sisters surviving—Mrs. Lizzie Barthel of Atchison, Kan.; Mrs. Elsie Randolph of Farina, Ill.; and Mrs. Jessie Crouch of Nortonville, Kan. He was baptized and joined the Seventh Day Baptist Church at Nortonville when a small boy in the pastorat of Rev. Geo. W. Hills. Since 1919, he has lived in South Dakota, engaging in business there.

Funeral services were held at Belle Fourche by a minister friend, and at the Nortonville church by the pastor. The burial was at the place.

SPOONER.—Sarah, daughter of Ephraim and Ophelia Reed Berry, was born at St. Charles, Ill., September 14, 1854, and died in the home in Brookfield, N. Y., January 11, 1936.

When a child she came to live at North Brookfield. On September 28, 1870, she was married to Rev. W. F. Bower, and in 1874 she was married to Joseph Bower, and in 1877 she was married to a man named Fitch and some years after his death she married Henry Spooner who died in 1907.

She has been a faithful and very helpful member of the Second Brookfield Seventh Day Baptist Church ever since. She was married on May 12, 1877. We shall miss her daily presence greatly.

The funeral was conducted by her pastor, Rev. H. L. Polan, assisted by Rev. David Owen of the Baptist Church, and burial was in the Brookfield cemetery.
The Sabbath Recorder

PUBLISHED BY

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Plainfield, N. J.

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THEODORE L. GARDINER, D. D.,

President

HERBERT C. VAN HORN, D. D.,

Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. George H. Trainer

Luther C. Colwell

Mrs. Walter L. Greene

F. E. Button

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Spiritual Cleansing.

Considerable interest attaches to the "world's greatest washing machine" that is to launder the waters of the Colorado River. It will be a huge system of seventy-five power units, which will work on the principle of the family electric tub. When installed at the Imperial Dam, now under construction near Yuma City, Ariz., it will cleanse seventy-five per cent of the muddy Colorado's daily flow for irrigation purposes in California. Through six settling basins, containing twelve clarifiers each, will pass, day by day, as much as one-twentieth of Niagara's "flow" at the historic falls. Enough all per day will be removed by the revolving cylinders of the "washing machine" to fill fourteen hundred gondola cars. Over a period of fifty days, it is estimated, enough dirt will be taken from the rushing waters to build the great pyramid of Cheops.

A more wonderful plan than this has been known. "{it is not the actual removal of the mineral dirt that can be removed by the mercy and love of God.

"Come now and let us reason together, saith the Lord. Though your sins be as scarlet they shall be as white as snow," though they be crimson they shall be as wool."

The beneficence and the depravity of neglect and faithlessness are not too great for this cleansing power. "God's great love was so complete that he gave his only Son for this task. "While we were yet sinners Christ died for the ungodly. . . ." He cleanses even me, and purifies from all unrighteousness.

A large number of the members of the Evangelical and the Reformed churches. Three religious journals have united in one, namely, the Reformed Church Messenger, the Evangelical Herald, and the Christian World. Of these the Reformed Church Messenger, only, has been received at the Sabbath Recorder office for the past four years, during which time it has been a helpful and inspiring visitor. Its editor—Dr. Paul S. Leinbach, who continues as editor-in-chief of the new journal—is a personal acquaintance and is looked upon as a friend.

The tone of the opening editorial is high and the purposes of the paper are worthy. The attention and aim of all is where there is dedication "to the truth as it is in Jesus" and "to speak the truth in love." "Believing that slavery in many form, war,urn, impurity, and social injustice, are major culprits of mankind, we shall call the people of God to come to the help of the Lord against the mighty." (Rome, 13-15.)

A quotation from Dr. Lynn Harold Hough's book, "The Church and Civilization," concerning ("the perpetual") task of religious journalism: "The making of the Church is the Church's chief concern, the Christian Church and the Christian nation. Such a "task of interpretation, of persuasion, of reconciliation, of statesmanship like dedication and consecration to spiritual ideals" must ever be a standing challenge "to the best in us all.

We welcome the new paper and are as sure that the "Sabbath Recorder" will be a work worthy of the Sabbath Tract Society. It is a work whose number and influence will be on the rise, and all connected in any way with its production and influence.

March will be the month when the report of the federal Sabbath Tract Society will be published. The record of what ministers are doing to safeguard the marriages which they perform and shows how take marriage spiritually secure as well as legally binding. There is a great interest on the part of ministers and of students, in "defeating divorce," by pre-marital counseling and post-marital follow-up. What standards of marriage procedure should be set up by the clergy? To this end, how can the minister function as a spiritual counselor and guide to his families? Are these types of marriages should a minister refuse? These

Why not invite one of your fellow church members to become a SABBATH RECORDER family by subscription?

Three in One

The first number of The Messenger has just come from the press and it is good. It is the official organ of a new denomination, the Reformed Church. After the formation of the new church, the board of elders of the Evangelical and the Reformed Churches, the Reformed Church Messenger, the Evangelical Herald, and the Christian World. Of these the Reformed Church Messenger, only, has been received at the Sabbath Recorder office for the past four years, during which time it has been a helpful and inspiring visitor. Its editor—Dr. Paul S. Leinbach, who continues as editor-in-chief of the new journal—is a personal acquaintance and is looked upon as a friend.

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questions, and others like them, are being discussed by ministers everywhere. Helpful information and suggestions are embodied in this little book which was gathered on their second visit. 

And a western city there were questions; of the Churches of the East. 22nd Street, New York City.

The Honorable Francis B. Sayre, Assistant Secretary of State, in his address to the Foreign Missions Conference held last month at Asbury Park, N. J., speaking on The Task of Christian Missions Today," declared that the teachings of Jesus are the only solution of the world's ills. He said in part:

"We are in danger of losing those precious heritages for which our forefathers gave their lives in civil and military enterprises, freedom of speech, freedom of conscience, tolerance and faith in important parts of the world have ceased to exist. The tide is running strong toward dictatorships and dictatorships, for censored speech, for riotous intolerance, and crass materialism. The youth in whose hands lies the shaping of the future are the staunchest progressives. We have increased the wealth of the world, but we have lost the spiritual values which alone give satisfaction through acquisition. We are losing our direction. We are losing our direction."

work is the mission of Christianity as I see it. In the business of the world today, the business of the world today, the call of Christ becomes the most important business."

in the world.

One of State, and the work of the Holy Spirit. No reference was made to the connection between the eternal Christ and the human Jesus; or to the problem of how three distinct persons or entities can be one; or to the other questions that properly may be discussed in the whole problem of the Trinity. But we centered our thought on three ideas: (1) That God is too vast for the human mind to comprehend; (2) That Jesus is the God of Demonstration, the manifestation of God in human life; (3) That the Father and Son and Holy Spirit are three persons, or part, or energy, or activity of God that dwells and works within the life of humanity.

As we begin to study the work of the Holy Spirit we need to remind ourselves that the Holy Spirit has always been an active power in the world, but not until the day of Pentecost did the Holy Spirit come into existence. Before that time, according to the Bible, he came upon men to guide and empower, but he appeared to man in a different way to give him the right of way, to see him as God manifest in the flesh."—Selected.

A Moody Bible Institute student, quotsed as a church service, was considering his gift for the approaching offering. The collection plate drew near—a decision must be made. His funds totaled two dollars and five cents. He remembered an obligation of six dollars, and naturally the six dollars and five cents were grossed the nickel. "What good would the two dollars and five cents do," came the thought, "when I need six; why not give more for the Lord and trust his faithfulness?"

As the plate passed by, with a sense of victory, he placed upon it a dollar. Later, when standing beside the man to whom the dollar had been given, he opened a letter which had been handed to him, and drew forth a five dollar bill. "Here you are, brother," said another, "nothing like paying one's bills on time." And he had five cents left.

THE FOUNTAIN OF ABUNDANT LIFE

REV. LOYAL P. HURLEY

THE WORK OF THE HOLY SPIRIT

In the previous study on the Trinity no attempt was made at a theological explanation of all the factors involved in the relationship of: the Father, Jesus, and the Holy Spirit. No reference was made to the connection between the eternal Christ and the human Jesus; or to the problem of how three distinct persons or entities can be one; or to the other questions that properly may be discussed in the whole problem of the Trinity. But we centered our thought on three ideas: (1) That God is too vast for the human mind to comprehend; (2) That Jesus is the God of Demonstration, the manifestation of God in human life; (3) That the Father and Son and Holy Spirit are three persons, or part, or energy, or activity of God that dwells and works within the life of humanity.

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THE SABBATH RECORDER

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sins of the flesh such as glutony, drunkenness, drugs, and vice; then the sins of the disposition such as greed, hate, envy, pride, jealousy, unforgiveness; then the sins of the social order such as political, economic, national, and racial sins; it would seem that all men should be overwhelmed with the sense and conviction of sin all the time. We are not.

Worldly interest for pleasure and profit demands that this or that shall not be branded as evil, ungodly, unforgotten; then the sins of the social order such as political, economic, national, and racial sins; it would seem that all men should be overwhelmed with the sense and conviction of sin all the time. We are not.

Notice it does not say, "will be condemned," but "has been condemned."

Booze is condemned already. If you do not see this, just wait a few years more till drunken drivers are a bit more plentiful. But more and more, folks are convinced or convicted that booze is already judged and condemned.

Stock market gambling is condemned already. Panic and bank holidays are not the only evidence either.

Vice and immorality are condemned already.

If you do not believe that, just ask some doctor or nurse. Or if you are timid about asking, read some doctor book, or in place of that, open your eyes and look!

War is condemned already. And it is not only the dead, and the crippled, and the blinded, and the crazed who condemn it. The women and children who were undernourished or starved; the children who had no chance at school and the better things of life—and who never will have; the generation into which hated sunk its fangs like a ravenous beast; the whole world in depression and need and suffering; these all cry out to heaven against this lower blood-just that bids fair to destroy civilization.

Now what power is bringing this sense of judgment and condemnation? Jesus said it is the Holy Spirit. That is part of his business. Those who with sensitive mind and heart know the power and the presence of God's blessed Spirit is in this world, and, although sin is not yet finally overthrown and destroyed, yet they know an officer dragged before the great white Throne and judged and condemned before God and man!

To the heart of every man who has not settled his sin problem may the Holy Spirit send conviction of sin, and righteousness, and judgment! May he send such conviction as will rob you of all peace and rest by day and by night! But may he do more. May he lead you to the cross and wash men lost condemned. Our Savior cried out, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation. But is passed from death unto life." John 5:24.

"When the Christian religion depends up on the state for support, it confesses that it is a weak, sickly thing, and not Christianity."
has gone on the rocks because of this. If church members are humble and really have the love of Christ in their hearts, they will help those who are erring (not because they have the holier than thou attitude), and are patient with those who do not believe as they do, re- mend them and try to help them. They may all be one; as thou, Father, art in me, and I in thee, that also may be one in us: that the world may believe that thou hast sent me. 

Slights and injuries, real or supposed, are common among church members. There is a temptation to be sensitive to slights and bitter over injuries. The Christian way of meeting these is set forth by Paul. He says, "And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The world judges the heart of Christianity by the lives of Christ's followers. The Settow brotherhood, a church is a reproach; with brotherly love it becomes the Master's chief instrument for the world's redemption, and a type of the heavenly home. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

NOTES FROM ANNUAL MEETING OF FOREIGN MISSIONS CONFERENCE

The Foreign Missions Conference of America is to Protestant mission boards what our Government is to churches. All of the important foreign mission boards are members and it has come to have a very important place in the mission world. The three-day Day Baptist Missionary Society and the Woman's Board have been members many years. In addition to bringing the representatives of Protestant mission boards together for counsel and the comparing of plans and results, it is recognized by the Federal Government and the national mission boards as the representative of Protestant mission boards in America. It is in constant communication with the government in Washington regarding the rights of mission boards abroad, and in many foreign countries American boards must be approved by the Foreign Missions Conference before they can work in those countries.

The Foreign Missions Conference holds an annual session regularly in January. To these meetings board members send delegates, and missionaries fresh from the foreign field and missionary leaders are invited. The year's work is reviewed, mistakes are pointed out, methods are considered, many addresses are given, and plans for the future are set forth.

During this year was held at Asbury Park, N. J., January 8-10. The missionary secretary, who has sometimes attended these meetings, was not able to be present. Dr. Corliss P. Randolph of Maplewood, N. J., is a member of our Missionary Board, attended as a delegate from the board and Mrs. Frank J. Hubbard, Plainfield, N. J., attended as a representative of our Woman's Board.

From the reports of our delegates, as well as from the religious press, it appears this was a very successful conference. The intelligent summing up of the situation and grasp of plans needed for the future. Doctor Randolph has kindly furnished an account of the meeting for this issue of the Sabbath Recorder.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

By Corliss P. Randolph

(At the request of the Corresponding Secretary of the Missionary Society, this is prepared for the Sabbath Recorder)

The Foreign Missions Conference of North America, composed primarily of foreign missions boards and affiliated or related organizations, of Great Britain, the United States, Canada, and the Caribbean Islands, met at Asbury Park, January 8 to 10, 1936. Upwards of three hundred delegates, representing more than one hundred organizations, were in attendance. Dr. John R. Mott, chairman World's Committee Y.M.C.A.'s since 1926, presided. The theme of the session was "The World Today and the Missionary Imperative."

The three-day program showed "newly discernible trends in foreign missionary service during recent years" as seen by Mr. W. W. Reid, who epitomized a record of the proceedings for the use of delegates, as follows:

"First: There was less emphasis on 'missions' and a constant re-emphasis on the principles of Christianity—the real teachings of Jesus. And the need for fellowship on the central features of our faith was found to be at least as necessary in our own land as in lands far away."

"Second: The organization of the church in other lands—the younger churches—and the forms of worship varied empires are gradually transferred from the hands of the missionaries to the hands of Christian nationals. This, eventually, will leave us the new type of the pioneeering, and for the entrance into new fields of service—other types of work as well as geographical areas.

"Third: The forms of new churches, their method and progress of work for the 'denominational history' will differ greatly in Asia, Africa, the South American Continent. Where full liberty is given a church, as in Mexico, the church union seems easy of accomplishment, and there is a ready willingness to reach down and live and work with people where they are, and to adapt institutions to meet their needs.

"Fouth: In practically all lands, Christian leaders are turning attention to the rural areas, long neglected by the church, and recognizing here as elsewhere in the land that the heart-blood of the nations.

The panorama of Christian services, achievements, and successes of new endeavors that passed before one's eyes in address after address, show the changes in the attitude and the method of withdrawal of missionaries, the Kingdom program carries on, changing to meet ever-changing conditions and needs.

A complete epitome of all the addresses and discussions is wholly impracticable here, so that only a very few of the more prominent features of the program will be offered.

After the opening statement by the chairman, Doctor Mott, the first address was by the Hon. Frederick B. Sayre, Assistant Secretary of State, Washington, D. C., who closed his very thoughtful, moving address as follows:

"We must go back to the living Christ— the spiritual things that actually lived. Unless men learn to love him, they will not follow him, whether they will master to understand how to master life.

"Christianity is the pan religion of the present world, as I see it. As it reaches the vision of all that hangs upon the outcome, the call of Christ becomes the most exciting challenge in the world."

Thus was set at the very beginning of the entire session's program a lofty standard of personal need personal need, of which continued by day.

The most picturesque personality in the entire conference was that of Dr. Toyohiko Ka­gawa of Japan. A friend of Dr. Kahnag'wa, by his intimate friends, many of whom were in the conference), Japan, who is in this country on a mission, Dr. Kagawa, really, he comes as an unofficial envoy of the people of Japan, bearing a message of good will and friendly greetings to the people of the United States. Mr. Reid pronounced Kagawa's address "the most inspiring address of the session."

Speaking of missionaries (Christian workers), his special plea was for "humble men who can see the needs of the people and do their will. We do not need men trained in seminaries. We love the idea of missions. We have to see to it that we get our foreign missions to leave as many for others—abroad, and to send Christians into each of our 9,000 villages—in all of the nations. We want to enter at least one hundred villages a year, for ten years. Our intention is to secure and train as leaders; Christian laymen who will be self-supporting."

He made an appeal to the conference for the one thousand chapels that will be needed in the churches in Japan. Mission work in the villages during the ten years' period; and the Conference, with no funds of its own for such a purpose, sponsored a movement to raise the $20,000,000 required for the one thousand chapels at $280 each. "As an expression of international good will;" and, at the date of this writing, it is already under way.

Dr. Charles Hoffman, upon the platform beside the chairman—to give extemporaneous replies. These replies indicated that the young people have unsolved problems of their own. The treatment of the questions were as follows: Yale Divinity School, three; and Mt. Holyoke College, and Knox College, two.

Following are paraphrases of quotations—some are direct quotations, with the quotation marks, for the most part, omitted—from various speakers, gleaned from the three-day ses­ sion.

The Rural Re-Construction Movement is a real strategic movement for the Christian Orient—
China and Japan, alike, as well as for India and Africa. The teaching of Scripture to foreign workers, and of foreign workers reaching the far greater moment than schools in foreign countries-China, India, and the Isles of the Sea—fully as much as that emphasized so strongly by Dr. W. L. Burdick, is of far greater importance.

Second: Inter-denominational co-operation to the fullest possible extent—an extent not dreamed of before.

Clearly, the Foreign Missions Conference of North America is fully committed to this new policy; and the present indications are that the Ecumenical Council called to meet in the autumn ("probably October") of 1938, at Kowloon in China,* the leased territory opposite the island of Hong-Kong, for "re-orienting missions" will adopt this as its policy. This council will consist of four hundred delegates, of whom thirty are to be from the United States, and five from Canada. Clearly, foreign missionary enterprises not included in this movement, and co-operating, cordially and sympathetically, will soon find themselves sadly isolated.

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, was elected chairman of the Foreign Missions Conference of North America for the current year and the next annual session may justly be expected to be at least the equal of this in interest and importance.

Treasurer's monthly statement

December 1, 1935 to January 1, 1936

Karl G. Stillman, Treasurer.

Is account with the Second Day Baptists Missionary Society

GENERAL FUND

Dr. 

Permanant Fund income 

$134.07

I. E. H. Flanug (foreign mission) 

$1.00

Mary L. Davis (foreign mission) 

$5.00

Ashaway National Bank, refund unearned 

$10.00

Dr. R. J. Carpenter, salary 

$100.00

Dodge Center Sabbath school (special collection) 

$24.42

Helen A. Pitworth 

$23.00

Denominational Building Fund for December 

$62.00

Battle Creek, foreign missions 

$7.70

Battle Creek, Southern Illinois conference (indefinite) 

$3.70

Milton Jouston, towards Anna M., Wm. W.'s salary 

$15.00

Los Angeles, special 

$15.00

First, Alfred Women's Evangelical Society, to be used in South America 

$75.00

Adam, Second Day Baptists Sabbath school 

$7.00

Rockville, Sabbath school 

$7.00

First German Luther's Storehouse 

$10.00


The Board of Trustees of the American Sabbath Day Baptist Society met in regular session at the N. J. Sunday, February 9, 1936, at 2 p.m. in the office of Corliss Randolph, president, and developed the following report for the Board of Directors and the following other members present: James L. Skaggs, Herbert C. Van horn, Neal D. Mills, Courtland V. Davis, Asa F Randolph, William H. Hickey, Herbert C. Van horn, Neal Burdick, A. Burdet Crofoot, Frederik J. Bakker, Mr. Herbert C. Van horn, Everett C. Hunting, and Business Manager L. Harrison North. The meeting was called to order by the President, Herbert C. Van horn.

Chairman: Mr. F. J. Hubbard.

Rev. William L. Burdick led in prayer.

The minutes of the meeting last held, January 11, were read. Corresponding Secretary Herbert C. Van horn read the following report which was received:
The Sabbath Recorder

WOMAN'S WORK

Search me, O God, and know my heart: Test me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting. Psalm 139: 23-24

REPORT OF THE WOMAN'S BOARD

The Woman's Board met at the home of Mrs. G. H. Trainer, Sunday, February 9, 1936, at 2 p.m., with the president in the chair and the following members present: Mrs. E. F. Loofbort, Mrs. Okey W. Davis, Mrs. M. O. Bond, Mrs. Kenneth V. Hulin, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. C. H. Siedhoff, Mrs. G. H. Trainer, Mrs. J. B. Stoller. Visitors: Mrs. T. J. Van Horn and Mrs. B. W. Kimney. After the reading in unison of the First Psalm, Mrs. Van Horn offered prayer. The minutes of the January meeting were read. The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey), Treasurer
In account with the Woman's Executive Board

Receipts
Balance January 12, 1936 $139.53
H. R. Crandall, Denominational Budget 7.80
Total
$147.33

Expenditures
H. R. Crandall from Alhion Missionary and Benevolent Committee $10.00
Bank draft for China Mission $10; Ministerial Relief $5; home missions $14; Jamaica $5 $34.00
Bank draft for China "Bulletin" 10.05
China Flood Finance Relief 10.00
Recorder Press 7.83
Total expenditures $61.88
Balance January 12, 1936 $85.45
Total
$147.33

Salem, W. Va.
February 9, 1936

Correspondence was read from Mrs. S. F. Bates, Watertown, N. Y.; Mr. L. A. Babcock, Milton, Wis.; Mrs. F. J. Hubbard, Plainfield, N. J., and Foreign Missions Conference.

Voted that $10 be sent our representative, Mrs. F. J. Hubbard, on expenses to Foreign Missions Conferences.

THE SABBATH RECORDER SUPPLEMENT

SABBATH PROMOTION

Vol. 2, No. 2.

THE CHANGE OF THE SABBATH WHO AUTHORIZED IT?

(Continued from last Supplement)

We will now introduce further history on this:

Colesman says: "Down even to the fifth century the Jewish Sabbath was continued in the Christian church, and the old solemnity gradually diminishing until it was wholly discon­ tinued."

Edward Breward, professor in Gresham College, London, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not that the ancient Sabbath did remain and was observed by the eastern church three hundred years after our Savior's passion."

The American Presbyterian Board of Publication, in tract No. 118, states that, "The observance of the seventh day Sabbath did not cease till it was abolished after the empire became Christian."

Doctor Cox says: "The early fathers give no support direct or indirect, to the notion that the Sabbath had been transferred at all; but it is not surprising that after the enactment by Constantine that Sunday should be kept as a Sabbath, they might be induced to discover reasons for observing it."—Lit. Vol. 1, p. 257. (note.)

Doctor Neander says: "Opposition to Judaism introduced the custom i.e., of Sunday, very early, indeed, into the place of the Sabbath. The first Sunday, like all other festivals, was at first only a holy day; it was not always only a holy ordination and was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the Sabbath to Sunday. Perhaps in the end of the second century, a false application of the Decalogue for the Sabbath place; for men appeared by that time to have considered Laboring on Sunday a sin."—Church History, p. 108.

Sellon says: "The centuries of the Christian era passed away before the Sabbath was observed by the Christian Church as a Sabbath. History does not give a single proof of indication that it was at any time so observed prevously to the recognition of Constantine, A. D. 321."—Examination of the Six Texts, p. 22.

The American Encyclopedia, art. "Sabbath" says: "Constantinian Great made a law, for the whole empire (A.D. 321) which the Sunday should be kept as a day of rest in all cities and towns; but

be allowed the country people to follow their work."

Prymne says: "The seventh-day Sabbath was solemnly observed by Jews and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observance of it.... The Council of Laodicea, (A.D. 364) first settled the observance of the Lord's day."


Doctor Gregory and Ruter's Church History says: "Constantine commanded the first day of the week to be a day of the Lord or worship of God; and in this practice extended over the whole Christian world."—Page 103.

It will be observed from the above extracts that while Constantine played a conspicuous part in exalting Sunday as a Sabbath in his domain, he did not by the Council that substituted the observance of Sunday, the first day of the week, for the observance of the Lord's Sabbath. That this may appear more especially to the reader we refer him to Daniel the prophet, who spake of a power which "shall think to change times and laws." Daniel 7: 25. It is universally believed and taught by the Christian Church that the Lord's Day, or Sunday, as that is the only divine time we have in this dispensation.

We shall now quote from their catechism, in which they teach that they made this change. In their Fourth Article of Religion is the one which is stricken, which is published and endorsed by that church, we find:

Question.—What warrant have you for keeping the Lord's Day? Answer.—We have for it the authority of the Catholic Church and apostolic tradition.

Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A.—The Scripture commands us to hear the church (Matthew 18: 17; Luke 10: 16), and to hold fast the tradition of the apostles (2 Thessalonians 2: 15). But the Scripture does not give us the manner, or the name, of this observance. St. John speaks of the Lord's Day (Revelations 1: 10). St. Paul mentions a day of the week this week was, much less does he tell us that it was the Lord's Day. For this reason, it was ordained in the commandment. St. Luke also speaks of the
disciples meeting together to break bread upon the first day of the week (Acts 20: 7) and St. Paul (Col. 4: 1) les than one of the first day of the week the Corinthians should lay by in their coffer every week a certain sum for the poor, that they might be always prepared to relieve the faithful. It is not true to say that the early Church, accored with the facts of history, and are worthy of more candid consideration than modern Protestants have been accustomed to give them. The holiness of the claims as space permits. They cannot be answered by a sneer.

Strange as it may seem, the state, in passing laws for the observance of the Sabbath, has changed the Sabbath from the Sunday, whilst the observance of the Old Testament, which Mr. Shea makes concerning the law of the observance of the Sabbath, the laws of the Church, accord with the facts of history, and are worthy of more candid consideration than modern Protestants have been accustomed to give them. The holiness of the claims as space permits. They cannot be answered by a sneer.

The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by a suspension of all servile labor, trade, and worldly avocations and by exercise of charity, has changed the Sabbath from the sixth to the first day of the week. There is nothing which implies such a prohibition. The day as one especially set apart, has no authority but that of the Catholic Church, the law of God, its observance and the respect due to spiritual authority. It is the Catholic Church, created the Sunday and made the very regulations which have come down to us from her pulpits, her catechists, chairs, and the confessional, call on her faithful to obey them, to keep Sunday by the day and refrain from all that degrades it.

The above extracts abundantly prove that the Catholic Church or "man of sin" as Paul calls her, has changed the Sabbath from the seventh to the first day of the week, as the prophecy said he should. Confession is the strongest evidence. Prophecy points to this power as changing the Sabbath, in her works this power connotes that he must change. This, then, must be sufficient evidence to any man that he made this change. We might have given many more extracts from Catholic books but the above is in evidence as well as sufficient to convince any unprejudiced mind as to who changed the Sabbath. Now, this Catholic power is called on by the Scriptures, "an angel of light," the "son of perdition," the "wonder of the earth," the "mother of harlots, who hath made all nations drink of the wine of her fornication," and keep her Sabbath "the day that the Pope of Rome hath ordained, and disregard the day that God hath ordained? Is this not serving the pope rather than God? Paul says, "They ye not whom to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Romans 6: 16. Let us then obey the Lord in all our commandments, that we may have right to the tree of life, and enter in through the gates into the city, and to all that love the Lord, and to all the sons of God shouted for joy. For sixty centuries has the seventh Sabbath been observed by God's people. While on the other hand, the first day has not been observed more than fifteen centuries under the garb of Christianity.

Dear reader, which day will you keep? If you are a servant of the Lord, your duty is to obey him. Let God's people, whose faith is based on the opinions? "If the Lord be God follow him, and if Bas follow him."--By A. C. Long in The Bible Advocate.

"DIES DOMINICA" BY LOIS R. FAY

In preceding supplements different writers have ably outlined the history of the Sabbath from man's creation. The background of present faith has been well covered. Now we face the foreground. The outlook will be dark if we allow our vision to be cast down. But if we look up and not down—if we try the uplook when the outlook is bad—we shall find an open door of usefulness ahead. If some question arises, an answer is ready. If a physician speaking recently. When asked if he thought the waste poisonous gas from automobiles was a contributing cause of the heart trouble and sudden death from that disease, he said, "I have no doubt about it. Traffic officers in the congested part of New York City habitually develop the symptoms of carbon monoxide in the blood. The only thing for us to do is to build up a resistance against it."

This is the attitude for us to take with regard to spiritual wickedness in high places and other conditions that threaten the health of our souls; not that retaliating resistance whereof Jesus said, "Resist not evil," but with that strong courageous spirit that resists the temptation, the sin, the false standard which cannot be covered in one article. There are many blessings promised to the overcomers, and one of them is, "Ye shall receive power after the Holy Spirit is come upon you."

Among other confusing ideas that appear on our horizon is the revision of the calendar, with its varied aspects and side lines, its pros and cons, none of which can be covered in one article.

It will be one strategic move along the front line of advancement of truth if the readers of these columns who have access to a public
called "my holy day." Therefore it is not the Lord's day in the true meaning. The seventh day of the week, not the first, has borne through the history of divine revelation and the growth of the kingdom of our Lord Jesus Christ, that should take time to keep posted in the immediate future.

No day of rest will satisfy many careless folk; any day satisfies other folk. But "any day" habitually leads to "no day," when "the seventh day, the Sabbath of the Lord thy God," or God's best gifts to man, become forgotten.

Is the new calendar now proposed going to deprive us of this gift, and conspire to forgetfulness of the true Sabbath?

Time will tell.

The present plan differs in some respects from the one defeated a few years ago. Some of the former promoters have died, and new ones are taking up the idea with new arguments and fresh propaganda. The chief aim is to bring the present proposition before the assembly of the League of Nations in the immediate future, to secure its adoption as a world calendar in 1939.

Many prayers arose at the time the previous proposition came up before the last meeting of the League, and at the decision of that meeting arose the song, "We praise thee, O Lord," for an ominous menace vanished like ice before warm sunshine.

Now another issue is before us, and again devout souls will renew their essentials of faith and prayer. But inasmuch as faith without works is dead, we need to have our eyes open for opportunity to work for advance-ments and fresh correctness.

For suggestive help to readers who cannot catch copies of the Journal of Calendar Reform, a few quotations will follow, with comments.

In the October number of this journal, page 117, appears an article headed "Memorandum to the Vatican," page 118 of the October issue, as follows:

"All the above mentioned organizations are agreed on the measure of reform to be aimed at. In brief, they desire firstly the stabilization of the date of Easter to the first Sunday on a day of no flexibility in the astronomical year. It is utterly foreign to the origin and purpose of Christ's atonement and our observance with Him." The article was signed as an introduction to the preparation of "Memorandum to the Vatican," page 119 of the October number, where we read:

"No Christian community that has studied the question is in a position to make an objection to the proposal (with the exception of Seventh Day Adventists)."

This is not true. Whether Father Cabrol, who was the agent in drawing up this memorandum, purposely ignored Jews and others who are among the objectors, is not apparent. Many of us who consider ourselves as objectors, will not cast if we are not victims of too much publicity. We do not crave presentation at the Vatican with our petitions filed with the records of the world's brotherhood. We do not offer any explanation of the Book of Life, that is sufficient. There are some souls who are called before kings and rulers, conferences and synods, to witness to the truth that is their open door of infin-ity; but pitiful are those souls distraught with discontent and envy because theirs is a different door; and whose lust for publicity evokes true values. With God, one is a majority, and it is not at all necessary that the mysterious operations of this majority be catalogued in the Vatican. Our petitions reach God at His seat of holiness in the inaccessible O. K.'s, and we hear with regret the weak
teaching the people to break this positive command of God, and thus mislead millions who take it for granted that their leaders are right, and never investigates the question for themselves; on account of which they will have to suffer loss in eternity: but their blood will God require at the watchman's heart. Ezekiel 33: 7-8.

James 2: 10 says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A person may keep all the Ten Commandments except the fourth, but if he breaks it, which is laboring on the seventh day of the week, he has broken the commandments of God.

SIN AND ITS CONSEQUENCES

I John 3: 4 says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law," and 2: 14 of the same book says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Revelation 21: 8 says, "and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Again it says in 22: 18-19, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book."

"Let no man think that he can tamper with God's word and go unpunished.

SAVED BY FAITH

It is not true, however, that salvation is through keeping the law. Salvation is through faith in Christ. But faith without works is dead. Romans 2: 28 says, "For we know that what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." But, Jesus, which followed after the law of righteousness, ... "What is faith? Because they sought it not by faith, but as it were by the works of the law: For they stumbled at that stumbling stone. Romans 9: 31-32.

For anyone to be able to keep the commandments of God, he must first exercise faith in the Lord Jesus Christ, repent of his sins, follow Christ in the continuance of baptism, and receive the gift of the Holy Ghost.

My desire and prayer to God is, that those who profess to be followers of Christ could regard the importance of following his example and the truths of the Scriptures, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.—From the Bible Witness Press.

Athens, Ala.

THE PRIVILEGE OF SABBATH KEEPING

BY MRS. L. H. CRISLER

"See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days." "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: that he might make thee know that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Exodus 16: 29; Deut. 8: 3.

If God should lead us into a wilderness without a supply of food, and allow us to become hungry, then rain bread from heaven for us to eat, we would be quite likely to realize for the time, at least, that we were absolutely dependent upon God for our supply of food. If he sent a double supply on the sixth day and none at all on the seventh, we would have difficulty in realizing that during the six days he had provided for all our wants for the whole week, and that we need not try to gather for ourselves on the seventh day. We do not readily recognize these facts in our ordinary way of living. How much the human family has lost by not accepting the gifts of God and believing that he is ready to keep his promises.

Testament Israel God said: "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall thou let the field rest, and the vineyard also." Deut. 25: 4.

"And the year of the sabbath of the Lord for the seven years, a sabbath of sabbaths, thou shalt keep it; that thy land may yield the fruit thereof, and that the Lord thy God may bless thee in the land."


"Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, etc." Exodus 20: 8-10. This is a positive command from God to abstain from work on the seventh day of the week (which is now called Saturday), and it stands fast for ever and ever or God's word is not true.

But thousands of religious teachers are

asents of nominal Protestants to hierarchal propositions, church holidays, and pontificial offerings. Some are simply such Fananas as keeping into once soul-flee churches, to entail them again with traditions of man's invention.

If a new calendar should appear that would strengthen man's faith and dynamic contact with the times and seasons our Creator holds in the hollow of his hand, how we would welcome it. A new calendar has requirements as necessary as new clothing; as necessary as each new year. But when trade and hierarchies combine to compel the world of souls to accept a calendar that disregards divine law, the Spirit of the Lord will raise up a standard in defense.

Princeton, Mass.

AN APPEAL TO CONSCIENCE

BY T. J. BOTTOMS

I desire to call the attention of the people to a serious situation which exists, due to a misunderstanding among the people in regard to the true foundation of the Decalogue, which requires people to rest on the seventh day of the week.

I suppose that ninety-five per cent of the religious teachers in the land are teaching the people (and have been for ages) that the Sabbath day was done away with, or changed from the seventh to the first day in the week, when Christ rose from the grave. But if the Bible does not teach it, it is very wrong to teach as a doctrine of the church.

In the seventh and eighth verses of the One Hundred Eleventh Psalm, the writer by inspiration of God says, "All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." By this we know that not one of the commandments of God has ever been changed or done away with; and the fourth commandment of his holy law says, "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, etc." Exodus 20: 8-10. This is a positive command from God to abstain from work on the seventh day of the week (which is now called Saturday), and it stands fast for ever and ever or God's word is not true.
it as a "sign" of the relationship between himself and you—"they may know from the Lord your God!" "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." (Ezekiel 11:20; John 17:3.)

Since man sinned, most of the human family spend six days each week in wearing labor in order to procure food and shelter, and seldom seem to know the "daily bread" which Christ told us to ask for each day. Often the stress seems so great that we feel as though the whole burden of responsibility rests upon ourselves. When the Sabbath comes, the loving Savior says to us, "Come ye yourselves apart and rest awhile." (Mark 6:31; Matthew 28:20; 6:1; 31; 52; Philippians 4:19.)

When the Sabbath comes, the man who accepts this precious gift from God can lay aside every anxious thought. He can say, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake." (Psalm 23.)

Let us learn to trust him fully every day—to be of those who "live by faith," and let us accept with reverent appreciation his gift of the Sabbath and make use of its privileges. Let us not presumptuously choose for ourselves something else in place of that which He has given. The manna came in such a way that they could not take his gift of bread and choose a day for themselves in place of the one which He had chosen to give them. Falling manna does not mark the difference in days now. He gives us the bread that we need for all the days and gives us the Sabbath and says, "Remember the sabbath day, to keep it holy." (Exodus 20:8.) Very many seem to have forgotten that which he told them to remember. He says, "They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths." (Ezekiel 22:26.)

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a burden, the day that thou savour not; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for themouth of the Lord hath spoken it." (Isaiah 58:13, 14.)

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Psalm 37:3.)

"Humility and piety come to be so much a part of the Christian's life that they are only noticed when they are set aside." (Ezekiel 20:20; 20; 1 Corinthians 15:37; Mark 4:28; R. V.; 1 Corinthians 15:38.)

"We think it wonderful that God fed Elijah the widow and her son "many days" from a cruse of oil in a barrel, and a little oil in a cruse." Shall we not press as a gift from his hand if our barrel should chance to be filled and our cruse of oil overflowing? Is it more wonderful that he fed thousands of people with a few loaves and fishes than it is that you and millions of others sit down daily to well-spread tables supplied with bounties from orchard, field, and garden?

Let us learn to trust him fully every day—to be of those who "live by faith," and let us accept with reverent appreciation his gift of the Sabbath and make use of its privileges. Let us not presumptuously choose for ourselves something else in place of that which He has given. The manna came in such a way that they could not take his gift of bread and choose a day for themselves in place of the one which He had chosen to give them. Falling manna does not mark the difference in days now. He gives us the bread that we need for all the days and gives us the Sabbath and says, "Remember the sabbath day, to keep it holy." (Exodus 20:8.) Very many seem to have forgotten that which he told them to remember. He says, "They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths." (Ezekiel 22:26.)

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Orlando, Fla.
THE SABBATH RECORDER

New Auburn ........................................... $ 40.50
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C. E. Society, special .................................. 3.00

Pawcatuck ........................................... 15.00

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Amount of budget for 7 months ............ $ 16,911.42

Received on budget ................................ 8,704.26

Mrs. Burton ........................................... 17.96

Society 'New England, ....................... $1,053.00

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Junior, held. At the same had interesting society 'spent

February, burglary l~clety ....................... 30.00

118 Main Street, ................................. $ 2,807.16

Westerly, R. I., .................................. February 1, 1936.

Harold R. Crandall, Treasurer.

Young People's Work

Young People's Board

The Young People's Board met at the Gothic, Sunday, January 19, 1936, at two p.m. with the following members present: Miss Elizabeth Ormsby, Miss Elizabeth Van Horn, Mrs. L. Ray Polan, Miss Ruth Clark, Miss Thelma Clark, Miss Wilma Bond, Mr. Luther Crichlow, and Mr. Harold Babcock. Visitor, Dean A. J. C. Bond.

The meeting was opened with prayer led by Mr. Crichlow.

The minutes of the last meeting were read and corrected.

Voted that Miss Ruth Clark be elected our new treasurer. The answers to the letters which the members of the Young People's Board sent out to the churches of the denomination concerning the young people's work, were read and discussed. As a result:

Mr. Crichlow, editor of the Young People's Department of the SABBATH RECORDER, start a new column with the help of any members of the board whom he chooses.

Voted that a library committee be chosen with Miss Elizabeth Van Horn as chairman, to study the "Bibliography" and choose such materials as it might consider helpful, with the power of purchase such materials.

Voted that a "Young People's Day" be sent to each pastor in the denomination.

It was voted that the president be empowered to determine the cost of sending a representative of the Young People's Board to the Convention of the International Council of Religious Education in Chicago in February, and that she choose the representative.

Mr. Van Horn and Mrs. Edward Crandall are to confer with Dean Bond concerning a summer training school for older young people, and the camps for younger people.

Young People, Milton, Wis.

Senior Christian Endeavor

The senior society of Christian Endeavor at Milton has been holding forth much as usual. The present church program has a graded plan for Sabbath afternoon. At four o'clock the various meetings of the Junior, Intermediate, and Senior societies are held. At the same time the adults assemble for a forum hour. On several occasions the Senior society has dispensed with its meeting in order to benefit by the discussion of the forum. At other times the young people have had Interesting programs of their own. At five o'clock all groups assemble for a short worship period, then adjourn to the dining room for a social hour together. The Senior society spent a very pleasant evening bound together in December with a Christmas social.

Allied Youth

Another active group of young people in Milton is the Allied Youth. This is post number 19 of a national organization which has as its purpose the "liberation through educa-

Gossip is the only means by which the indvidual and society communicate, especially in the present condition of the world, in our schools, our homes, and the church. Since I am a great believer in peace and harmony, (What does Matthew 10: 35-37 have to say?) I do what I can in the present situation and try to work for the interest of all good causes as they stand, instead of separating from the great body of Christians. After all, I believe the most important thing is that we keep one-seventh of our time holy.

No doubt this statement sounds very familiar, since it has been used countless hundreds of times, to those who are unwilling to make the necessary sacrifice to God's will or because of a sad misconception of the original purpose of the Sabbath.

But if we are fully convinced of the possibilial sanctity of the seventh day and fail to observe it, does it make a great difference— in God's sight — for we know repeated instances of the results of disobedience which have been set down in the Holy Scriptures to warn us; it all begins with Adam's sin, serious even though apparently slight, and evil-doing and retribution constitute practically the entire sphere over which the third commandment has jurisdiction.

Let us go back to the old, old story of Cain and Abel. We shall not discuss whether or not they were Sabbath keepers, although the records do not say that they regularly offered sacrifice on the Sabbath; but instead, we shall investigate their different positions relating to another phase of God's will, and God's attitude toward the Old Testament modes of sacrifice.

The book of Genesis does not deal very fully with God's first revelations to fallen man, for the book covers a period of twenty-one hun-
dred years in the first twelve chapters, a trifle more than is treated in all the rest of the Old and New Testaments put together. But it is evident, by which means of God, that he would not leave the degraded race to perish in its sin, but would provide a way of salvation for all who would receive it.

So we deduce that covenanted, probably as soon as he fell, God told Adam of the rite of sacrifice, now a universal custom among all heathen as well as modern Jews. Modern anthropology and study of the nations and the origin of language, customs, and religion, can trace this world-wide practice to no source other than God-worshiping peoples claiming divine leadership. It shows definitely that this is no natural, instinctive urge which the patriachs would have followed blindly. Medieval superstition held that this custom was pagan in origin, but we now know that the reverse is true. The rite of shed blood, with its symbolism of the coming Christ and his death, was to be their method of worship and concrete symbol of faith in God's promised salvation in the same capacity. This elaborate ritual system the heathens were to use later, until the accomplishment of the supreme sacrifice on Calvary.

What did Cain do? He had violated God's plain will by offering on his altar his own fruit and vegetables (Genesis 4: 3), thus destroying the symbolism which was to prepare him mentally for cleaning up, and mocking God with a vain worship.

If God would not accept from Cain choice fruits and vegetables, but insisted upon the fulfillment of the commandment of shed blood, how can we possibly call offering of fruit as "good" and "a lot more convenient" to be accepted by a jealous God who wishes each symbol to be carried out to the letter? Let us not pretend that we have accomplished strength (2 Timothy 4: 18) to accomplish what we know to be true and right, no matter what the cost.

**LOST CREEK (W.A.) LETTER**

For some reason Lost Creek does not often appear in the Denominational "Hook-up," the reason being, I suppose, that each of us who might do it leaves it to the other fellow. Several times ago, Pastor Lofboord and myself went here this fall and winter, which may be of interest to others. Early in the fall fifteen young people were baptized by Pastor Lofboord, and fourteen admitted to church membership. The one exception was a young girl, who, through friendship with one of our girls, asked to be baptized by our pastor before she entered school the following fall. Reduced to the Blind at Romney. The decisions of these young folks were brought about through summer camp at Berea, by personal interviews with our pastor, aided by a group of sermons on Christian living, especially suited to their understanding.

One other young woman, who has long been a member of our congregation, presented her letter from Methodist Protestant Church for membership with us.

It has been the custom for two or three years to have a home-coming service in the fall. There are those who cannot worship with us regularly who make a special effort to come at that time. We have a number of teachers, too, whose positions take them away from Lost Creek, and we always rejoice to note the effort they make to get back home on this occasion. And then the church makes a special effort to aid the aged and infirm in coming to church that day. We bring basket lunches; but one who does not know the West Virginia Sabbath observance will wonder that such a feast—just as hot or just cold as it ought to be—could be carried in baskets and brought so far. It is always such a happy day for all of us who are not there who do not often see the whole crowd together. This year President Bond of Salem gave the morning address. In the afternoon the meeting was informal and up to the heart to speak. As one woman was heard to say, "There must be something wrong with one's heart if he does not enjoy such an occasion."

About the middle of November, the Lost Creek Church was honored by entertaining a conference of the youth of our West Virginia churches. They came Sabbath morning from Berea, Middle Island, and Salem, and the conference closed Sunday night. Having Missilwek Shaw and listening to her address Sabbath morning were features of the meeting. Also the presence of Dean Bond and the young men from the seminary, and Rev. Harley Sutton of Littleton gave us additional inspiration. Not having facilities at the church, the conference was entertained by the Lost Creek young folks with a social at half past eight. We went out to sing after the program meeting. There were interesting speeches by the seminary boys: O. B. Bond, of Lost Creek; president and called upon four Salem students, representing the four classes, to tell why they were going to college. Mrs. Elizabeth Bond Pearcey of Salem was largely responsible for the program, and Miss Ruth Sarvis, who was also called upon, led the group in spirited singing. A lap supper was served by the mothers of the church and the evening closed with the playing of games. The meeting Sunday night was divided among the various services led by Dean Bond. We regret that Salemville, Pa., could not be represented; but Dayton, our remote church in this association, was represented by a group of students who are students at Salem, and Athens, Ala., by Miss Nancil Butler who is also a student at Coldwater.

Our Christmas program this year was a short play, "The Christmas Story Hour," in which all the children had a part. We joined with the community in bringing cheer to those less fortunate than ourselves, by bringing food for distribution, and by singing carols Christmas eve to shut-ins with the community choir. This choir also assisted each of the churches at this time. Among the other activities, you have the Lost Creek Seventh Day Baptist Church members of that chorus, it may be of interest to tell you that it had the highest rating among the church choirs of the state.

With the coming of winter, activities of the rural community somewhat lessen, but church attendance has been good, until the recent very cold weather. The Christian Endeavor societies hold their weekly meetings at the parsonage, and their monthly socials at the various homes. Country prayer meetings are held each Sabbath evening. Dinners served by the Ladies' Aid once a month through the work of the ladies of the church are always well attended, only the most urgent work at home keeping folks away.

**MARY S. LOOFBOORD.**

**CHILDREN'S PAGE**

**OUR LETTER EXCHANGE**

**DEAR MRS. GREENE:**

I am sorry I have not written before I enjoy your stories and letters which I read to my grandfather, W. H. Randall. I wish that there were more stories to read.

I am eleven years old and in the sixth grade. I enjoy your stories and letters which I read to my grandfather, W. H. Randall. I wish that there were more stories to read. I enjoy your stories and letters which I read to my grandfather, W. H. Randall. I wish that there were more stories to read.

I have a baby sister named Dela Fern. She has black eyes and black hair. She can say...
See, coasting on church.

DEAR MRS. GREENE:

I am a new Recorder friend. I go to the Berea Baptist church. I was converted and baptized when I was nine years old. Good-by.

Your Recorder friend,

MAXINE CAMPBELL.

Berea, W. Va.

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Your Recorder friend,
as theirs—set aside for exclusive spiritual ends. There is a great need in this present day to revive a similar attitude toward everyday tasks.

In the early formative years of the theology of the Protestant Church, Calvin and Luther followed much the same conception of “calling.” They spoke of vocation in the same sense that we talk of putting our best into a particular piece of work. Very forcibly was this conception carried down to the forefathers of this movement. The Pilgrims had definite beliefs concerning the value of work. To conquer this wild continent called for the most skillful use of their crude instruments and tools. The fact that they were able to plant, grow, and ardously cultivate the crops in order to provide sufficient food for the next winter. He who felt a feeling of the nearness of God in this work, for he was filling a need for the colony and for his family. The housewife, with crude cooking utensils and a fireplace in which to do her cooking, exercised great skill in making a home for her husband and her children. Her work, in addition, called for the spinning and weaving of the cloth into garments for the entire family. A nearness of God in doing her work, with busy hands, allowed her mind to dwell on the belief that she was working with God. Not any different was the feeling of the carpenter, the blacksmith, the miller, or the other artisans of the early settlers. They were truly doing, that is, was for the welfare of the people there. No one else was prepared to do the day work that is being done, and what is its relation to the world’s work? Can it measure up to the ideal that our forefathers had before them?

II. Complexity and Confusion of Modern Life.

No longer is it easy to see the relation of the producer to the consumer in intimate terms. Those who use the products of farm, factory, and office get so far removed from the consciousness of the producers, miles and often thousands of miles intervening. When a worker has one little operation to do for the production of, let us say, an automobile, the drudgery and monotony of the day’s work destroys any feeling of being a part of a concrete piece of constructive work. He is made to feel rather like a part of machinery that can easily be replaced if the day’s work does not measure up to a stated production. The worker in many industries cannot suggest God, let alone hold the attention of the worker upon him through the day’s labor.

Let us consider for a moment some of the types of work which our modern world has to offer. Through the development of a more complex society, many divisons have been made. So few, however, have been but efforts to make more paying jobs. The holding companies that have developed have been nothing more than an example. Between the dynamo or the gas well and the consumer, the consumer, for example, for use. All paid operating, pays the bills, What 

III. The Workers.

Now people who do the work of the world are of four different types. First, there are the people who would work and can’t find what to do. It is one of the most appalling and sickening results of our artificial and disorganized civilization. There is a vast army of young people who wander from city to city—living to hobo camps, looking for jobs, and in local handouts, looking and hoping for something to do. Life is not unfolding for these people as they were assured in the golden days of childhood. Yes they may have a job to exist, but the dreams of a job, a home, and a family cannot become reality when their talents, many of them trained, are not able to be put to work. Relief agencies have been established for their temporary employment. Cities through the federal government’s aid have established emergency employment for their unemployed. The C.C.C. has opened the way for some to have good healthful work out-of-doors, with clean places to sleep, but, though these agencies have helped, they are not the solution to the great problem.

The second group consists of the “realists” who see that the worm had been turned on thin ice in their present position; that there is a possibility that the present opportunity to make money is one that they were taking all they can get while the getting is good. “The public be damned!” is their attitude. A responsibility to society does not enter their minds, and if it does, it bears little weight.

A third group remains neutral in all this struggle. He may have a position which pays meager wages but on which they may exist. He is happy with his program of work alternating with rest, as long as it continues. But when things are up and he loses his job, he becomes anxious and worried, seeing the injustice of it all but holding on, finding excuses why he cannot do anything and that he soon will be earning again. Through all this he never questions and seldom complains. He does not fit his work in the whole scheme of life, but sees it only as a means of livelihood. None of these mentioned groups hold out much promise as we think over our conception of vocation.

The trained worker, however, offers some hope in the attitude he has toward his work. The products which he turns out with his hands and his tools are produced under conditions which have nothing to contribute to the welfare of society. The most that can be said for it all is that it is a tool to make money.
The church is quite successfully, we think, carrying on its work through its various special committees; but we are all looking forward with happy anticipation to the coming of our new pastor, Rev. Hurley H. Warren, with his family, in the near future.

RICHBURG, N. Y.

Our church held their annual dinner at the home of Mr. and Mrs. Cha. Saunders on Sunday, January 5, 1936, with about thirty-five members and friends present.

Following the dinner a business meeting was held, presided over by Moderator E. B. Cowles. All officers were re-elected and a unanimous vote was given to extend to Pastor Bottoms personally, financially, and spiritually, we stand at least above ground. We have had no marriages, and but one death and one birth have occurred among our members.

In passing, may I take the liberty to add that Pastor Bottoms has accepted both the Nile and Kishkash charges in spite of two other calls which he has received. While we realize he undoubtedly could find many very good reasons for changing, we are truly thankful that he is remaining here. His weekly inspirational messages as well as his daily living have enriched us beyond expression.

May the Lord's blessing rest on our small but faithful group the ensuing year.

LIONARDSVILLE, N. Y.

Dear Friends:

Once again, let us give thanks to God for his many benefits during the year that is past, and pray that we may be worthy of them. Dwellers in the parsonage are rejoicing in the fact that a tenant has been removed, greatly adding to the convenience of the building.

To the attractiveness of the Sabbath morning service our choir has added much. The Sabbath school is doing good work. Junior C. E. has been dropped on account of the difficulty of meeting. Prayer meetings have been maintained weekly. Church night programs include supper or refreshments and a program featuring some work of the denomination.

Sabbath morning services have been several times preceded by a service recently of hearing Dr. Toyohiko Kagawa, who has been lecturing in nearby cities.

Pledge and concentration meeting followed, and the song, "Bl'est be the tie that binds," at the Mizpah Benediction.

Special reference was made to the fact that the date is also the seventy-eighth birthday of the former pastor, Rev. Clayton A. Burdick, from whom we have packed to be sent him in remembrance. A package was also sent to Royce Rogers. L. F. Curtis, a charter member of the society, was the guest and at the close of the service gave a talk on the first society and its work. Mrs. Elizabeth Crumb, also invited but not able to be present, sent us a beautiful letter.

The first society was organized by W. C. Whitford. They met regularly on Tuesday evenings, from home to home, and there were around twenty members, all of whom are now away or have passed to the Great Beyond, except the two above mentioned. The group was very much interested in this account of the first Christian Endeavor society in Brookfield.

B spectro and pamphlets on Junior and Christian Endeavor work were given by Mr. Hurley S. Adams at a National Convention in New York City, and a souvenir spoon with pictures of Father Endeavor Clark and the Williston church, also added much to the pleasure of the gathering. Several photographs were taken during the afternoon which, with the souvenirs, it is hoped, will help all those present to recall with pleasure this happy occasion.

VERONA, N. Y.

A meeting of the Verona Youth Council was held at St. Peter's Lutheran Church at Churchville Monday night. The young people of our church had charge of the worship service with Miss Eula Lennon presiding. Rev. A. L. Davis, our pastor, gave the address. At the business session an invitation was read from the Rome Youth Council to attend a meeting to be held Tuesday January 29 in the First M. E. Church. A social evening with games and refreshments followed the business session.

Our church service was not held last Sabbath (January 25) as the severe snow storm had made the roads impassable.

MILTON, WIS.

The quarterly meeting of the churches of southern Wisconsin held at Milton January 17 and 18. Inclement weather prevented the attendance of many visitors. Local and Milton Junction people were out in goodly numbers Saturday and Sunday.

Sabbath eve the local choir rendered several choice selections for the vesper service and on Sunday morning Rev. E. A. Gray of Walworth presented a good sermon.

Sabbath morning the message was brought to us by the Rev. Minnie Churchward of Churchville, delegate from the northern Wisconsin and Minnesota churches. The subject, "Leaves," Matthew 13: 33, gave an opportunity for some interesting thought on the subject of time.

After lunch in the church dining room, a pageant, "The Power of the Word," commemorative of the four-hundredth anniver-
sary of the printing of the English Bible, was given under the direction of Miss Mary Bur- 

d.

At the business meeting in the evening a report of progress was given by a committee of which Brother Edwin Shaw is chairman, to locate a memorial or marker in or near the Berlin (Wis.) Seventh Day Baptist church in memory of the late Rev. A. H. Lewis.

Miss Dorothy Mason of Milton was chosen secretary for the coming year. After this Professor D. Nelson Inglis, president of General Conference, gave a very interesting account of denominational interest and the outlook at Welton, Marion, and Rock Island.

We were disappointed that Rev. A. T. Bottorff of Berea, Va., could not attend our meeting; he had been doing missionary work in Iowa and was called to Rock Island during this weekend. Mr. and Mrs. Chas. Michel of Marion, Iowa, were in attendance at our meetings.

Recently our church membership has been increased by ten additions—four by baptisms, two of these young married women. Six were descendants of Rev. J. M. Todd, once a prominent pastor of our denomination and at one time a resident of Milton township.

Our annual dinner and business meeting were largely attended. Pastor Carroll L. Hill was unanimously chosen as pastor for another year, on the first ballot.

Editor Van Horn was a Christmas guest of relatives and a few intimate associates of college days. Many others were disappointed in not having the opportunity to greet him.

CORRESPONDENT.

Rev. Carroll L. Hill has been in Chicago the past week attending the meetings of the Pastor's conference at the University of Chicago Divinity school.

Trevah Sutton supplied the pulpit for the Chicago Seventh Day Baptist Church last Sabbath. Through the kindness of a member of the church, Ethel Butterfield, he is returning to hear Andrew Gift of Shanghai, China, speak.—Milton News.

From reliable sources we learn that Trevah Sutton has accepted a call to become pastor of the Canton Seventh Day Baptist Church of Canton, Ohio. We congratulate the church for its forward step, and on its good fortune in securing the consecrated services of Brother Sutton.

ERRONEOUS

TREVOR

ADOR.

MORALES, TX.

We are renewing subscriptions for the Helping Hands and the SABBATH RECORDER. We cannot do without them, you know. We feel that every Seventh Day Baptist should have them in order to keep posted. We truly enjoy the Recorder, especially Brother Van Horn's "Observations." How it does stir our hearts.

There is such a great work to do, and such a short time to do it. We trust to do more for Jesus, this coming year, by way of preaching, lecturing and distributing printed material. No worker has been with us since Secretary Van Horn's visit through the South. The first Day Baptists hold services here three times a month. One dear boy is licensed to preach, whom we taught the Sabbath. He is now in Montana. We yet hope we may induce him to attend one of our own schools . . . I am ready to go "where he wants me to go. I would rather wear out than to rust out. Dear Brother Condra, is my type of a "servant's" closing days, "faithful unto death." I am praying for direction for myself and for us all, this coming year. We need your prayers.

ELDER AND MRS. A. J. WILLIAMS.

OBITUARY

BELL.—Lewis R. Bell was born at Hebron Center, Pa., July 25, 1863, and died December 8, 1935. He was married October 17, 1884, to Miss Louella Higley. He was well known and respected by all who knew him and will be greatly missed. He is survived by his wife, and two brothers, F. E. Bell of Hallport, N. Y., and A. J. Bell of Hebron Center.

Funeral services were conducted by his pastor, Rev. R. W. Plank, N. J., in the Hebron Center Seventh Day Baptist church, of which he had been a faithful member for forty-four years. Interment was made in Ford Hill cemetery, B. W. W., Carroll, Ohio.

NILES.—Lewis W. Niles was born on Niles Hill in the town of Wellsville, N. Y., March 10, 1849, and died at his home of his son, James A., in the home of James A., on the 18th of this month. He was married to Roxanna Glover who passed away some years ago. He is survived by three children, Mrs. Belle Woods, Lamberville, N. J.; William J. of Long Beach, Calif.; and James W. of Plainsboro. Mr. Niles was for many years connected with the printing plant of the American Sabbath Tract Society.

Funeral services were conducted by Rev. Neal D. Mills of Danville, N. J., and interment was made in Hillside Cemetery.