MY 1937 RESOLUTION

That love shall cut the tangled grass
About my feet, for prejudice
And ignorance in league, alas,
Rob nature of her promised bliss.
There vipers lurk; and in the marsh
A thousand furious plagues may lurk
To murder peace with fingers harsh,
And madly stay the long day's work.
So shall I swing the scythe with zeal—
For love can down the toughest weed—
And keenly dress the ardent steel
Each morning with the whet of need.
This not alone, for I shall drain
With diligence the patient soil,
And with new meadows for my gain
A harvest gather for my toil.
Then shall I plant the fruitful seed
That love with patient fingers sows,
And guard it, though my soul shall bleed,
Till in the desert blooms the rose.

—Robert MacGowan.

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The Sabbath Recorder

Let us this year quest for deeper motives by which to live. If our hearts’ cravings are to be satisfied, we must discharge our ab- sorption with the trivial, and direct our energies to the pursuit of larger and more inclusive values.

Back of our United Budget—in our missionary responsibilities, in our Sabbath obligations, in our educational interests, in social and national relationships, in our help toward our whole Christian program—we must find that essential of faith, dynamic and challenging, that shall inspire us to adventurous living. If we take Christ at par—set upon his teaching at face value—1937 will find us discovering the dynamic essence, and the inspiration imperative to adventure with him. It will be the best year of our lives.

Your Paper The Sabbath Recorder is your paper. For more than ninety-two years it has been going into Seventh Day Baptist homes with its optimism, Christian messages, and Bible interpretation; with the gospel of Christ’s love and redemption; and with the inspiration for service and a higher life born of the Spirit of God.

Its success—hearteningly—has been to serve Seventh Day Baptist homes and the interests of Seventh Day Baptist churches. It has rendered this service without ostentation or pride. It has done this service in the name and, we believe, in the Spirit of Christ. The attempt always has been to have something in it for young folks, for college boys and girls, for children and to the aged, to youth and to maturity. There are sermons and scholarly papers; there is presentation of the Sabbath Recorder in another practical prop- with it than without it. Is it a welcome visi- tor in your home? Does it come to you from the postoffice, or from mother’s? Why not subscribe, help invest and work, and impress your children with your conviction of its im- portance? Persuade your friends and neigh- bers to subscribe to the Sabbath Recorder.

Testimonials Again and again through the years readers have said to us: “We can’t get along without the Recorder.” “I look forward eagerly to the coming of the Sabbath Recorder; it is like the visit of a dear friend, we feel that we are being told many things and people I want to know about”; “We so much need the Sabbath Recorder every week”; “I read eagerly the fine editorials and expectantly the Hook-up”; “Denominational Hook-up is probably your best circulation builder. Keep that as near one hundred per cent as possible.”

Testimonials are already being received of the appreciation felt for the return of the Sabbath Recorder to a weekly issue. Says one, “I am happy, and the Recorder is a respite.” Another mid-western pastor writes, “It was with great pleasure that I read today of your plans to publish the Recorder weekly after January 4. It is our plan to increase our readers one hundred per cent.” The president of Alfred University writes, “I am glad to note that it has been decided to return the Recorder to a weekly basis. I am sure that will be encouraging to the denomina- tion and to the Recorder staff. I hope that it will continue on that schedule.”

Vocational Suggestions The matter of a job is always important. It is not always easy to find a job where one can be loyal to the Sabbath. It never has been. Often, too, one is not always able to follow the work he would most enjoy.

Much in the matter of finding a job de- pends upon the character, determination, and ability of the person. Owing to his brave- ly tackled the hard work of handling heavy barrels in a chemical factory. They would have to work one day to ovate the necessity of Sabbath employment. Two others accepted rather strenuous farm work with extra long hours daily, and followed it sum- mer after summer as a large part of their college years. But what of steady, life employment?

It is a question if our colleges have ad- dressed themselves as seriously to this prob- lem as they ought. Perhaps none of us has. We would like to help settle part of the problem at the Recorder plant. Others are con- scientiously earning a living, too.

Maybe the Sabbath Recorder could have a free column of reasonable “Jobs Wanted,” or “Help Wanted.” We would have to be the judge as to the reasonableness of the ad- vertisement.

A member of the Vocational Committee of Conference deeply interested in this ques- tion. He settled the question for himself, some years ago, by launching out in his own business rather than following a line in civil service where his loyalty to the Sabbath would be endangered. He believes his busi- ness is successful, as we know his influence is wide and wholesome.

We therefore have thought that Seventh Day Baptist young people should be encouraged to find a job where they can be loyal to God. Perhaps peo- ple of means should be willing to use some of the material blessings from this to help them as far as they can take none of it with them. Doubtless a service of this character has been given than is on the records. But the man, woman, or man himself must be the responsible. Why not start a small business of one’s own? Can one do it independently? The friend above alluded to says:

Our young folks must be encouraged to think of these things and sometimes to choose their work and make a ‘sac­ rifice sake.’ They should be encouraged to start a business of their own. Perhaps they may be their own masters. Thus may we de- velop a high type of leadership combined with resourcefulness that will speak well for the future of our work.

I believe there are yet many enterprises that may be started by alert individuals. They must not be afraid to work and to take the chance for conscience sake. It is a challenge to our young folks to tell them the way to do it.

Inglis was telling us about the day he organized the dislike of women for washing baby clothes, and that was his capital, collecting baby clothes, washing, and returning them. That was an idea. Might it not be that someone out of a job could, for a little time, cover the knives and shears of a household sharpened up? At the same time he might sell some cutlery, on which there is a fair profit. In other mid-western states there is a humble example of what I have in mind.

There is the Crimson of a painter and decorator, a plumber, and a grocer, building up a business by con- tracting to care for houses, painting, papering, decorating, and cutting to care for all repairs on rental prop- est once a month.

The Success of the Recorder

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Vocational Suggestions The matter of a job is always important. It is not always easy to find a job where one can be loyal to the Sabbath. It never has been. Often, too, one is not always able to follow the work he would most enjoy.

Much in the matter of finding a job de- pends upon the character, determination, and ability of the person. Owing to his brave-
our work of bringing salvation and peace to our allotted part of a sin-sick world. It is our task to help them to see the vision and catch the glimpse of the glory of our God. We do this by helping the physical and spiritual needs of the world. And we must help them in practical ways, too.

We believe he is right. We have many, both young and old, who are caught up in this mission. Who will try some of these things out?

Items of Interest

Dr. E. Stanley Jones thinks the need of a united church is of great importance in the promotion of the kingdom of God. He favors the formation of a kind of super-church, and would call it "The Church of Christ in America," comprising all the denominations. He suggested that the various denominations bear their own particular names, and intersperse the names of the churches of the Church of Christ in America. To him the figure of a tree was plain, with the great central trunk and with the many different branches growing therefrom in vital connection and bearing fruit, and all adhering to the root. He further suggested that the denominational names be dropped, and the smaller, perhaps would disappear altogether—and boldly there would stand out the "Church of Christ in America."

From the NCJC news service we learn that liquor signs are posted in many parts of the state. The Virginia Alcoholic Beverages Control Board will ban billboard, placard, and neon light advertising as well as bottle-dressed windows. The only way a thirsty customer can learn is in the future whether a particular establishment sells beer and wine will be to get that information from the dealer, or read his advertisement in a magazine or newspaper. Alcohol advertising involves interstate complications over which Virginia has no control.

From the NCJC service is also learned that male students of the West Virginia University, Morgantown, desire their future wives to manifest a "certain religious tendency." Recently a questionnaire was sent to these students by a journalism student on the campus. The result of our survey should bring enlightenment to the minds of doubters of the part that religion plays in present-day educational circles." Intelligence was one trait unanimously chosen; cleanliness and physical beauty also stood high.

CONFERENCE PRESIDENT'S CORNER

WEEK OF PRAYER

The Week of Prayer for 1937 covers a period from January 4 to 10. It is highly desirable that all Seventh Day Baptist churches observe it. Every effort should be made by us to achieve spiritual goals. The physical, material forces surround us and contend for the mastery. We must properly reevaluate and seek the spiritual.


A valuable leaflet for the use of churches during the Week of Prayer has been prepared by the Department of Evangelism and may be secured at two cents per copy, or fifty copies for one dollar—at Room 625, 105 E. 22nd Street, New York City.

A HAPPY NEW YEAR

CORLISS P. RANDOHLPH

The president of the Tract Society, who is also chairman of the Board of Trustees of the Society, extends a cordial greeting to all readers of the Sabbath Recorder, with an earnest prayer that this New Year will bring to each a full measure of prosperity, with a deeper and richer spiritual life.

We have before us the perfect life of Jesus Christ. We believe he was unanimously chosen; cleanliness and consecration lived here by our Lord and Master, and with the many ways, of leading this man into the right path. Doctor Agar, a Baptist minister, was giving a message on "The Stewardship of Possessions," and a man sitting on the front row kept saying "Amen." After several minutes he turned to the man behind him and said, "Yes, but what do you mean, as you say amen." Later he found that the man was well-to-do, but did not pay anything to the church.

Doctor Agar had the pleasure of leading this man into the right attitude toward giving. Now every time he meets Doctor Agar he thanks him for leading him into a more consecrated life through his stewardship of possessions.

Rev. Grant Chambers, a Baptist minister who has helped organize a number of "Tither's Storehouse Associations," has told of the spiritual blessings which have come to individuals and churches where such organizations of tithers have been effected and carried out for a period of time. Regular meetings have come to our church at Little Genesee because of this stewardship campaign held, and the "Tither's Storehouse Association," which was organized nearly two years ago, has been a satisfying experience of the Lord's work. A valuable plan as the Storehouse Plan of tithing, the Belmont Plan of tithing, the Lord's Acre Plan, the Vanward Plan, and others, almost invariably report that there is a spiriting effect in the churches where these plans have been faithfully followed. Speaking of the experience with his church, Doctor Agar said, "The Belmont Plan, Rev. Smiley Williams of Welch, West Virginia, made a very deep impression on the delegates at the Dayton Conference of Stewardship. At the same conference, a Rev. Mr. Clarke, in speaking of the Lord's Acre Plan, said that it helped to bring people to the Lord."

Why is this true? Irwin G. Paulsen says, "One's fundamental attitude toward things (symbolized by money, for money is simply the question of the things in life we need or want) cuts into or gives meaning and tone to most of the experiences which we might classify in this area." Quoting again from Mr. Paulsen, "The greatest character is the money test." Bishop Cushman, a noted writer on stewardship, says, "When a man begins to get rich, God either gains a fortune or loses the man." God is much more interested in the man than the fortune. Of course he needs both. In stressing the financial work of the church, Bishop Cushman and the many churches and denominations we should not appear as just agents, but as messengers.

It was the verdict of the Stewardship Conference that the best way to bring the matter of "Stewardship of Possessions," down to earth is through tithing, because it is definite and Scriptural. I heard one man say, since the Jews tithed, and they also began peoples paid tithes to their gods, that as Christians we should not do less for our Master. I would like to add to the idea of tithing, the thought of "Storehouse Tithing" as a good form of organization all tithers in one church.

The Finance Committee has mailed to every pastor and friend of the church a printed advertisement, enclosing with it a list of all the financial activities each church should be doing. We pray you will visit your pastor and look over these with him to find what you want to study, in order to gain further information regarding your responsibility in the "Stewardship of Possessions."

MISSIONS

MUCH YET TO BE DONE

As we enter upon the new year, we must be impressed by the fact that there is much yet to be done. This is true in every avenue of endeavor intended to uplift humanity, but nowhere is it more strikingly true than in connection with the Church and missionary endeavor.

As pastors and churches view their work, they will without exception be nearly or quite appalled by the tasks before them. There are many disciples who can be encouraged, the inexperienced to be guided, those lacking wisdom...
to be instructed, the sorrowing to be comforted, the sick to be made well, the dying to be cheered by the gospel's message, the basest to be reclaimed, and multitudes on every hand to be led to Christ's way of life.

When we turn to missions, we see that while there are millions of Christians, Christ's followers were a million converts and the people the way that they may complete the work of establishing Missionary Month. (1) A missionary's service some time during the month will be very helpful. Some pastors may want to make every sermon a missionary sermon. (2) Intercessory prayer has been one of the chief instruments in carrying forward modern, as well as New Testament, missions, and it will be a tremendous issue if the members of our churches can be led to engage in special prayer for our missions during the month. A concert of prayer, public and private, for missions will have boundless influence. (3) Our missionaries now employed, especially on foreign fields, as a rule are well advanced in life and the workers may be needed before very long. Missionary Month may be made a month for an appeal for new recruits. (4) Some churches and individuals may wish to make a special offering. This is not asked, but such a move will be most helpful, in line with the original plan for special months, and meet an urgent need.

TREASURER'S MONTHLY STATEMENT

November 1, 1936, to December 1, 1936

Karl G. Stillman, Treasurer.

In accord with the Seventh Day Baptist Missionary Society

GENERAL FUND

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permanent Fund income</td>
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</tr>
<tr>
<td>Dodge Center, Grants</td>
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</tr>
<tr>
<td>Seventh Day Baptist Missionary Society's Salaries (foreign)</td>
<td>$400.00</td>
</tr>
<tr>
<td>Seventh Day Baptist Missionary Society's Salaries (domestic)</td>
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<tr>
<td>Bronx, Edward's salary</td>
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</tr>
<tr>
<td>Salinas, Pac.</td>
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</tr>
<tr>
<td>Berkeley, Edward's salary</td>
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<tr>
<td>Welton, interest Deacon J. O. Baldwin's bequest</td>
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</tr>
<tr>
<td>Riverhead, Edward's salary</td>
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<tr>
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<td>Long Beach, Larry W.</td>
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<tr>
<td>England for native Jamaica workers</td>
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</tr>
<tr>
<td>Battle Creek (Bible distribution)</td>
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</tr>
<tr>
<td>Weldon Christian College of Alfred, Missouri</td>
<td>$2.00</td>
</tr>
<tr>
<td>For Miriam Shaw, gift</td>
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</tr>
<tr>
<td>Broadway, Mrs.</td>
<td>$33.33</td>
</tr>
<tr>
<td>Overdraft December 1, 1936 (salaries of missionaries and other bills due last month but unpaid)</td>
<td>$398.31</td>
</tr>
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</table>

$1,398.62

STRAIGHT-FROM-THE-HEART TALKS TO COLLEGE STUDENTS

BY AN "OLD GRAD"

1. "LOCK-STEP THINKING"

Dear Ed and Co.-

Well, here you are in college! The dream of months, perhaps years, is fulfilled. Your first pans of homesickness are over. You are fairly well oriented by now, and have settled down to the routine of "college life." I would like to drop in and see your quarts, and have a chat with you. How would you like for your pastor to have a visit with you every three or four weeks? A lot of college menus will meet problems which I met when I was in the university. I have been through the mill, and perhaps I can help you to solve these problems. Don't think all that I say is original with me, either; for I will probably quote freely from others whose college days are behind them, and who have learned lessons from which did not come out of books. Since I don't hear any opposition here, the first line drive here.

THE SABBATH RECORDER

Years and years ago—the year in which I was graduated from high school, in fact—there was a song sweeping over the countryside which went: Everybody's doing it. An insane thing it was, as most popular songs are. Trouble is, that slogan didn't die after a short life, but hung around for quite a while. It is still a common plea offered to explain why one has done something. I've been watching you and I've noticed you have used it recently to excuse yourselves for doing something you wanted to, even when you knew it would be good for you, and perhaps wasn't right at all.

Isn't it a fact that too much of our lives is ordered by what the crowd is doing—by "lock-step thinking"? Taste, habits, standards are living are determined by the throng. How easy it is to follow the crowd! What shall I read? Everybody's reading this book, so I must. And whether the book is fit for a Christian's mind or not, we read it—and are probably polluted by it. What shall I wear? Well, such-and-such is the style, and I don't want to be different. So, with no thought of modesty, or as to whether it is becoming or suitable, we follow even the extremes of dress. What forms of recreation shall I indulge in? Everybody's doing it, so it is going to be popular. So, without stopping to consider the right or wrong of a thing, whether it is re-creation or wreck-creation, whether our example will drag someone else down, or whether Christ would approve, we indulge.

We forget that the majority is almost always in the wrong, and that majority opinion very often is the work of a gang. Anyone who follows the crowd, who finds himself on a downward grade, slips slowly but surely to a lower level—to inferior standards. We forget, too, that only one can follow the crowd and keep his individuality. We do so many things that are really distasteful to us, and that, perhaps, we feel are wrong, just because we think it might make us appear weak, and perhaps the whole world might laugh. Many girls smoke, how many young people drink, dance, affect this or that, for fear someone will think them old-fashioned or different. I urge you, young people, to be yourselves—your best selves. There is a very real satisfaction in being independent and sticking up for your ideals. An entirely different feeling then comes after one has compromised or conformed, and this feeling will carry over and last. Such independence brands one as a thinker. People will admire you more if you have con-
victions and let them be known, than they will if you always agree as a lock-step thinker.

Never suppress personal ideals nor crush the humor of individual conscience, nor change your standards of conduct, just in deference to the crowd. Don't be a lock-step think-
er! The earth has been those who could think for themselves "without confusion clearly" and stand out from the crowd—men like Moses, Paul, the early Chris-
tians, Luther, Beijing, St. Francis de Sales, Washington.

You, your Lord represents an outstanding example. He was tempted with popularity, with self-gratification, with power—and stood true to his individ-
uality and his ideals.

You'll find it necessary to avoid lock-step thinking in the classroom, too. It is so easy to accept everything that is said by the pro-

fessors, and that appears in the text and refer-
ence books, as undisputed fact. Remember, there are two sides to every question, and that it is human to exalt one's own opinion and to belittle and discredit the statements of those who do not agree. Think for yourselves! Never make your mind up until you have studied into the matter from every angle and found where the truth lies.

There are things taught in college and high school classrooms which have been discarded long ago by scholars. But the instructors just pass on to you what they heard from their professors, without any research at all. Your professors may not be very kind, and they may jump to a wrong conclusion. Do not say that they aren't. But all too often these conducting classes seem bent on "putting across" their own theories, rather than on helping the pro-
dents to study impartially and to find the truth for themselves. I found it so at the university, anyway.

You are busy, I know. Most of you are working to help out on expenses, as well as carrying heavy courses of study and trying to take your place in student life and activities. May I urge you to crowd out the things of the Spirit. "Time to be holy." A few minutes with your Bible and your Christ each day will not crip-
ple your schedule, and will be invaluable to

you in your spiritual life, and in times of stress and temptation. Go to church, too, and attend interdenominational meetings. Attend a that well-rounded education, according to the N.E.A., includes moral and spiritual things.

THE SABBATH RECORDER

PRESIDENT AND FRIEND

Titus 2: 11-14

WOMAN'S WORK

Most merciful Father, our life is one long want, and thou only canst give us what we need. We see thee in every blessing which enlarges and comforts our life. We owe our lives to thee. The bread and water are thine. For these we thank thee.

[This prayer of thanks was offered in unison at the dinner reported below.—ERROR.]

REPORT FROM WESTERLY

The fifteenth annual thank-offering meet-
ing of the I.B. Society of the Pawcatuck Seventh Day Baptist Church was held on Sunday night, November 1st, at the Brown Betty Tea Room. A chicken pie dinner was served to eighteen members and two guests. The tables were very appropriately decorated by Mrs. Margaret Spargo, with pumpkin moon-shines, cut-out holly and hallow-een baskets. Several old songs, such as "Juanita" and "Auld Lang Syne" were sung between courses. Mrs. Okey Davis of Salem, W. Va., gave a very interesting talk. She told of her experiences with the delin-
quent girls in an industrial home in Salem, and told how the home grew during the five years she taught them. After collecting the thank-offering gifts, Miss Louise Ayers, chairman of the committee arranging the meeting, took charge of the singing, and gave a very inspiring talk. This part of the meeting closed with the singing "To Knights in the Days of Old." The thank-offering amounted to $92.25; a committee, with Miss Besie Gavitt as chairman, was appointed by the president to plan for the disposition of the money. The business meeting adjourned at 9:45 with thanks for the help. Miss

Lucinda Barber, Secretary.

THE SABBATH RECORDER

WHO IS THY NEIGHBOR?

BY ERNESTINE HENRY

Some two thousand years ago our blessed Lord was asked just that same question. He answered by telling a story. Could I do better than to answer it the same way? A story, yes, and the same story.

He began with "A certain man." Not a rich man, nor a poor man, but just a certain man—maybe you or me. And we notice this man of ours "went down." The concordant version says "de-
sceding." Have you ever had the experi-
ence of "going down"? Not a pleasant rea-
lization, is it; but that is where we find our man in the story.

We see this man had been in Jerusalem, the Holy City, the City of God, and then some-
thing in his life caused him to turn away and he went down toward Jericho. He fell among thieves and they stripped him of his raiment, wounded him, and left him half dead.

Isn't it a most peculiar thing how easy it is to fall into the hands of the ungodly whenever once your back is turned toward the Holy City? When a man is doing well in business and has a position to maintain, his credit is good. No one looks to him for the most me-

lenient. But when he has reverses and finds himself on that downward road financially, he is quickly robbed, stripped of his raiment and left. Everyone seems willing to help him down.

Let a woman get from under the protecting wing of our family and fall into the hands of the ungodly ever so slight, and oh! how the world will pass: "I heard that she said" or "I was told that she did," and "someone said," and ends up with "I always thought she was a bit in-

delicate," until she is stripped of the last vest-
gie of raiment. This is the world we live in

when our world ruled by the prince of this evil world.

Now to go back to our certain man. We find him wounded and bleeding and half dead. He somehow found that road that leads down, and on it he found men void of love, mercy, and compassion. He is in need—

need of a neighbor.

"Here comes a priest down that road; a man of God," I said to myself. But the robbers

him a short, humorous sketch called the "Aan-Aurs Dwarf.

LUCINDA BARBER, Secretary.
THE OPEN DOOR
BY ALICE ANNETTE LARKIN

CHAPTER I

Captain Cyrus Williams, owner and manager of the only store in Greenville, looked anxiously at his watch. For at least twenty minutes he had been pacing up and down the platform in front of the little weather-beaten railroad station on the opposite side of the street from his store.

For several times twenty minutes Captain Williams had been rehearsing and meditating upon the speech he had set himself to make if the east-bound train should stop to discharge the passengers he had supposed to meet. And the more he rehearsed and meditated, the more confused and uncomfortable he became. To ease his mind for a moment, he suddenly stopped stock-still and stared at the immense bouquet of lilacs someone had left in the rack, and Captain Williams answered.

"I ain't so earthy case o' your goin' out to the farm—beginning such a crowd of the little catch it took to get the wagon down. For I reckoned that I don't want to disturb you, and I was thinkin' that I'd let you know just what I had in mind. I knowed it would be a good thing to have you come to the farm—beginning for the sake of the whole family and that great mental strain, and looked around as if he would welcome a way of escape. Seeing no one, he hastily cleared his throat and braced himself for his task.

"As I've been tellin' Miss Harrison," he began, "there ain't no earthly use o' your goin' out to the farm with the idea o' stayin', for I'm perfectly confused about it myself.

The little group of passengers had broken up now, and Captain Williams watched them go, as one friend with his friends after enduring a separation he could not understand. The oldest passenger, a tall, slender woman in her fifties, was perhaps the most appealing of them all. She had put her hat on at the beautiful trees outlined against the horizon and the sun just climbing up behind them. A smile brightened her face as she started up the walk. "That was lovely, sir," she said. "I feel as if I had been a part of the morning."
YOUNG PEOPLE'S WORK
"THEOLOGIES" AND PREACHING MISSION

BY REV. ARV A. J. C. BOND

The "Preaching Mission" so planned and carried through by the Federal Council of the Churches of Christ in America is now history. For three months leading large cities, out from which went those m continuing long afterward, it is hoped, local churches, and churches communities will fan yet many a flame accomplished by this movement.

A CHALLENGE TO SERVICE

BY LUTHER W. CRICHLOW

Text: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." (Acts 26: 19.)

It has been a long time since the Church has not more fully realized that the work of God in the life of our country. Indeed, many thoughtful persons depa rated that it would ever again make itself felt in a national scene. But the im possible happened during the last part of 1936. The National Preaching Mission, itself the result of years of careful thought and en cleaves visited many of the larger cities of our country, and was everywhere received with serious interest. Local missions extended the efforts of the National Mission down even into the smallest villages through out the nation.

This is the new year. And with its ad vent there comes to us a vision of such pow erful significance that we ought not readily to pass it by. Rather, it is our duty, nay, our privilege, to see that this vision becomes reality in the life of our nation. One of the important things of life is the life of Jesus Christ, who came primarily to serve. The Preaching Mission merely reawakened interest in this ideal of service over a large area of our pop ulation. This is a great thing.

Shall we not consider first that service pos sible in our private life? There are our homes. Is our family life what it ought to be, perhaps not really so smooth or too smoothly, but never theless well integrated and with harmony and peace prevailing? The husband is bound by his Christian principles to be always considerate and courteous to his wife, loving her with the love that pas seth understanding. The father must equally be sympathetic to the needs of his offspring, lov ing and stimulating them to worthy ends by all Christian means known to him. And so the mother must help the mother with her children. And so the children with their parents, singly and together. And so the children with one another.

The only real religion is in the contacts with others not of his family. A lie or the deliberate giving of the impression of truth where there is none is to be as heartily condemned by the family as with a head of the family must be upright in his dealings with all people, wherever and how ever he meets them. The home-maker must pro vide the proper environment for her chil dren and her husband to thrive in. She must be as careful as the rest of her family to avoid un truth. Simplicity in her speech and her folk of the family must learn to speak the truth as to as to receive. They must at all times prop erly represent their family to the world in every Christian way. The whole family must set about deliberately to cultivate tolerance, forbearance, patience, endurance, love, and the many other Christian virtues which might be here catalogued.

This brings us to a consideration of how to make our vision become reality in our church life. No matter of course, we know that the individual cannot function in the church unless he has connected himself up with that organization; so that the first thing the in dividual ought to do, if he has not already done so, is to become a member of some church, any church. The important thing is to find a church in which a congenial environ ment can be had which will be most produc tive of a fruitful life.

But merely "joining the church" is not suf ficient. The individual must take an active part in the work of the church. No busi ness man of today wants an inactive partner, one who is so much dead weight to be carried al long. The individual should not join the church and then go in general service or to take out insurance against some future judg ment. He should be active. He should be convinced of the reality of his mountain top experiences and be unable to rest until he has descended again to the plains of life, there to share his all with others. He should take active part of the life of the church, mak ing it a special point not only of all church business meetings of the church. He should take it upon himself to contribute regularly to the financial support of his church. Others to the contrary, the church cannot continue to exist unless we personally dig down to where it hurts.

The church member must realize that the same obligations which he has in his family life hold in his church life. He must realize that the church is not far away, but surely at always. There are bound to be one or another honest differences of opinion, and sometimes dishonest differences. But the same careful love and patience which the successful individual life does the same for the life of the church. He ought thoroughly to realize at the outset of his church life, and even during the course of his church life, that there is just as much clay in the feet of the pastor as in the feet of any other member. The minister is liable to fail at such times, once in a great while. He is just as liable to delusions of grandeur as any member of his flock. For is he not after all human? The individual must know that there may be hypocrisy present in some members of the church by the very multiplicity of its members, and that loving must cover up great deal of human failure. On the other hand, charitable love must punish, knowing that at times that is the only way to obtain the Christian end.

The church member must help to take the church to all members of his community that need it, and that excludes no one in the com munity. The church member of the church who has slum areas in his district is just as liable to eliminate such areas. But meanwhile, if he has real Christianity in him, he will venture into those slum areas once a while to seek whom he may help. No less a person than Mrs. Eleanor Roosevelt, the wife of the President of our land, recently at the Christ mas season ventured into the abodes of Lon don's slum areas to take to those who dwell therein a bit of Christmas. There are many things that can be done for the community. To be sure there are hardly the slum areas, but there are the widows and the fatherless. It only requires a thoughtful look around in any community. There is such a wide range of things that ought and must be done, if our membership in the church is to be more than mere fire insurance.

As for our civil life, much is included in our church life that must be considered from the civil angle. The whole aim of
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our civil life, from a Christian viewpoint, is to bring about those conditions of environment which will lead to the early arrival of the kingdom of God on earth. That is why slavery is important to us. A man who is hungry or is living in squalor is not much interested in things of the spirit. But of course we cannot say that the abolition of slavery does not begin to cover our civil duties. The Christian is bound by his religion to take part in the lives and property of other people if he would protect his own. He must seek, again through proper channels, to see that children are given a Christian education as well as a purely secular one. In a word, he must make his civil life count for Christ in a very definite way. And that word implies a great deal.

Being thoughtful people, all of us, can see that the possibility for service is endless in variety and opportunity, so much so that in any one presentation the whole territory cannot be touched. Our vision of service has been revitalized through the efforts of the Preaching Mission. That mission created serious interest in the things that concern the matters of religion throughout the whole of the nation. We may strive in the next year that is just coming in to make this vision reality. Truly, such a vision is a challenge to fruitful service.

Children's Page

Our Horses

By Miss Lois R. Pay

V. Bell

Bell was the smallest horse we ever owned. She was almost a pony and always easy to harness. Her color was—can you guess? Different from Andy or Jerry on our farm, this was a bay; that is reddish brown, with black mane and tail, not a white hair on her.

Though Bell seems quite small, just because she was very worldly wise; that is, she had a good amount of horse sense. She had the fringest little tail I ever saw, and she needed her fore legs, and was shoulder sprung. You children who see only autos may not know what all this means.

The truth is that she had been urged to pull so hard and so fast that it hurt her; and in spring-halt the nerve in the leg jers the foot up in the air at every step and pulls the horse to the ground. She knocked-knobbled the knees had been strained so that they never stand straight; and when shoulder sprung one side of the shoulder is pulled out farther than the other side.

Besides this Bell was blind in one eye.

"Poor little Bell," you will say, as we did. Because of her nature, she had to know all her work.

All horses I ever knew knew the way they were to go, but not a white horse in ten knew the way I wanted Bell to go.

One day there was an anniversary celebration in Rutland, nine miles away, and my two sisters harnessed Bell in the buggy and drove over the hills to spend the day.

They enjoyed the celebration, but the remarkable things about the trip was the way Bell came along with those steep, narrow hills.

"All horses I ever knew well go faster towards home than away from home, and we usually make our horses walk down steep hills, whether headed towards home or away from it; but Bell refused to check her speed when she came to a hill that day. She seemed neither to feel nor hear all the attempts to make her slow down to a walk, but trotted as fast as she could all the way down those steep, stony hills.

My sisters held on for dear life, just praying she would not trip and fall, and she didn't. When they reached home safe and sound and told what a wild ride they had, we all felt it was a narrow escape from serious injury and possible death—one of those times when "A horse is a vain thing for safety," according to the wise proverb. We decided it was too dangerous to drive Bell on the road any more; yet her infirmities were not her own fault—just one of many results of love of strong drink.

Princeton, Mass.

Dear Recorder Boys and Girls:

A Happy New Year to you all, and I sin-cerely hope that the new year will bring you much happiness and prosperity, and that you may enjoy all the pleasures of a Christmas. We did here, with all the family home, a pretty Christmas tree, numerous presents, a bountiful dinner, pleasant weather, and plenty of love and good cheer. As a little child once told me, "Christmas means love."

Have you heard the good news, that again the Recorder is to be published every week instead of once in two weeks? I know you are as much pleased as I am. But this means that we must write twice as many letters, stories, etc. Don't forget that. By next Sunday I'm hoping to receive many letters telling how many of you spent the Christmas season. We had a lovely white Christmas here, did you? This morning, after a night's rain, we could see snow on the summit only a triple on the hill tops, but the sun is shining brightly, and so the pleasant holiday season still continues. Hoping to hear from you all soon, I remain your sincere friend,

Addover, N. T.,
December 28, 1936.

Denominational "Hook-Up"

DENVER, COLO.

On December 6, the model Christian Endeavor society of Denver invited our members to their society. We went to their Sunday night service and then to their meeting. Those present were: Mr. and Mrs. G. B. Howard, and Buddy; Mr. and Mrs. E. Keith Davis; Mrs. Eno Davis; Donna Jean and Richard Williams; Mrs. Kenneth and Richard Smith, and Grayce Burdick. (Those who could not attend missed so much that we have talked of nothing else since.)

Our Christian Endeavor meetings were being held in a medium-sized room that the Commission used while here in 1936, and we were glad to learn there was still more to do, and that too was crowded. We hope that before 1937 we shall have to move into the auditorium of the church. Our decoration committee has done good work. They decided to carry out the idea of the month, or to carry out the atmosphere of the season. For example, our Thanksgiving lesson was of Indian background, so we had a large tepee for the chief of the program, turkeys with the program written on their backs, small tepees for the children. The room to give the idea of a group of Indian tepees, and the pipe of peace was passed around to collect the offering. It takes a lot of work and thought, but the members and visitors always reckon it was worth it.

Tonight four of our officers attended "Congress," and we had a grand time and met many more new friends in our work. We were very glad to hear from our Christian Endeavor meeting from these "outside" friends. Many other societies were repre-
sented there, and many of the boys had to
find seats on the floor. Refreshments were
served, and each paid ten cents to cover the
cost.

These "new" friends have tried in so many ways to be friendly. Tonight, for the second
time, they arranged their plans and the Seventh Day Baptist group could be there.
Everything is inter-denominational in the work here. One immediately feels at home
in all the work. They like us and we are glad that they do.

We hope "Santa" will be very nice to all our Christian Endeavor friends here and far away, wherever they may be. And may God grant us all a chance to meet in Shiloh, N.
J., in 1937.

C. E. CORRESPONDING SECRETARY.

NORTH LOUP, NEB.

Beautiful and inspiring services were held both Sabbath evening and morning, with a
wealth of good music. A splendid Christmas sermon was preached by Pastor Hill from the
theme, God's Greatest Gift to the World, from the text John 3: 16.

The decorations were quite simple but pretty. The platform above the conference hall
was hung with silver ribbon icicles. A manger
hung with silver ribbon icicles. A manger
placed in front of the south wall and a star
hung above the arch. Boughs of evergreen were placed on the window
sills and on the edge of the platform, and two
candle wreaths shown among evergreen boughs on other windows. Christmas trees hung in festi-
toons on the rails and pulpits were received by
Mrs. C. W. Barber from former Pastor Polan and family.

The decorating committee were Mr. and
Mrs. Geo. Maxson and Vesta Thorngate. A
card of Christmas greeting was read from
former Pastor H. L. Polan and family.

For several years the use of the greens used in the decorations have come from the Polans, and we wish to express our appreciation of their love and thoughtful gifts shown in this way.

From North Loup Loyalist.

NORTONVILLE, KAN.

A county Flying Squadron was held last Sunday night, starting the county visitation.
Several young people from Winchester, Val-
ley Falls, Winfield and surrounding Chris-
tian Endeavor meetings at McLaugh and Ed-
mond's Chapel, four miles north of McLaugh.

Reba Kenyon led the Christian Endeavor
meeting last Sabbath afternoon. Her topic
"Christmas," was handled from the Bible by
Mrs. R. S. D. Hill and June Babcock sang that old Christmas
favorite, "Star of the East."

The Christian Endeavorers of the Seventh Day Baptist denomination have started a de-
nominalized C. E. paper published at Salem, W. Va., under the editorship of Duane Hur-
ley of California. Zella Babcock of the local
society is the distributing chairman. The Salem society is trying to find a name for this
new paper, which will be published monthly.
Copies are being sent to each society in the United States, each society being asked to contribute a name and appoint a reporter for their notes.

The publicity report of the Kansas En-
deavorer shows Jefferson County holding
fourth place in the state, and Nortonville Seventh Day Baptist Church Endeavor society
holds first place in the society contest with
a lead of 165 inches over second place. This sounds good, but the contest lasts until March 31, and there will be a struggle to hold this lead.

NORFOLK JUNCTION, WIS.

Our Preaching Mission was conducted
November 27-December 5. The pastor
preached Friday night and Sabbath morning,
November 27, 28, as part of the mission, in
our church. Up to and including the next
Friday night we had union services with the
Milton Church; Sunday, Monday, and Tues-
day night. Mission preaching was held in the
church three nights in the Milton church. Rev.
A. J. Bond was advertised to preach the six
nights of the union services but was unable to be
with us on Sunday night, so Pastor Car-
roll Hill of Milton preached in our church.
The rest of the preaching was done by Dean
Bond. On Friday night there was baptism in
the Milton church, five from Milton, and
two from Walworth. Four have recently been
baptized in our church as the regular work of
the pastor, following class work. The church
Membership conducted by the pastor in Va-
cation Religious Day School in the summer.

CORRESPONDENT.

MILTON, WIS.

Miss Anna West, teacher in the Seventh Day Baptist mission school, Grace School for
Girls, in China, gave an informal talk at the Christmas social of the Fortnightly Club of

Milton Junction, which was held in the Con-
gregational Church on Monday night. She
said that Chinese do not observe Christmas but have a winter festival. At the
school, however, the students look forward to the Christmas program. She described the
performances that would be worn in portraying the various characters, namely, Joseph, Mary,
the Wise Men, and others who would take part in the program.

She was in Chinese costume.

All the women present were delighted that
Miss West and her mother, Mrs. Nettie West, had arrived in time for the party.

Rev. J. R. Randolph of Milton Junction,
and Professor D. N. Inglis of Milton, leave
on Monday for Plainfield, N. J., to attend
the meeting of the Commission of the Seventh Day Baptist General Conference. They are
members of the Milton Junction Milton News.

ROCK ISLAND, ILL.

You will be interested to know that we have
secured a Presbyterian church in Rock Island in which to hold our services. It will
cost the group $2,200. The sum much
encouraged.

SALEM, W. VA.

A group from the Salem College Y.M.C.
A. were entertained at Alderson-Broadsus
College, a sister institution at Philippi, Mon-
day night. Dixie minstrelsy and ballads rolled up before the dinner hall, disbursing thirty-two passengers who filed into the soft-
ly-lighted, cleverly decorated college dining room to feast on fresh steak and
flaked potatoes, Hawaiian salad, and the trimmings.

After the welcome and response by the presidents of the two organizations respec-
tively, namely, Lee Stevens, Alderson-
broadsus, and Al Davis, Salem, Rev. Hugh D.
Pickett gave the address of the evening.

Doctor Pickett, acting president of Ald-
erson-Broadsus, told the fact that modern young Christians must: first, think in terms of specific Christian objectives, not vague
half-formed dreams; second, let others have
the first and highest consideration in life;
third, become more conscious of God as a
personal being.

After the much enjoyed banquet many of
the delegates stayed for an informal get-to-
gether which the hosts called "open-house." The purpose of the occasion was to enliven
and sharpen the interest both there and here in active Christian work about the campus.
Mr. Stevens stated that the "YM" there meets bi-monthly for an interesting panel discussion of
questions relating to the problems of Chris-
tianity as a whole.

Mrs. George Shaw was returned to her
home here Wednesday from a Clarksburg
hospital where she had been a patient for sev-
eral weeks.

NEW YORK CITY CHURCH

On the Sabbath of December nineteenth a
beautiful and impressive Christmas pageant
was presented by the children and young
people under the direction of Miss Virginia P. Randolph. Mrs. J. Ramoth Anderson and
Mrs. Russell Terhune gave fine support with
instrumental and vocal music. The pageant
was beautifully presented and was a real in-
spiration to the audience.

At the close of the pageant, the Christmas
"White Gift" feature was presented according
to the custom of several years past. Useful
articles, wrapped in white, were brought to the platform. Also money amounting to
$21.10 was presented. All gifts were turned over to the Salem Home for the Aged and
administered through its organization to needy people.

The next feature of the program was the baptism of William and Henry Cottrell. At
the close of the baptismal service, Mr. and
Mrs. Ernest H. White, Miss Wilma White,
and Ernest B. White, whose church letters
and certificates had been previously received,
came to the platform, and the pastor ex-
tended the hand of fellowship and a cordial
welcome to the six new members of the church. This brought to a close the very in-
teresting and helpful Christmas meeting of
the congregation. The attendance was the
largest of the present church year.

REPORTER.

QUARTERLY MEETING AT MILTON

The quarterly meeting of the southern
Wisconsin and Chicago churches will be held
January 15 and 16, 1937, with the church
at Milton. The meetings will begin Friday
evening at 7.30.

C. L. H.

"The freedom of the press is never re-
strained but by dictators and despotic gov-
ernments."
O UR PULPIT

A NEW YEAR'S SERMON

THE MEASUREMENT OF LIFE

BY REV. JAMES L. SKAGGS

"Is not the life more than meat, and the body than raiment?"—Matthew 6:25.

Jesus was evidently troubled by the varying estimates which he saw people placing upon life. Men were living as if life were to be measured by the things which appeal immediately to the physical senses. And we find Jesus entering the strongest kind of protest against that sort of measuring stick, and he asks, "Is not the life more than meat, and the body than raiment?"

There seems to be wide differences of opinion as to how life should be measured. When our birthdays come, or the new year comes, we may think of life in terms of years. As we grow older and physical forces begin to decline, we may be inclined to think more of the remaining possessions, and its uncertainties. And we may seriously inquire, Can we measure life in terms of years?

Again, some may be inclined to measure life in terms of happiness. But what does he mean by happiness? Would people generally consent to such a conclusion?

When we review the great men of the world, we give little thought to how much or how little property they had. The fact that George Washington had some wealth and that Abraham Lincoln was poor makes no difference at all. We have no inclination to measure life by the amount of property a man possesses. Jesus saw great danger for his disciples in the matter of money and wealth. But I think it was not the wealth that a man had which concerned Jesus so much, but he was deeply concerned about the attitude a man takes toward his wealth.

The great of the world have always borne its burdens, sacrificed, and suffered. Such have been the reasons why they have been called great. The world does not concern itself with significant symbols. So if happiness is to be defined as "Contemplation, ease of mind, a sense of general satisfaction with one's self and with life," we should accept such a definition, where would we find the happy people? Would they not be found among the least ambitious? Among those who are never troubled by the wickedness and injustice, by which our world is cursed? If we call such people happy, what are we to say for those who are engaged in honest toil, who are working very hard, but who are more concerned about the redemption of people from their poverty, their miseries, their ignorance, their sins?

No, if happiness must be so defined we would reject it as the true measure of life. Such a measuring would not include any of the real things of life, and the byword, when one's heart is in his work, is not happiness. The great of the world have always borne its burdens, sacrificed, and suffered. Such have been the reasons why they have been called great.

We are often called upon to evaluate life with the passing of some very useful man. In what terms do we do it? How would you measure the life of our own lamented Jona- than Cadman, Dr. H. Lewis, Lester C. Randolph, William C. Daland, Arthur E. Main? How would you measure the life of S. Parkes Cadman, who has passed from us within the year?

When we consider life as exhibited in such men, we know without debate that such personalities are not to be measured in terms of years, or in terms of material possessions, or in terms of superficial happiness.

To say that a man lived eighty years, that he amassed a great fortune, that he was always a jolly good fellow, is no high praise. But to speak of a man who may have been cut off even in middle life and say that he lived usefully, nobly, zealously, for the things of God and humanity, is as good as can be said of anyone.

So as we come to the new year, as we realize the time of life is passing, we ought to be able to answer those questions. In what terms are we accustomed to measure life as Jesus measured it? If we are measuring life as Jesus measured it; if we are growing in spiritual assurance and in helpful relation to our fellow men; if we are striving upward through faith, love, labor, service; if we can feel that in a measure commensurate with our capacities and our divine purpose; we need not be concerned about the years. We need have
THE SABBATH RECORDER

no worry about how many or how few there may be. If we are in the hands of God, all is well.

"Is not the life more than meat, And the body than raiment?"

MARRIAGES

DEAN-WILLIS.—Married December 19, 1936, at the Seventh Day Baptist Church in Battle Creek, Mich., by the pastor, Rev. Edward M. Holston, Darel J. Dean of Coldwater, Mich., and Virginia C. Willis of Battle Creek.

OBITUARY

BENTLY.—George W., son of Jefferson and Hulda B. Bently, born January 3, 1862, near Madison, Wis., died December 1, 1936. He married Florence C. Irons in 1893. To this union were born three children: Ray F., Raymond, and George, Jr., who died in 1918; Mrs. Rupert Starr, and Miss Laura Bently.

Funeral services were conducted from her home by her pastor, Rev. A. T. Bottoms. Internment in the Welton cemetery.

A. E. F.

COLLINGS.—E. Fred Collings was born January 4, 1880, in Union, Maine. He married Sarah A. Fitch in 1912. To this union was born one daughter, Gladys, who died in infancy. E. Fred Collings was a member of the Seventh Day Baptist Church in Waterford which she joined at the age of twelve. As a young woman she sang, with her husband, in the choir and in other ways supported the church until Mr. Collings' work and her own failing health prevented.

The committal service was at West Neck cemetery, Waterford, Rev. Albert A. Steward officiating.

A. E. F.

STILLMAN.—Mary Janette Darrow Stillman died December 14, 1936, at the age of ninety years, in the Masonic Home, Wallingford, Conn. She was the widow of George B. Stillman.

Mrs. Stillman is survived by a niece, Mrs. Daniel L. Jones, and nephews: Henry W. Hedman, Harry B. Williams, and Olin S. Stillman. She was a member of the Seventh Day Baptist Church in Welton for many years. She is survived by her brother, Frank E. Darrow, and grandchildren: Harry B., E. Fred, and Harold, all of Waterford, three nephews, and a niece, Mrs. John Welch and Mrs. Joseph Burdick; and five great-grandchildren.

Funeral services were conducted by Rev. E. T. Harris, assisted by Rev. Ivan M. Cash of the Baptist Church, and burial was in Union Cemetery.

JENKS THE JANITOR SAYS

I've always thought that the real reason why our last preacher had to move was because he kept on preaching sermons the people needed to hear, instead of settling down to preach what he wanted to hear. Judging from the way our folks got to church through the storm last Sunday, I'm afraid the Lord will have to arrange for good weather on Sunday. And it looks as if he has more than half a crowd present for the occasion.—Roy L. Smith in Christian Advocate.

FENNER.—Ely E. Fenner was born April 28, 1870, in Alfred, N. Y., and died at his home in Alfred, October 27, 1936. He was educated in the Alfred public schools and Alfred University. At the age of twelve he was baptized and united with the church where he remained a member. On February 14, 1894, he was married to Susan Taylor Babcock of Niles. He is survived by his wife, by three children: Glenn B., Mabel Lyon, and Richard; by a sister, Minnie Stevens; by three brothers, Albert, H. Edgar, and Elin S. Fenner. Funeral services were conducted by his pastor, assisted by Rev. W. L. Burdick of Ashway, a former pastor, and by President J. N. Norwood. Burial was in the Alfred Rural Cemetery.

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THE COMMISSION OF CHRIST

STILL IMPERATIVE

The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you allways, even unto the end of the world. Amen.

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