LACY.—Edward P. Lacey was the son of Amos and Lena Lacey. He was born April 4, 1868, and passed away at his home in Farina, September 26, 1936, following six years of intense suffering.

His wife, who survives him, was at the time of his death a patient in a hospital at Louisville, Ky. The writer married Mr. and Mrs. Lacey and later baptised Mrs. Lacey, the husband being a member of the Christian Church. They never joined the church at Farina, but considered themselves members of the Farina church.

Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery.

LAUGHER.—Daisy Laughter, daughter of Mr. and Mrs. Andrew J. Williams of Moraale, Tex., died September 25, 1936. She was born June 19, 1887.

She was an unbaptized Sabbath keeper—a great reader of her Bible. Her mother and step-father are living.

Swiger.—Frederick M. Swiger died at his home in Salem, W. Va., October 4, 1936. He was born February 11, 1859, the son of Israel and Phoebe Dye Swiger, and had lived his entire life in the county where he was born.

In 1881, he married Olive Ford, who died in 1928. He was survived by three sons. He was the last surviving member of the original Board of Trustees of Salem College. For many years he was a member of the Salem Seventh Day Baptist Church, where he served as a deacon, as trustee, and in other ways. To the family of Christian Science he gave his later years, living a humble, conscientious, sincere life.

Funeral services were conducted by President S. O. Bond of Salem College assisted by Rev. Geo. B. Shaw.

Zwiebel.—George M. N. Zwiebel, son of Michael and Sophia Zwiebel, was born at Monro, Ohio, October 18, 1856, and departed this life at Jackson Center, Ohio, August 29, 1936.

On January 12, 1913, he was united in marriage to Miss Alicea Hughes, and to this union were born six children.

In 1917, he was baptized and united with the Battle Creek Seventh Day Baptist Church, but in 1928 he transferred his membership to the Jackson Center Seventh Day Baptist Church.

He is survived by his wife, the children, one granddaughter, five sisters, and four grandchildren.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, and interment made in the local cemetery.

LAVER.—George Greer Laver, the son of Susan Laver, was born at Marsee, Miss., February 3, 1910, and eleven children were born to the union, the survivors being Paul, Frank, Susan, Ralph, Maurice, Marion, Mildred, George, Clarke; also the wife and mother. He is also survived by a sister, Mrs. Clara Bond of Wood River, III. He was a member of the Farina Seventh Day Baptist Church.

Funeral services were conducted Tuesday afternoon at two o'clock by his pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.
The Sabbath Recorder

The Sabbath Recorder

Established in 1844

A SEVENTH DAY BAPTIST BI-WEEKLY

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

VOL. 121, No. 11 WHOLE No. 4,598

THEODORI L. GARDNER, D. D.

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

L. H. WINTZ, Business Manager

CONTRIBUTING EDITORS

William L. Durstich, D. D.

Mrs. George H. Slaughter

Luther W. Crighton

Rev. Erle E. Sutton

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Benefits Claimed

A friend in whom the ed

By Repeal

The Friend has considerable confidence, and who has opportunity for observation, there is much less drinking under the law than in the past. The friends is conscientious in his belief, but doubtless is misled, especially by the propaganda that blankets the nation. A late example of this propaganda is seen in a recently issued survey which quotes Captain Statyon, favorite spokesman and for years acting head of the Association Against the Prohibition Amendment, with these extraordinary words:

"From every angle that affects human life and safety, the inquiry is confined to the single point of "arrests," which is a dogmatic term when used by the "wets." Quoting from reliable sources:

A study of police records shows them to be far more fallible in their classification of offenses due to liquor, than are the records of traffic accidents, which in recent months have revealed that eighty per cent of all the deaths of automobile fatalities in which liquor really played a part are charged under the "wet" code of repeal. Here are seven developments never mentioned by liquor proponents:

1. The rapidly mounting cases of alcoholism being treated in the liquor courts;
2. The startling increase in excessive drinking cases admitted to Bellevue Hospital, New York City (note---according to Hospital report in 1935 Bellevue admitted 7,649 cases of acute alcoholism compared with 9,139 in 1934. For the first six months of 1936, alcoholism cases admitted to Bellevue are 12,278 for the year);
3. The upward leap in the number of youth ineligible among insurance applicants;
4. The spreading roll of drink-caused traffic accidents;
5. The "rapid increase in the nation's federal prison population, despite prohibition repeal," reported by Sanford Bates, Director of Federal Prisoners, in his annual report to the President.
6. The widespread testimony of casualty insurance companies as to the steady increase in losses from accidents in which liquor is a factor;
7. The amazing development since "repeal" of the alarming rise in gambling, commercialized vice, and political corruption.

Home

One of the great joys of going away for a vacation or for other purpose is getting home again. It is a fine experience to go to the shore or mountain camp, to visit relatives, or to attend some big meeting. But after all, if home is what it should be, there is no thrill more satisfying than that experienced in getting home. "There's no place like home." How much care and attention, then, should the home be given the love that it ought to receive? Manifest first of all in the parents, it ought to be reflected in the other members of the household. This love will lead to the understanding, sympathy, appreciation, and co-operation on the part of all Frictions will be eliminated if this great grace, love makes it an affair of the inmates of the home. Sights are not being looked for. Even edged words will be overlooked, or understood as caused by some special strain. Wonderful place—home.

Much as love is needed on the part of inmates for each other and others, love of God is much more necessary to complete a home. Where he is loved and honored, and his kingdom promoted—there is at least a bit of heaven. "Heaven is my home." One of the best ways of doing this is to see that our friends who writes many good things for us, exclames "I wonder just what our home will be like on the one he has gone to prepare for us?" Well, we wonder, and cannot tell. But we know it will be brighter and better, richer and fuller of all blessings than we can comprehend. The promise is clear and definite. This is the way how answer till the next morning. Time to "cool off," meditation, and prayer will save a great deal of self-worship and make ourselves into the same class as that of his critic.

A long time ago Hezekiah received an insulting letter from the Assyrian ruler, Sen-necharrach. He was asked to send words of love to his father and friends, or to attend some big meeting. But after all, if home is what it should be, there is no thrill more satisfying than that experienced in getting home. "There's no place like home." How much care and attention, then, should the home be given the love that it ought to receive? Manifest first of all in the parents, it ought to be reflected in the other members of the household. This love will lead to the understanding, sympathy, appreciation, and co-operation on the part of all Frictions will be eliminated if this great grace, love makes it an affair of the inmates of the home. Sights are not being looked for. Even edged words will be overlooked, or understood as caused by some special strain. Wonderful place—home.

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Mr. Horn, a direct descendant on his mother's side from John Clarke who founded the city of Newport and the second Baptist Church in America, expressed appreciation of the privilege of speaking from the historic church. A picture of the pulpit appears in these columns. On the walls above the sounding board are inscribed the titles of the laws, the presence of which saved this church from desecration in the destruction of the city during the Revolutionary War. Only one other church of the city escaped, and for similar reason.

The speaker told of the part Seventh Day Baptists have had in England and America in the cause of religious and civil liberty. For the separation of Church and State and for worshiping according to the dictates of their own conscience they have suffered persecutions of intense suffering, imprisonment, loss of property and life. A justifiable pride is therefore taken by them in the celebration of the tercentenary of Rhode Island this year.

Inspired by our past, encouraged by our present, we are challenged to continue our God-given task of observing God's Sabbath, of teaching its truth, and of restoring it to a Sabellistless church, and by it to help bring a belief in and a consciousness of God to a near Godless world.

Following the message, fellowship was had in commemorating the death of our Lord in the communion service, conducted by Secretary Burdick assisted by Mr. Van Horn.

In all it was a beautiful and helpful occasion, and all reverently went out after singing "Blest be the tie that binds our hearts in Christian love."

CONFERENCE PRESIDENT'S CORNER

A word of encouragement comes from an old friend who for many—years has been interested in Seventh Day Baptists and their work. He has had a wide experience in promoting the ethical and spiritual life in various parts of the United States. I want to pass on to you some of the things he says:

I think you are right in stressing the evangelistic note. Men today need repentance and his blessed salvation more than all other things combined. In fact humanity is torn with disease...hastily spoken words and hastily written means mail it till you have slept over it, or help someone in need. Lay it before the Lord.

I believe that the converted men and women of the Seventh Day Baptists could stir America if they should become so filled with the Holy Spirit that a hungry, restless, and sin-sickened nation could feel the warmth of their spiritual tenderness and charity. Again, to lose their lives if need be, would touch dead men having a soul in their bodies. The church may be largely what it was in A. D. 30, and twelve men overturned thrones that still burn on. It is true we have more intellectual development, but with God a soul is not a matter of degrees.

I have had a wide experience in meeting people who are interested in the cause of religious and civil liberty. For thirty years I have been a member of the Massachusetts Anti-Slavery Society, and have seen the impetus for the abolition of slavery advance.

While I agree wholeheartedly that it is not by might nor by power but by my spirit, saith the Lord. I would have that thought touched by the fires of his sacred sacrifice.
WHY EMPHASIZE AND HEARTEN THE CHURCH?

In the Preaching Mission we have been emphasizing the work of encouraging and inspiring the church, not because securing new members for the church is important, but because we desire to revive and inspire the church more than is often thought and it appears to have been neglected. To hearken and strengthen the church is fundamental in all Christian work.

One of the things most vital in securing a genuine revival of religion in a community is for the church to be revived itself. In this respect members of Family Bible Study are doing a very commendable work. A revival in which the church itself is not touched as a rule, worse than nothing because of its superficiality.

The prophet cries, "Comfort ye, comfort ye my people." This is a very natural for Christians to become discouraged, and when they become discouraged, they unconsciously become indifferent to the religious, social, and financial conditions which have prevailed the last few years and tended to dishearten, and on this account there is a special need that an effort be made to encourage and enliven Christ’s followers in the church.

There is a cheap kind of talk and preaching which berates the church. This usually falls on the faithful and discourages them. Not only does it dishearten the burden bearers, but it discredit the body of Christ, in the eyes of the world and tends to make men less likely to join the church and support it. There are faithful ones in every church—those who would give their lives for Christ if the occasion required. These are the ones who feel the sting of the cruel lash when the church is criticized. How can we hold the church from turning and then turn and ask men to join it? There was a day when a church member was put under discipline if he criticized the church, the body of Christ, and His Message was not without justification. The church is a spiritual hospital. Why make it offensive because it has sick people in it, and is not perfect, but takes the sick and tries to make them well? All followers of Christ should avoid the saying and doing of those things which may bring a reproach on the church of the Redeemer.

He that witteth souls is wise. The church of Christ is the institution committed to this work, as well as that of Christian nurture. The word of God and the church is an indispensable item in evangelistic work. If this can be done, we have prepared the way, not only for immediate decisions for Christ, but for the church, and the eternal evangelistic work. The church of Christ is the hope of the world.

THE INFLUENCE OF THE PREACHING MISSION IS SWEEPING OUR COUNTRY

While it is too early to know the results of many of the Eight Day Preaching Missions in our churches, those which have come to hand are a very encouraging proof, and furthermore, the reports coming from those responsible for the movement in our country and in other communions indicate that the influence of the movement is steadily being augmented.

There is room to give only one out of many illustrations which are coming to hand. Rev. James L. Swellen, executive secretary of the Pennsylvania Convention of Churches, writes in part as follows:

Not only is the movement awakening the churches, it is arousing a deeper spiritual interest among them.

Pastors and churches are beginning to inquire about the Week of Prayer for the Churches. As usual, the Commission on Evangelism of the Federal Council of Churches is planning to offer the Week of Prayer. The time set is the first week in January. Dr. Morgan Noyes is preparing the text of the sermon and the theme is, The Gospel of God. Mention is made of the fact at this early date that our churches may commence now to make it a part of their program. As soon as the printed folders are out, copies will be sent to all pastors and churches.

The Preaching Mission is preparing the way for the Week of Prayer and it may be made to mean more this year than ever before.

MEETING OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 18, 1936, at the Pawcatuck church, Westerly, R.I.

The meeting opened with prayer by Rev. James L. Skagg.

The members present were:


The guests present were Mrs. Harold R. Crandall, Mrs. Okey W. Davis.

The quarterly report of the treasurer, and a statement of condition were accepted and ordered printed.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

July 1, 1936, to October 1, 1936

Karl G. Stillman, Treasurer.

To account with the Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.

Memorial Board income .......................... 9,581.11
Personal workers ................................ 1,060.57
Organizations .................................. 226.23
Individuals ..................................... 7.00
### The SABBATH RECORDER

**Purchases**

<table>
<thead>
<tr>
<th>Purchases</th>
<th>100 shs. American Power &amp; Light Co. $5 preferred</th>
<th>5 shs. General Motors Corporation, common</th>
<th>50 shs. North American Co., common</th>
</tr>
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<tbody>
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<td>$3,000 Baltimore &amp; Ohio R.R. Co., 5%</td>
<td>$1,000 New York Central R.R. Co., 6%</td>
<td>$5,000 New York Central R.R. Co., 5%, 2013</td>
<td></td>
</tr>
<tr>
<td>$5,000 New York Central R.R. Co., 5%</td>
<td>$5,000 New York Central R.R. Co., 5%</td>
<td>$5,000 New York Central R.R. Co., 5%</td>
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In general these changes give the society an investment interest in the Public Utility industry not heretofore represented in our portfolio. The stock prices range from a low of approximately forty per cent of the face value of the bonds which were considered to be worth less than this sum. The proceeds thus obtained have been re-invested and will now produce income for the society. Improving conditions affecting the railroad situation are responsible for the increase in holdings of New York Central bonds. The change in Baltimore and Ohio bonds from a six per cent to a five per cent issue is a change from a bond selling at a premium for the bond selling at par.

Definite improvement in the collection of delinquent interest items is reported largely due to acceptance by the management of the Winnapaug Golf Club bonds, which were considered to be worth less than this sum. The proceeds thus obtained have been re-invested and will now produce income for the society. Improving conditions affecting the railroad situation are responsible for the increase in holdings of New York Central bonds. The change in Baltimore and Ohio bonds from a six per cent to a five per cent issue is a change from a bond selling at a premium for the bond selling at par.

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THE SABBATH RECORDER

Prospective Income

<table>
<thead>
<tr>
<th>Activity</th>
<th>Amount</th>
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</thead>
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<tr>
<td>Permanent Fund</td>
<td>$4,174.00</td>
</tr>
<tr>
<td>Memorial Board</td>
<td>1,225.00</td>
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<tr>
<td>Denominational Budget</td>
<td>16,601.00</td>
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<tr>
<td></td>
<td>22,000.00</td>
</tr>
<tr>
<td></td>
<td>4,810.00</td>
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</tbody>
</table>

The president presented the following standing committees:

Missionary Evangelistic


American Tropics


Auditing

- Hiram Barber, Jr., LaVerne D. Langworthy, Harold R. Crandall, Chairman.

China

- Harold R. Crandall, Chairman; George B. Utter, Mrs. Anna L. Whitford, Karl G. Stillman, John S. C. Kenyon, LaVerne D. Langworthy, Mrs. William L. Burdick, Karl G. Stillman, Hiram W. Barber, Jr., ex-officio.

Ministerial Relief

- Karl G. Stillman, William L. Burdick.

Investment

- Karl G. Stillman, George B. Utter, John H. Austin.

Budget

- The officers of the board and the chairmen of standing committees: Willard D. Burdick, Everett T. Harris, Harold R. Crandall, George B. Utter, John H. Austin. The following resolution was presented and ordered adopted:

Rev. Clayton A. Burdick, a member of this Missionary Board since 1900, our president fourteen years, and, since failing strength shortened active service, president emeritus, passed away in September last. Faithful in his several pastorate, an eloquent preacher of the gospel, holding unshakable belief in the message he gave, he has friends in the entire Christian community. With warm words of regret, yet especially caring for all who professed to love the Christ whom he loved, he expressed a hope for them that his example of God’s messenger to them.

WORSHIP PROGRAM


“PEACE AND GOODWILL”

How long it has been since the angels sang above the sleeping village, the glorious song of Peace on earth, good will to men. And how long the world has slept, unheeding the offers of love from the heavenly Father’s yearning heart. “He came unto his own, and his own received him not”—the saddest words in all the Bible. Sisters, let us pray with throbbing hearts, out of the turmoil of hate and acrie and greed, the world may emerge to the knowledge that love is the solution of all our ills. Love is the divine policy of the kingdom.

WHO IS THY NEIGHBOR?

BY HARRETT L. FRANKLIN

Jesus has given us the parable of the Good Samaritan in answer to this question asked by the lawyer. From it we conclude that Jesus wanted to show that we should befriend not only people of like race, religion, and interests, but anyone in need, and should look beyond our own intimate circle of friends to do neighborly, helpful deeds. The priest and the Levite, men in positions of public service, who had at heart the welfare of others, passed by the poor man in need even though he was a fellow-countryman. But the man from Samaria, a place where there was bitter feeling toward the Jews, did not hesitate to do his utmost for a fellow human, even though the man was a Jew.

Jane Addams had the sympathy, the courage, and vision to do for the people of the slum districts of Chicago what others would not attempt. She proved herself a neighbor, showing mercy to numberless people in the depths of poverty and despair, and gave them fresh hope and higher standards.

Toyohiko Kagawa has been called the “Christ in miniature” because of his unselfish, courageous work among the needy people of his native Japan.

The commandment to which Christ gave first place in the teaching was the Lord’s prayer: “Thy will be done on earth as it is in heaven.” And the second greatest commandment is: “Thou shalt love thy neighbor as thyself.” Jesus said definitely that there is no other commandment greater than these.

“Withhold not good from them to whom it is due, when it is in the power of things to do it.” Say not unto thy neighbor, Go, and come again, and tomorrow I will give: when thou hast it by thee. Devise not evil against thy neighbor in his fight, nor make him a duelist securely by thee.”

“Speak ye every man the truth to his neighbor.” Zechariah 8:16.

I like the poem, below, by Edgar Guest. The person described seems to want to do his part to help his fellow men.

THE NEIGHBORLY MAN

Some are eager to be famous, some are striving to be great. Some are toiling to be leaders of their nation, or their state. And in every man’s ambition, if we only understood, there is much that is fine and splendid; every hope is mostly good.

So I cling unto the notion that contented I

If the men upon life’s pathway find a needed friend in me.
I rather like to putter ’round the walks and yards of life.

To spray at night the roses that are burned and brown with strife;

To eat a fried dinner, but always to have a chair.

For the unexpected stranger that my simple meal would share.

I don’t care to be a traveler, I would rather be the one

Sitting calmly by the roadside helping weary travelers on.

I’d like to be a neighbor in the good old-fashioned way,

Finding much to do for others, but not too much to say.

I like to read the papers, but I do not yearn to see

What the journal of the morning has been moved to say of me;

In the silences and shadows I would live my life and die.

And depend for fond remembrance on some grateful passers-by.

I guess I wasn’t fashioned for the brilliant things of earth,

Wasn’t gifted much with talent or designed for special worth.

But just been sent here to putter with life’s little odds and ends.

And keep a simple corner where the stirring highway bends.

And if folks should chance to linger, worn and weary through the day,

To do some needed service and to cheer them on their way.

THE SYMPATHY OF GRACE

"Sin shall not have dominion over you for ye are not under law, but under grace." (Romans 6:14)

PRAISE GOD FOR DELIVERANCE FROM THE POWER OF SIN AS WELL AS FROM THE GUILT OF SIN!

Which Law could not do, but Grace does!

(Romans 8:3, 4)

L. G. OSBORN.
A SABBATH CONFERENCE

Twenty-two people gathered at the Gothic (seminary building), Alfred, N.Y., at the call of Dean Bond, May 24, 1936, in a morning and afternoon session to discuss the Sabbath question. Both sessions were opened with prayer. Doctor Bond stated the occasion and purpose of the meeting. There were present the pastors of all the churches in the association, including Rev. C. A. Beebe and other representatives of the Western Association churches, together with the corresponding secretary of the American Sabbath Tract Society. Upon Rev. Walter L. Greene, professor of Greek Bible, history, and homiletics, was the responsibility of presenting the subject for discussion. Most helpfully did he open the question of the Sabbath, its doctrinal and practical aspects, and the problem of keeping it in this age.

To begin with, he read extracts from an illuminating sermon, strong and clear on the Sabbath truth, without announcing the author or time in which it was written, and asked the listeners to guess who wrote them. A few guesses were hazarded—mostly in accord that it was a Seventh Day Baptist writer, and one suggested President Jonathan Allen as the author. Some internal evidences, however, pointed to a present day writer—and so it proved, and the man who wrote it was a leader in one of the larger denominations of Sunday-keeping Christians. He established the truth of the Sabbath in a way that would do credit to any Seventh Day Baptist preacher, eminent or modern, with never a suspicion of Sunday in it, save for an illustration in which the word Sunday was used—an illustration not read by Doctor Greene, for he left it to anyone who guessed who wrote it after we had guessed. The divine origin, concept, and purpose of the Sabbath was established in the argument. The theological concept of the Sabbath as a part of the plan of salvation, and that one keeps it because he is saved and as a manifestation of love for God. Doctor Greene threw the subject open for general discussion, by giving out a mimeographed sheet of questions embracing the subject of the Sabbath and the practical problems involved in Sabbath observance, and of promoting it. Here are the questions submitted:

1. How necessary is a Sabbath to physical, moral, and spiritual welfare?
2. What advantage is the seventh day Sabbath, as a religious rest day beyond that for Sunday?
3. Is Sabbath observance among our people demonstrating spiritual values superior to those obtained from Sunday keeping?
4. What are the prevailing views regarding Sunday as a religious rest day?
5. Is the Sabbath keeping on Biblical authority the most effective for to-day's work as Jesus the final sanction for Sabbath keeping?
6. Is my view of Sabbath keeping such as could be practiced if the world were to come to the observance of the seventh day?
7. How long was the Christian Church a Sabbath-keeping church?
8. Would most Seventh Day Baptist churches welcome a Sabbath-evangelistic campaign in their church?
9. How can larger cooperation with other Sabbath-keeping denominations be secured?
10. What can be done for those Sabbath-keeping Christians who have for conscientious reasons separated from other Sabbath-keeping bodies?
11. What can we do for the unemployed members of each church and church family who wish to keep the Sabbath?
12. Is acceptance by the Sabbath best promoted by the publication and use of tracts in these days? Would evangelistic or visitation campaigns be best?
13. How can Sabbath loyalty and witnessing best be promoted?
14. How can we best utilize the Sabbath opportunities in our church life?

Old line Seventh Day Baptists and recent converts spoke freely. It was the consensus that the older group that God made a Sabbath for a better Christian life and experience than could be found in any man-established day of rest and worship. Practical testimony was made by those present who had in recent years accepted the Sabbath.

Sabbath keeping involves the integration of all the Christian life. False use of light weights, lying, stealing, injustice, etc., make hollow and vain one's Sabbath keeping. One of the theological students refreshed us by telling of the questions asked him by a colored friend at home—"Are you going to be just a milk-fed preacher, and mumble your Sabbath keeping, or are you going to be just a brother among us—not a few—who 'mumble' their Sabbath belief and jumble their Sabbath keeping?"

II.

Practically all the above questions were helpfully discussed, though much more time for full discussion was needed. The meeting of the day was closed by a beautiful worship service conducted by Rev. Edgar D. Van Horn of the seminary.

The chapel is beautifully, though plainly, furnished. On the front wall are the words artistically written in gold: "Worship the Lord in the Beauty of Holiness;" and "I will lift up mine eyes unto the hills." Below these were read:

1. In the morning the Catholic students held services there, and shortly following our own, the Episcopal students held theirs—between our Seventh Day Baptist worship—as Dean Bond remarked, he trusted "all Christian." Why not perfect liberty on a Christian college campus? That is American, and Christian. There will be no difficulty.

But there was the suggestion of great importance to us in symbolism—as pointed out by Doctor Greene, on another occasion. There were the cross and the altar—symbolic of sacrifice and service, and helping the worshipper to sense the presence of God. And here in the meeting was a cross which there is no greater; indeed, meant for the purpose of relating man more perfectly to God in his thinking and acting.

On the whole it was a most helpful and inspiring day to all who attended.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY"

BY REV. MARTIN STUBERKATH

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

When Jesus was questioned by the Pharisees concerning the Sabbath, he revealed the true purpose and meaning of the Sabbath. He said, "The Sabbath was made;" or, more fully, "The Sabbath was made for man." It is evident that God sanctified or hallowed it, set it apart for man as a day for special worship and communion and to commemorate God's creative work.

5. For whom was the Sabbath made? Jesus said: "The Sabbath was made for man, and not man for the Sabbath." God blessed the day of the Sabbath that it should be a day of rest and worship, and God sanctified or hallowed it, set it apart for man as a day for special worship and communion and to commemorate God's creative work.

6. Was the Sabbath made for the Jews only? Jesus said: "It was made for man," that is, for mankind. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." Romans 3: 29.
The Sabbath was made in the beginning for mankind. The word "Jews" we find first in the opening chapters of Genesis. It is true that two points are made in Exodus 20: 8-11 points back to the beginning. Genesis 2: 1-3. The Sabbath is mentioned in Exodus 16: 4, 5, 22-26, one month later, and in this connection, there is a list of various commandments. Compare Exodus 16: 1 with Exodus 19: 1. Abraham kept God's commandments and so the Sabbath. Compare Genesis 26: 5 with Exodus 16: 28-30. As Joseph made himself known again to his brethren in Egypt, so God made himself and his law and Sabbath known again on Mount Sinai. Genesis 45: 1: Nehemiah 9: 13, 14; Ezekiel 20: 5, 12, 20. The Sabbath is for the converted Gentiles or strangers. "Alas the sons of the strangers, that join themselves to the Lord, to serve him, and to love the name of the Lord, he be servants every one of that keepeth the sabbath from polluting it, and taketh hold of my covenant." Isaiah 56: 6; Acts 10: 34, 35; 11: 17, 18. Christ said, "Is it not written, My house shall be called of all nations the house of prayer?" Mark 11: 17.

7. What was Christ's example concerning the Sabbath? He taught and preached the gospel of the kingdom of God. The Sabbath, as elsewhere in the Scriptures on the day of the Sabbath, and decorated and adorned it with good deeds of love and mercy to the sick and needy people. He said, "Is it lawful to do good on the sabbath day, or to do evil, to save life or to kill? But they held their peace." Mark 3: 1-5;

Luther said, "We are all defended, protected, and justified the righteousness of God's law, before God, in him, could reconcile guilty mankind unto himself, and justify and save the believers. Through his teaching and practicing, and through his death on the cross, his resurrection, and ascension, he magnified his law and made it honorable. Luther 16: 17; Hebrew 4: 2: 6.

8. Did the Apostle Paul evangelize the fullness of the blessing of the gospel of grace and peace to all men, to Gentiles and Jews? Romans 15: 8-10, 16, 29. He was specially called to be the apostle of the Gentiles. Romans 11: 13. According to the sacred record, he proclaimed to the Thessalonians, on three Sabbath days and nights, that he had taught them nothing but what was learned out of the Scriptures. Acts 17: 1-4. In Corinth he was a year and six months, and on every Sabbath he preached the gospel of a free and full salvation. Acts 18: 1-11. Luke 13: 10-17. He recognized the day of the Lord's Sabbath as a continual God-given institution for converted Gentiles. Mark 13: 5, 6. For converted Christians, Acts 15: 7-21. The Sabbath, as a regular and necessary assembly-day for worship and service for the apostles and early Christians, as scriptural and natural and self-understood. Acts 13: 14-49; 16: 13, etc.

The Sabbath is a sign that God, the Creator, is the Lord our God that sanctifies us. Exodus 31: 13, 16, 17. God's work of sanctification begins in us with the forgiveness of our sins, justification by faith, and the new birth in Christ Jesus. The Sabbath, for all true believers, is a day of special joy, delight, and victory in the Lord Jesus Christ. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 38: 13, 14. These blessings are for all true believers in the Lord and Savior Jesus Christ, who worship God in spirit and in truth. Isaiah 56: 1-8. Amen.

REBUILDING CIVILIZATION

BY REV. A. J. C. BOND, D. D.

(An address delivered at a meeting of the Fellowship of Faiths in Chicago in September, 1923, in connection with the Centennial of Progress Exposition.)

A few days ago in Rushing, N. Y., two boys were accidentally killed while playing on the railroad tracks. It was nothing new to see boys playing there, but on this occasion a neighbor for hours watched, as the boy grew colder and bleeding began to tremble and sway, and its walls to cave in. Excited, the man called sharply to the boys to run for their lives—and they leaped to safety just as the house collapsed.

For months the boys of the neighborhood had used this deserted house as a rendezvous. If at any time in their play they needed a quiet place of safety the two boys would go to the house. One day they found in the walls a piece of timber suited to their needs, they pried it loose. Playing in the centuries, and to destroy all that God had proposed for the race. The fact that we now have in such a place is not evidence that there is moral purpose and more than human power at the heart of the universe. It is conclusive proof that the purpose of God is accomplished angl with impurity. We have but to find that divine purpose for life, to connect up with the building.

This constant quest of life's high purpose, and this eternal seeking after a power not ourselves, is the common experience of men of all religious faiths. In ancient times this aspiration found expression in the attempt to build a high tower that would reach into heaven. But instead of being supported they had been and destructive in their use of the building that had been their protection, we have been narrow and selfish in using to satisfy our passing whims materials that should have gone into the building of a safer future. But another thought, comforting and encouraging, also occurred to me. The collapse of the old house testified to the fact that the fundamental laws by which buildings are erected to stand for centuries has not been destroyed. The falling timbers confirmed the law of gravitation. That the old dwelling fell when its supports had been destroyed, without proof of the continued reliability of the plumb bob by which walls may be built to stand, and homes to endure.

The near future civilization is unquestioned proof of the reliability of the laws by which must be built the right and enduring social order. If through our disregard for these laws we have suffered loss, we have but to return to first principles and build better.

Carlyle once said that if there had been no French Revolution he would not know what to think of God. If the corrupt and pampered rulers of France at that time could trample into the dust in contemptuous pride every law of human freedom and every principle of human freedom, and could destroy the sort of thing indefinitively and without restraint, that very fact would prove the impossibility of human freedom and the senseless revolution, therefore, with its unrestrained violation of the laws of humanity, became for Carlyle conclusive evidence that the laws of God had not given way.

John Haynes Holmes has made a similar statement with reference to present world conditions growing out of the Great War. Not long since, these ideas and selfish desires were joined in an attempt to tear down all that humanity had tried to build up through the centuries, and to destroy all that God had proposed for the race. The fact that we now have in such a place is not evidence that there is moral purpose and more than human power at the heart of the universe. It is conclusive proof that the purpose of God is accomplished and with impurity. We have but to find that divine purpose for life, to connect up with the building.

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that material prosperity can satisfy the needs of the human heart. The fact that the world is working more and more men are being weighted down, dissatisfied, longing for a peace which is not now possessed and which men feel they ought to be able to find, somehow, some day. And that is one of the great signs in the present time that we need a sense of God's presence in the world.

How can we go about it to restore this divine fellowship which is the great need of troubled souls at the present time? Until that question is answered we are like children crying in the night. A mother was about to leave her child alone in his bedroom, and in the dark she called out to her that he was afraid. "You have nothing to fear," the mother said. "You know God is there in your room with your mother... you know God is here, but I want someone with a face."

In the dark night of our earthly pilgrimage we seek a light by which we may safely walk. In our uncertain efforts to build a livable and a happy world we look for a pattern and the power are found in Jesus Christ. The pattern and the power are found in Jesus Christ, because the leader he is, and the battles of life can be won and the full advent of the kingdom of God in the earth will come familiar today as a Christian, and to join with the Baptist and as one who stands alone in the world can be built.

As a Christian, a Buddhist, a social reformer, a writer and novelist, and from the ancient and holy Sabbath we shall have no red roses. The old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fitgy world.

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When the Sabbath of the ancient and holy. Sabbath of the ancient and holy. Sabbath may be regarded as a dictatorship, and when politicians, bankers, and economists finally took up their hands and asked me to take sole charge of affairs, one of the first things I shall do will be to revive the old-fashioned Sunday. The old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fitgy world.

The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath. The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially concerning their beliefs about the Sabbath.
The SABBATH RECORDER
HERBERT C. VAN KORN, B.D.
American Sabbath Teach Society
510 Watchung Ave., Piscataway, N. J.

VIII.

YOUTH PEOPLE'S WORK

Thursday is Thanksgiving Day. Had you forgotten that fact? Well, it is. And it is time for you and me to think of those things for which we ought to be thankful. You have nothing for which to be thankful? Things haven't gone too well with you this year? You called others, and even yourself, in very important respects, and you don't know what you planned to do this year? You have been very successful along some line and you don't feel you ought to be thankful for something which you have accomplished by and through yourself? Whatever the hindrance, you still have much to be thankful for, now and always. If you don't believe me, read Dorothy Saur- ders' fine little article, "Thanksgiving Thoughts," contributed when asked by the writer.

The writer remembers in his grammar school days having to memorize—at least he was supposed to have—poems about Thanksgiving topics at this season of the year. Long since most of those poems have vanished into the limbo of forgotten things, but a line here and there sings itself to mind, "Heap high the farmer's wintry hoard," and the stars heard, and the mountains, and the rocks, and the trees have a used to make a little boy's heart glad at Thanksgiving time follow. They may not be great poems, they probably aren't, but they were to me one of the first signs of spring. A third of these old poems, Whittier's "The Corn-Song," is not included because of limiting another item. A message to the young people of the denomination from the president of the Young People's Board is also included. The board is as capably headed this year as it was last.

Now, Old Man Gobbler, your hours here in the land of the living are numbered!

PRESIDENT'S MESSAGE

BY BURTON B. CRANDALL

The activity of the Young People's Board, in common with the majority of organizations, has followed a cyclical curve—now advancing, now receding. Our work has been carried on in a variety of ways through different mediums, including THE RECORDER, a field secretary, and printed or mimeographed material. The depression and the resulting general spirit of disillusionment coupled with a drastic reduction in funds prevented the board from continuing the programs presented at Conference have continued, but it is the hope of the writer that the beginning made by the board last year in setting the problem of religious education material will mark the beginning of an upward movement in the cycle of our activity.

The fact that we have a revitalized religious life in the church is sweeping the country, the National Preaching Mission being one of the latest manifestations of this surging desire for a new consciousness of God. The organization of the youth of the country against war is a more militant attempt to give effect to the command, "Thou shalt not kill." If we are to be free in our thinking, let us engage ourselves to think through the implications of our religious beliefs and express our convictions in terms of a practical program of action.

The board wishes to give public recognition and hearty commendation to the program of activity which has been started by the Salem Young People. We had a special rapport to the work of other groups who may be interested in extending some worthy project beyond its own immediate boundaries. Since local area problems are expected to be met by the local groups, the board will aid to the degree possible in any given instance. Contact with the Young People's Board may be established through the board's secretaries, the representatives who serve as liaison officials between the board and the individual groups. Write us concerning your problems and proposed activities and we will be glad to counsel with you.

The board is interested in the broader issues confronting youth as it takes place in the church. The phrase from a well-known hymn, "All one body we," applies with increasing importance in this age of multitudinous groups clustering about the central church organization. Particularly in the groupings of thousands of members, it seems too obvious and does not apply in many instances, but experience has shown that a group operating largely as a single unit rather than as an integral part of the church frequently fails completely or at least does not have that strength which comes from union with like-minded groups. For that reason I stress the desirability of concerted and co-operative action on the part of the young people's groups.
with the church in the accomplishment of projects which may be promoted by either organization.

The vigor and enthusiasm shown by the young people at Conference has been a challenge to the board and we sincerely hope to capitalize on that interest in developing a program of action in which you may all participate.

THANKSGIVING DAY

Over the river, and through the wood,
To grandfather's house we went;
The horse knows the way,
To carry the sleigh,
Through the white and drifted snow.

Over the river, and through the wood—Oh! how it does blow!
It stings the toe,
And bites the nose,
As over the ground we go.

Over the river, and through the wood,
To have a first-rate play.

Hear the bells ring.
"Ting-a-ling-ding!"
Hurrah for Thanksgiving Day!

Over the river and through the wood
Trot fast, my dapple-gray!
Spring over the ground
And straight through the barn-yard gate.

We seem to go
Extremely slow—
It is so hard to wait!

Over the river and through the wood—
Now grandmother's call is pry!
Hurrah for the pudding pie!

—Lydia Maria Child.

THANKSGIVING THOUGHTS

by DOROTHY L. SAUNDERS

In late November days the crisp, clear tang of winter is in the air to bite our noses, reddens our cheeks, and rouse our indolent minds to action. Who does not find himself responding to the gay challenge of bright skies and white clad hills to come out of doors, to wake up and do something? Enthusiastically we shake off our cares, we turn our faces toward the summits, and set forth.

A blustery winter wind sweeps the petty every-day preoccupations from our minds, and our longing race and strong and free as the wind. Thanksgiving is almost here, we suddenly realize. At once pictures of home and family flash into view, and we are aware of a new desire to be bidden to the house where home is. How many things we have to be grateful for this year. Our joy of living has never been so keen; it colors all our tasks and pleasures, making them rich and gay.

Health and bodily strength fill us with a sense of well being. There is no limit, we think confidently, to what we can accomplish when vitality and an aspiring spirit are not held in hand. The powers of mind and heart and soul are such wonderful gifts that we thrill exultantly at the mere thought of being their possessor. To think, to choose, to feel, and create love and beauty, to sense and approach the divine—these we can do.

Next in our thoughts comes family. How infinitely precious to us are the ties of home, the love of mother and father, brothers and sisters. If ever we achieve something noble in the world, it will be because of their unfeathering love for us, their faith in our strength and ability, their inspiring confidence that we can seek no less than the highest. A few dear friends, chosen from a host of pleasant acquaintances, hold a similar place in our life. They, too, contribute to our character. Each friend, it seems, deepens our personality, enriching our spirit so that we are part of all whom we have known. Words cannot express our gratitude for the love of family and friends. They are immeasurably dear.

We can hardly be thankful enough for that questing spirit which, unadorned with what it is or has, reaches out toward the ideal. It is this impulse of longing which leads us to new ideas and endeavors, higher principles of living and thinking, and finally, to the Great Infinite. How fortunate it is that we are never wholly content with our life, but keep constantly seeking what is beyond our reach. If we are never at rest we shall have come closer for the trying.

What a sum of blessings we count. As we ponder them over, another thought comes to us. What do we return for these gifts? What tangible evidence of thanksgiving can we make?

Each one is anxious to do something, but what it can be or where to begin we hardly know.

Too many of us, it seems, are troubled by this dilemma. We are eager to set out upon some high road of adventure, of service, to make a place for ourselves in a crowded society, but are baffled as to where and how to start. From every side beckons tasks to be done, needs to be filled, responsibilities to be accepted, until we don’t know which way to turn.

“These are such petty duties,” we demur. “Anyone could do these as well. We want to achieve something big and worthy of our finest efforts, not mere dross on insignificant cant details of routine. We’d like to write great books, or sing beautifully, or paint, or be an outstanding surgeon.”

Confidently we speak, assuming with the arrogance of youth, that we could do anything if we but chose. Perhaps such optimism is not unfounded. We like to think that anything is possible with God’s help and our own unflagging zeal.

Still, our self assurance is of little help in solving the problem which is facing youth today. We want to know specifically what we can do, where our task lies.

Perhaps our responsibility is twofold. To those who love and believe in us, as well as to ourselves, we owe increasingly high standards of character and achievement. We cannot be content to mediocrity. The only way we can attain this goal is to determine upon one single purpose and follow that steadfastly, excluding all else.

Looking about us, we discover that those who have accomplished something in their field are those who have decided what they meant to do, have gone ahead, relentlessly conquering every difficulty. Such singleness of purpose, putting one goal first always, is the surest way to accomplish worthy things. Divided interest and scattered efforts mean that the prime objective is lost sight of and the prize is never reached. To find the heights requires our best, our all. If we aim for the best and for fame we still will not have tried in vain.

As young people who are surrounded by good fortune, who have so much for which to be grateful, how can we expect the world to find where our talents lie. When we have decided what we can do better than anyone else, then we must pursue with every power at our command to make our opportunity the most effective it is always.

We cannot do less. With work and patience and faith we can accomplish anything, but only in climbing the high road we can find the ultimate joy of living.

To every man there opens a way, and ways, and a way.
And the high soul climbs the high way
And the low soul gropes the low;
And in between the misty flats
The rest drift to and fro. But to every man there opens a high way and a low.

The task is decided
The way his soul shall go.
—John Oxenham.

THE LANDING OF THE PILGRIM FATHERS IN NEW ENGLAND

The breaking waves dashed high
On a stern and rock-bound coast,
And the winds and waters roar;
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;
Not as the flying come,
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang
And the stars heard, and the sea;
And the sounding zizels of the dim woods rang
To the anthem of the free!

The ocean eagle soared
From his nest by the white wave's foam;
And the rocking pines of the forest roared—
This was their welcome home!

There were men with hoary hair
Amidst that pilgrim band.
Why had they come to wither, there,
Away from their childhood's land?

There was woman's fearless eye
Lit by her deep love's truth;

And the hills and waters o'er,
With the roll of the stirring drums;
And the trumpet that sings of fame.

The hills and waters o'er,
With the roll of the stirring drums;
And the trumpet that sings of fame.

The hills and waters o'er,
With the roll of the stirring drums;
And the trumpet that sings of fame.

These
Bright jewels of the mine?
They sought a faith's pure shrine!

From his nest by the white wave's foam;
And the rocking pines of the forest roared—
This was their welcome home!

The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

From his nest by the white wave's foam;
And the rocking pines of the forest roared—
This was their welcome home!
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CHILDREN’S PAGE

OUR HORSES

III. OLD WHITNEY

(Concluded)

BY MISS LOIS R. PAY

I well remember one ride we had with Old Whitney, which shows what good sense she had. My mother, a lady friend, and I drove Old Whitney and the buggy up Wachusett Mountain. We enjoyed the climb and the view from the summit, but unforeseen danger appeared when we started down. The road was oiled and trodden smooth by autos. The horse’s shoes, which gripped the surface all right pulling up the steep grades, failed to hold when going down and Old Whitney could hardly stand, with the weight of three grown-ups pushing her. We were quite alarmed at first, as the road was narrow and some cars passing.

Finally I decided to walk, and hold back what I could on the rear of the buggy. Mother had to hold the reins to guide our eager steed, and our friend was too old to walk. Old Whitney was afraid, we must descend with care, and checked her own desire to take the grades with speed. By going on the un-oiled side where there was room to do so, and by using utmost care in the most slippery and narrow places, we arrived home safely.

The superintendent advised us not to take a horse up there again, and we have obeyed his advice. Many horse drawn vehicles full of happy people climbed to the top in years gone by, on the soft dirt road; but no horses are invited now, on the smooth, oiled road.

Old Whitney lived with us only a few years, and we remember her especially for one naughtiness. She was it altogether naughty when considered with horse sense. We have laughed about it many times.

One mild afternoon in November, my mother and I drove with Old Whitney nine miles to West Boylston, where we had relatives, to take the electric car to the city of Worcester to make some purchases. My uncle had a barn, the upper part of which his son used as a garage; but underneath we tied Old Whitney, unhitched her from the buggy but left the harness on, while we went to the city. We returned about dark and looked to see if Old Whitney was all right. She was, so we went into the house to see my aunt a few minutes before dinner.

Suddenly the telephone rang and a neighbor’s voice said, “Did you know a white horse has just gone through your yard back out to the street and run away?”

“No,” said I, “it can’t be ours for I just looked at her and she was all right.”

“Well, you better look again to be sure,” everyone agreed. So I rushed out to the barn where Old Whitney was gone! We searched nine miles from home with our buggy but no horse! What could we do?

In a moment I knew what to do—call up the store in Oakdale, where men and boys always loitered, and ask them to watch for a white horse running away, and “Please stop her, for she is gentle and will not hurt any one.”

Our S O S (Stop! O Stop!) was received cordially and before we knew what to say next, the answer came back, “Your horse is tied in a stall here waiting her owner!”

Next it was up to us to bring her back to the buggy. It was about two miles to Oakdale, and it had begun to rain a little. Mother and I had to walk along the road, then Old Whitney and walk back to my uncle’s barn with her. We borrowed a lantern and an umbrella and fortunately it rained only a little. The men at the store in Oakdale, and the rest of the family heard all about our exciting experience.

We were divided into two sides, the blues wearing a blue ribbon and the reds wearing a red ribbon, and how we all did wish the attention of the people from all over the community. The joke of it was that often blues carried reds to church and reds carried blues. Next Sabbath night we are to have a supper at the parish house and the captains of the two teams, six on each side, are to furnish a surprise treat.

The children, the young people, and the grown- ups all sang good music, the excellence of which was due in no small part to the efforts of our faithful pianist, Miss Anna Laura Crandall; Mrs. Milford Bassett who led the children’s song, Mr. Myron C. Good, pastor, of the Whitesville Methodist Church who helped drill the young people.

Nearly all the pastors began with an inspiring sermon, and so the services proved helpful and inspiring to every one who attended, and we hope these benefits may be lasting.

Sincerely yours,

MIZPAH S. GREENE.

“The triumphs of life are not only dependent upon faith, but upon obedience.”

Princeton, Mass.

DEAR RECORDER CHILDREN:

Not a single letter has reached me for this week’s issue, so I’ll have to substitute with a message to you and all. During the next two weeks I’ll be hopefully looking for letters from my faithful friends.

Of course you have heard of the meetings of the “Preaching Mission,” which the Seventh Day Baptist churches of this association have just been holding, beginning November 6, and ending November 30. It has proved a very able leadership, in turn, one evening in each church, and inspiring sermons they have been, every one. This week they are having the “Mission” in the Nile church, for the first day church was holding meetings in its church last week.

Pastor Greene preached out there last night and I went over.

I will tell you a bit about the meeting at Independence, for that was the church I attended every evening during the meetings. We had a large attendance, beginning with seventy-one the first night, increasing each night until the last night there were one hundred thirty-three, many of whom were young people and children. A pretty 210 on the last night.

We were divided into two sides, the blues wearing a blue ribbon and the reds wearing a red ribbon, and how we all did wish the attention of the people from all over the community. The joke of it was that often blues carried reds to church and reds carried blues. Next Sabbath night we are to have a supper at the parish house and the captains of the two teams, six on each side, are to furnish a surprise treat. The children, the young people, and the grown-ups all sang good music, the excellence of which was due in no small part to the efforts of our faithful pianist, Miss Anna Laura Crandall; Mrs. Milford Bassett who led the children’s song, Mr. Myron C. Good, pastor, of the Whitesville Methodist Church who helped drill the young people.

Nearly all the pastors began with an inspiring sermon, and so the services proved helpful and inspiring to every one who attended, and we hope these benefits may be lasting.

Sincerely yours,

MIZPAH S. GREENE.
in God which is able to stand the test of trial, persecution, and even fire; a faith which is perfectly pure and passionate under all circumstances; a faith the possession of which is of greater value than all material riches. Throughout all ages, apostles, prophets, and men of God have through this faith been able to accomplish all things. They have come into unity and fellowship with Christ. "Buy of me white raiment that thou mayst be arrayed, and that the name of thy nakedness do not appear." This refers to the righteousness which only God can give to the sinner. With this righteousness there will come a purity of heart and life, a new consecration of purpose, and a nearer likeness to Christ. The Laodiceans were exhorted to buy that which is true and dear to God and to not be lukewarm in these spiritual blessings? Do we not say that salvation is free? Salvation and righteousness are freely offered to every soul, but yet in a true sense we must give something for them. We must give to God our surrendered hearts and lives, our undivided allegiance and service. This is the coin which God wants us to give. How true are the words of Christ in this song: "To thee, who from the narrow road, In sinfull ways so long have trod, How kindly I would speak to thee, the lover, God, 'My son, give me thy heart.'" "How great that Father's love must be Fond his yearnings after thee, That he should say so tenderly, 'My son, give me thy heart.'" For God's righteousness and salvation have we given him what he so much desires, a surrendered life, as he has promised him: "O God, my Father! I come, I come to thee today; Here, Lord, I give myself away, give of all my heart."

But although this message to the Laodiceans was filled with stern rebuke and condemnation, although they were indifferent and lukewarm Christians given up to sin and worldliness, yet God loved them. He was so very rich in love, I rebuke and chasten: be zealous therefore, and repent. And he gave to them as a gift to all today that gracious promise, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Just after Holman Hunt had finished his great painting, "The Light of the World," a friend came into his studio. He looked long at the beautiful picture—the loving face of the Handsome Christ, who stands so patiently outside the shut door; the broad, self-overgrown with gnarled branches of ivy, the hinges rusted, it had been tight closed so long. "Wonderful! Wonderful!" the man said at first, but for one thing, the door has no handle."

"No," answered Hunt at once. "The handle is on the inside. The door can be opened only from within." Christ will not force the lock; he will not enslave our will. He will enter in only when we choose to let him in. How much divine fellowship and power and happiness are denied us because of our refusal to open the door of our hearts and let Christ in."

This promise which Christ gave to the Laodiceans is a general promise, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Is not this true of every human heart, of every human heart, regardless of race, color, or condition, rich or poor, wise or ignorant; any man, though he be one of the greatest of sinners, if he comes into his life and fill it to overflowing, if he will only throw his heart's door widely open, give him a hearty welcome and a complete sway over his whole life? Is not this the assurance of growth and service for one into whose life Christ has entered and taken complete control? Jesus Christ entered into Jerry McAttery and transformed him from a worthless thing and drunkard into a Christian saved by grace, and made him instrumental in the salvation of thousands of souls. Christ entered into a Saul and transformed him into a Paul, a deacon and co-laborer of the Christians into one of the greatest missionaries of all ages, enabling him to accomplish his mission and then shall be to Christ agously a martyr's death. What might you become, you who are lukewarm, indifferent to religious obligation, selfish, and sinful, if you should truly open the door of your heart and give Christ a fair chance in your life? Will you try it?"
sense and nonsense of the program. Religious songs were sung and a number responded with toasts when called upon by Miss Grace Crandall of Woodworth. While talks were given by John W. Gavit, president of the union, Rev. Everett T. Harris, and Rev. H. C. Van Horn of Plainfield.

The annual thank offering meeting of the S. D. B. Society was held on Sunday evening, November 1, at the Brown Betty Tea Room in Westerly. Miss H. Louise Ayers was chairman of arrangements. After the dinner the business meeting was in order and during this the amount of the thank offering was announced, which proved to be a goodly sum. The feature of the program was an address by Mrs. Okey W. Davis of Salem, W. Va.

A committee of the Woman's Aid society served a chicken pie supper in the vestry of the church on election night. This was well patronized and a good profit realized.

The Z. Y. W. class met at the parsonage Sunday evening, November 8, for a month's meeting. There was a good attendance in spite of the rain. Matters pertaining to the work of the church and ways in which the class could be of help were discussed. The pastor gave a short talk on "Responsibility," and the usual social time was enjoyed.

Contributed.

SHILOH, N. J.

GENERAL CONFERENCE PREVIEW

On Halloween in the Shiloh Baptist Day Baptist Church and the members were entertained and inspired. The creative brains of Rev. and Mrs. Leon M. Malbby produced the central part of the social time. Shadow pictures depicted how our president of Conference came in his small car to Shiloh to confer with the active committee to plan the entertainment for the ensuing General Congr

ference. The president on his return to his office with feet on his desk worried long and "droppingly"—how could such a small church feed, lodge, and entertain those attending it? (Illustrated by an outline of the church flitting over his head, by trays with dishes, and by a child's bed.) And Mrs. Malbby quickly moved to the basement to see what could be done. New letters which fell from his desk. Suddenly the local committee, working faithfully, removed in part the burden from the shoulders of the president and the 1937 Conference was pronounced a success.

Then Dr. H. C. Van Horn inspired us with a message based on the thought that we as a denomination, denominated the responsibility of our call, and must answer the beckoning hands from many lands seeking our leadership and information concerning our denominational Correspondent.

PLAINFIELD, N. J.

A most interesting service was held in the Denominational Building Sunday afternoon, November 15. The occasion was the dedication and unveiling of the tablet erected to the memory of the parents of Daniel C. Waldo, whose generous gift to the Historical Society has made possible the furnishing of the Historical Rooms in a beautiful and suitable manner. The program opened with a display of valuable old documents, paintings, and many articles of church and home furnishings that do credit to the denominational Correspondent. Dr. Corliss F. Randolph, is responsible for carrying out this denominational project of collecting and preserving these memorials.

At the dedication, the invocation was given by Rev. James L. Skaggs, and the Scripture reading by Rev. Wm. L. Burdick. Doctor Randolph presided and made an introductory remark. Mrs. Mary Isabelle, a daughter of Daniel Waldo, the donor of the gift, gave a very interesting paper on "Biographical Sketches" of her family. Mr. Wm. M. Stillman gave an interesting account, "Sunday Law in Pennsylvania," and showed how the Waldos were persecuted for their Seventh Day Baptist faith. A splendid address was given by Nelson Woros of Alfred University, on "Let Us Remember." The tablet was unveiled by Miss Mildred Ward, a granddaughter of Daniel Waldo. Benediction was pronounced by Rev. Hurley S. Warren. Hymns were sung during the program, and tea was served following the unveiling, by some of the Plainfield women and Mrs. Carlisle F. Randolph.

There was a nice gathering of about sixty people. Representatives were present from Shiloh and Marlboro, N. J.; Salem, W. Va.; and the New York City Church; besides New letters which fell from his desk. Suddenly the local committee, working faithfully, removed in part the burden from the shoulders of the president and the 1937 Conference was pronounced a success.

felt that it had been an interesting and profitable occasion.

Rev. H. C. Van Horn is assisting the central New York churches in their Preaching Mission. Pastor Warren has returned from Ashaway, where he assisted Rev. Everett T. Harris in the Preaching Mission there; and the Plainfield Church plans a mission from November 27 to December 5, with Pastor Harris assisting Pastor Warren. Correspondent.

INDEPENDENCE, N. Y.

The Preaching Mission closed Friday evening, with an attendance of one hundred thirty. The series of eight meetings began with sixty and steadily increased in interest and attendance until the close.

The cooperation of the churches and the local Preaching Mission is due to the enthusiasm and zeal of Pastor Warren,\n
A.D. A. C. Word had the six pastors of the association, and Rev. R. E. Drenfield and Rev. E. J. Cory, local Anderson pastors, took turns in preaching for the eight nights.

Correspondent.

LOST CREEK, W. VA.

Members of the Salem Cottage Christian Union, accompanied by their families and other friends of the organization, went to Lost Creek Tuesday evening where they had charge of the program which dedicated the new building recently constructed under the historic Seventh Day Baptist church there.

Dr. S. O. Bond, president of Salem College, and formerly of the Lost Creek community, was the leader of the program.

The Salem College Y. M. C. A. quartet rendered five musical selections and Miss Mary Rago, of Clarkburg, played several numbers on the piano accordian. Group singing was led by Clyde L. Spurgeon, of the Salem club. The principal speaker of the evening was Dr. J. L. Fendrick, of Los Angeles, Calif., professor of public speaking and debating at Salem College. His subject was "Growing Out of Our School Days," and the closing message was a very helpful and instructive sermon by the pastor. Followed. He chose for his subject, "The office and duty of deacons," using Colossians 4:17 as his text. The deacon was a noble servant of the church, and the church's property and his family, and the loss by death of two of his three children, Geo. G. Green and Fred E. Hewitt.

But there have been two happy events to brighten the gloom. On Sabbath, October 3, twelve of our young people, ranging in ages from eight to sixteen years, were led in baptism by Pastor Hill, and received into the church. One other, who is a member of our Sabbath School, was baptized, but did not join the church. The baptism and platform were beautifully decorated with flowers, and the service was touching and impressive. In a few earnest words Pastor Hill charged the church with its responsibility in nurturing these young Chris
time, leading a group of "families" and discussing with them an atmosphere of love and sympathy.

As a change of clothing could be made, these new members partook of their first communion with us.

For a long time a need has been felt for younger men to lighten the duties of our senior deacons, who have served so faithfully and well for years. Many have expressed a wish for this, and a church meeting was called to select two or more for this office. At this meeting it was decided to elect as deacons: Roy Crandall, Glen Wells, Morris Green, and Arthur Burdick. Two of these are sons of deacons, and one a son of a former pastor. Pastor E. R. Randolph, moderator of the province and pastor, was also present.

The pastor followed. He chose for his subject, "The office and duty of deacons," using Colossians 4:17 as his text. The deacon was a noble servant of the church, and the church's property and
**THE SABBATH RECORDER**

Oh, it's home again and home again,
Nebaska for me,
A wanderer returned again
and lo, the Sabbath shall be.

'Tis the land of prairie, hill top
And undulating plain.
The land is God's own gift to us
And here like men we'll remain.

---Loyalist.

**BATTLE CREEK, MICH.**

The forum on the afternoon of Loyalty Day was a real success. Many young people gave the Sabbath history of their area, from far back as now. Some went to Troy Hubbard. Then at the social hour following, those who were Sabbath converts, among the older ones, gave their experiences.

Battle Creek churches are now carrying the great Preaching Mission to its third stage, the Fourth Church's Services will be held at the Seventh Day Baptist Church, beginning Monday, November 16. Rev. Alva L. Davis of Verona, N. Y., will be the preacher.

---CORRESPONDENT.

**NORTONVILLE, KAN.**

This week as the General Envoys of the Seventh Day Baptist Church, assisted by the young people of the other local churches, are entertaining the annual convention of the Northeastern Central District of the Kansa C. E. Union. Delegates will be here from six counties.

The sessions begin Friday night at 7.30 and continue through Sunday night with a strong program on the theme "The Mission Band," developed by state, district, and county leaders and ministers from the cities of the district.

Seventh Day Baptists have always taken a leading part in Christian Endeavor Union work. Our local society has sent delegates to conventions in the past years, over twenty-five attending the last state convention at Topeka. This is the first year the society in the district and the second oldest in the state, having been organized in April, 1887, as a continuation of the "Mission Band," which came into being in 1882.

A farmer recently gave a valuable piece of advice. "You can do many things to improve your fruit. But the way to get good fruit is to raise good trees." In our efforts to build better society, the advice of the farmer should be remembered.

---Watchman-Examiner.
ANNUAL POSTAGE REBATE...

Baptist General Conference,wrote to Fred, as nominated by the General Conference to serve as its proxy: Edgar D. Skaggs, Earl W. More, Riverside, Calif.; Roy F. A. Babcock, Ark.; Claude L. Leland C. Morse, N. Y.; Walter B. Saunders, lll.; Mrs. Harriett B. Hill, Randolph, New York, and Ethel Adina Gray were united in marriage by Pastor G. D. Hargis on September 27, 1936.

Faircloth-Rodney.—At Wakefield Seventh Day Baptist church in Jamaica, Isaiah Faircloth and Rachel Rodney were united in marriage by Pastor G. D. Hargis on September 27, 1936.

Garvey-Gray.—At Wakefield Seventh Day Baptist church in Jamaica, Robert Henry Garvey and Ethel Adina Gray were united in marriage by Pastor G. D. Hargis on September 27, 1936.

Thorpe-Williams.—At Wakefield Seventh Day Baptist church in Jamaica, Zacharias Adolphus Thorpe and Johanna Williams were united in marriage by Pastor G. D. Hargis on September 27, 1936.

OBITUARY

Branch.—Elizabeth Binns was born in Devonshire, Eng., January 22, 1832, and passed away at her home in White Cloud, Mich., October 14, 1936. When a young lady she came to America and settled at Whitesall, Mich. In 1874, she married George W. Mickless who died in 1914. On December 27, 1923, she was married to Rev. L. J. Branch of White Cloud. Surviving besides the husband are three sons.

Crandall.—Algerose L., daughter of John and Elizabeth Burdick Higley, was born near Syracuse, N. Y., January 7, 1850, and died at her home in Leonardville, N. Y., October 21, 1936. She was married to Irving A. Crandall of this village April 25, 1870. Mr. Crandall died in 1933. Both were members of the First Brookfield Seventh Day church since 1872, active and faithful to all the church interests.

Four children survive: Elva, wife of E. Champlin, and Mabel, wife of O. B. Whitford, of Plainfield, N. J.; Ralph of Alhambra, Calif., and Blanche, wife of Charles Cumberford, of West Winfield. There are nine grandchildren and two great-grandchildren.

Burial service were conducted by the pastor, Rev. Paul S. Burdick. Burial in the local cemetery.

The following have been appointed as the Sabbath School Board:

President.—John F. Randolph, Milton Junction, Wis.

Secretary.—Russell W. Burdick, Milton, Wis.

Treasurer.—Robert E. Greene, Milton, Wis.


The following were present in person or by proxy: Edgar D. Van Horn, John Fitz Randolph, Mrs. Emma Randolph, P. H. Hummel, Edward M. Holton, Mrs. Harriet B. Hill, Carroll L. Hill, Hurley S. Warren, Erlo E. Sutton, Ivan Randolph, Lester G. Osborn, George Thorngate, D. N. Inglis, James L. Skaggs, Earl P. Sanders, E. Ray Polan.

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

President.—John F. Randolph, Milton Junction, Wis.

Secretary.—Russell W. Burdick, Milton, Wis.

Treasurer.—Robert E. Greene, Milton, Wis.


The following have been appointed as the Sabbath School Board:

Editor of Children’s Page, Sabbath Recorder.—Mrs. Walter L. Greene, Andover, N. Y.

Director of Religious Education—Erlo E. Sutton, Milton, Wis.

The minutes were read and approved.

Adjournment.

EDGAR D. VAN HORN, Chairman.

L. RAY POLAN, Secretary.