MARRIAGES

Van Horn - Koeppe. — Elton George Van Horn of Milton and Alice Violet Koeppe of Beloit, Wis., were married Sabbath afternoon, December 9, 1939, at the home of the groom’s parents, Mr. and Mrs. George Van Horn of Milton. Pastor Carroll L. Hill performed the ceremony.

OBITUARY

Crandall — Esther Amy, daughter of Charles P. and Marianne Thorngate Rood, was born September 14, 1861, at Dakota, Wis., and died at her home at Milton, Wis., December 10, 1939.

Early in her life her family moved from Berlin, Wis., to North Loup, Neb. She was married to Calvin Crandall by the father of the groom, Rev. George J. Crandall. They moved to Edestein, Ill., in 1891, and to Milton in 1905.

Mrs. Crandall was active in the work of the church and was a member of the Women's Village Club.

Survivors are: her husband, five children, Cecile, Ada, Esther (Mrs. Merrill Bingham), Persons, and George; seven grandchildren; a brother, Charles Rood of North Loup; and two sisters, Mrs. Mary Davis, Dunphy, Neb., and Mrs. Genia Crandall, Omaha, Neb.

Funeral services were conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in the Milton Junction Cemetery.

Tappan — Frank E., fifth child of Joel and Caroline Saunders Tappan, was born at Dodge Center, Minn., June 1, 1859, and died in Community Hospital, Battle Creek, Mich., December 24, 1889.

In earlier life he was a school teacher; later life an expert painter and interior decorator. On Christmas eve, 1882, he was married to Miss Flora A. Orcutt. For two years they managed a Children's Home in Cincinnati, Ohio, and later for several years a similar home in Battle Creek, where they have continued to abide. The Tappan home was distinctly a religious one. The Seventh Day Baptist Church, both in Minnesota and in Battle Creek, held a major place in their field of service. The church and community have met a loss in his death.

Besides the bereaved widow, he leaves a son, Ivan O., two daughters, Ruby (Mrs. Elvin Clarke) and Miss Ruth, all of Battle Creek; four grandchildren, two great-grandchildren, and a sister, Eva (Mrs. A. A. Langworthy) of Dodge Center.

Farewell services were conducted by his pastor, Rev. Edward M. Holston, assisted by Rev. Henry F. Jordan, chaplain of the Battle Creek Sanatorium, and interment was made in the family plot in Memorial Cemetery.

E. M. H.
The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor
L. H. WORTH, Manager of the Publishing House

CONTRIBUTING EDITORS
William L. Burdick, D.D., Mrs. Okey W. Davis, Mrs. Edward L. Greene

Terms of Subscription
Per Year. ........................................ $2.00
Six Months .................................... $1.00
Postage to Canada and foreign countries 50 cents per year additional.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

The Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 128, No. 3
Established in 1844
Whole No. 4,859

EDITORIALS

BETTER DAYS AHEAD

Were one to look only about him and upon what he reads in the headlines, he might well give up to a feeling of frustration and despair. "They have killed thy prophets and I alone have escaped" was the wail of the prophet Elijah. The prophetesses are many between our Carmels and Horebs.

But we need not despair. God is able of these rocks to raise up the seed of Abraham, so Jesus declared. Certainly things are not so bad nor the world, for Seventh Day Baptists. Elijah lived on which he stood. He lived through the tempest that tore the mountain of God speaking calmly, encouragingly to his people. But on foundations prepared for: him his successor realized the dream, and the beautiful temple of which he dreamed now stands among the world's most wonderful religious structures.

We must not allow our local church to fill all ourvision. "Keep your eye on the globe." There are other fields, other lands and countries, other families and races than our own. God loves all these and has high plans for them as well as for us. Especially in these days of perplexity and bewilderment we need to guard against hatreds and suspicions.

We believe the time has come for church leaders to strike back-to-work movement throughout this country by getting back to work. To help people help themselves is the essence of humanitarian love. It is my firm conviction that we could put an end to poverty in this country if we could induce each of our 30,000 churches to apply that principle. Here is a program on which all creeds and sects can unite.—Mrs. Ruth G. K. Stratbridge, president, Security Council of America.

ITEMS OF INTEREST

I believe the time has come for church leaders to stop the "special day" movement in this country by getting back to work. To help people help themselves is the essence of humanitarian love. It is my firm conviction that we could put an end to poverty in this country if we could induce each of our 30,000 churches to apply that principle. Here is a program on which all creeds and sects can unite.—Mrs. Ruth G. K. Stratbridge, president, Security Council of America.

"Keep your eye on the globe." It is said that when he became Lord Protector of England, Oliver Cromwell insisted that a globe be placed in the House of Parliament. Replipling to the question, "Why?" he answered, "I want England to keep her eye on the globe." Acting on this idea, Dr. Cha. J. Jefferson when he became pastor of the Broadway Tabernacle, New York City, requested the placement of a globe in his study. That church during Jefferson's ministry became greatly internationally minded. He ascribed that mind to the fact of having kept his eye on the globe.

The Messenger, relating these facts, urges the need of keeping our eye on the globe. Because of narrowed vision, the keeping our eye on the small plot about us, glued to the task of disjointed work, we are apt to become discouraged and disheartened. Our life may become circumscribed by narrow personal horizons. We may forget the "up mine eyes, into the hills" is good medicine for us. "Keep your eye on the globe." There are other fields, other lands and countries, other families and races than our own. God loves all these and has high plans for them as well as for us. Especially in these days of perplexity and bewilderment we need to guard against hatreds and suspicions.

The pastor thinks that it is far better for the preacher to get a headache over the preparation of a sermon than to give the congregation a headache because of his lack of preparation.

"To study is to show thyself approved unto God._ - 2 Tim 2:15"

John M. Versteeg, pastor of the Walnut Hills-Avondale Church in Cincinnati, plans his sermons in groups of four, one of which is doctrinal, one a sermon of consolatio, one ethical in emphasis, and one devoted to the celebration of holidays or special days. He finds that throughout the year there are not enough special days to make the plan work out reasonably well, and the arrangement, in general, helps to avoid the omission of any major emphasis.—The Pastor's Journal.

"Rightly dividing the word of truth—2 Tim 2:15"

An old story about Queen Victoria is a good illustration of sympathy. She heard of a mother whose child had been stricken by a sad accident, and went to see her. The
mother said the queen's visit lifted her above her sorrows. She was asked what the queen said, what did she give her, what did she do? To all of which, she replied, "The queen gave me nothing, the queen said nothing. She just sat down and cried with me as though her heart would break." The queen said nothing, she gave nothing, but the poor woman above her sorrows by showing her sympathy. All of us can help that way, whether we have much or little.—From Western Recorder.

DENOMINATIONAL BUDGET
Statement of Treasurer, December, 1939

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M I S S I O N S


That the situation described in the foregoing paragraphs exists is not news to those who read the Recorder. "Is it nothing to you, all ye who pass by?"

What is the remedy? Immediate and substantial increase in the contributions would relieve the situation, and this is the solution all would like to see.

The question is retrenchment in our mission work. If there must be retrenchment, the question arises, Shall it be on the home field or the foreign field? Doubtless people would not agree regarding this. Some would say, "Abandon one or more of the foreign fields," and others would say, "Continue to carry on the home work, as we have been doing.

What shall we do with the mission work of our Redeemer?—Mist Sec.

WORLD-WIDE FELLOWSHIP OF PRAYER

As stated in this department November 13, there is movement in Great Britain to encourage religious people to pray concertedly and daily for definite things during the year. Over two million have already enrolled.

The General Council of the Churches of Christ in America, through its Department of Evangelism, has asked that Christians in America join in this movement.

The Department of Evangelism has also prepared an enrollment card for those who are willing to join with the millions of other Christians in a "World-wide Fellowship of Prayer." The three things suggested on the enrollment card for which we are to pray are: (1) "My own life and work that both may be acceptable to God"; (2) "A world-wide revival of Christianity, beginning in my own country"; (3) "The ending of war and the establishment of a righteous government." The missionary secretary has sent a communication to our pastors and church leaders regarding this matter. This was done because it is thought that many in our churches will consider it a privilege to enroll. The communication was sent to the pastors and church leaders because they are the ones to whom we look for leadership. Auxiliary organizations of the church may well promote the movement.

In abbreviated form, the suggestions sent out by the Federal Council of the Churches of Christ will be found in this department.—Mist. Sec.
CHANGES

By Mrs. Helen Thorngate

So this is China—after seven years. We rushed on deck to see the blue sea turn to brown, which is the first sign that our ship is nearing China. Then we began to see junk sails, and finally the low green banks of uninteresting land. As we entered the Whangpoo River, we began to see the destructions of war, villages of empty broken walls with here and there a rehabilitated home. As we neared Shanghai, it seemed the same busy harbor with almost more boats of every description than I remembered. In the city some new, tall buildings changed the skyline. But as we threaded the car toward Zia Jau, the "Crooked Bridge," the change that struck me most was the crowds of people everywhere. I used to think the streets crowded in the old days, but it was nothing then. And they claim there are a million and a half now in Shanghai than earlier in the war.

Arrived at the "Crooked Bridge," which is our corner of the French Concession, where there is no longer any bridge straight or crooked, many changes in seven years were apparent. The city crowning the hill changed more closely to our compound, and three-story apartments peer over our walls. What used to be lawn in front of the West house is half taken up by the three-story building housing the kindergarten and teachers' rooms. A gatehouse at the back is an innovation. The carpenter shop and soap factory beyond the Boys' School building are gone. The old Crowfoot house gives more attractive classroom space there. A typhoon had played havoc with all the children used to wear, almost all of the younger short knit trousers, which give them much balancing the memorial tablet to Dr. D. H. Davis, on the other side of the rostrum is one for Susie Burdick. I haven't got over missing her at every turn. I can't tell of changes seen in Lithuania, because I haven't been out there. I don't suppose the war will seem real to me until I do. We are getting the red tape done up in getting new passes from the Japanese in anticipation of a trip out there soon if the roads prove passable.—Taken from the China Bulletin.

COMPARATIVE STATEMENT

(Continued from last week)

Doctor Grandall brought before the Com­ mittee the new plan for the "Seven-Day Baptist Denomination," which has as its prime purpose the drawing of us closer together as a people, with a common fellowship, a common interest, and a common purpose.

The "Recommended Five Year Plan" is an effort to inspire through suggestions and the extension of aims, to make definite, common goals for service and accomplishment on the part of all involved. The extreme democracy of our denomination prevents any semblance of centralized authority. This has its disadvantages as well as advantages in our church policy.

"Our Articles of Faith and Practice" are among the finest religious documents ever produced and certainly should be the buttress and cornerstone of the new denominational organization and prayerful observance. The "Recommended Five Year Plan" may be considered as a layman's interpretation and application of those ideals in the endeavors and aspirations of our churches.

The "Recommended Plan" is outlined under five divisions. The first is "Responsibility," wherein every church member, and especially those who are elected or appointed, from the pastor to the president of the youth group.

The second heading is the "Family" and its relation to the church, a most vital subject. The third section is headed "Worship in the Church." Attention is directed to preparation of graded worship, with special consideration for small groups, Sabbath school, and young people's groups.

"The Church as Teacher-Evangelist" is one of the most interesting sections, wherein special mention is made of interest from "Recorder" subscriptions to summer camps and institutes, and from literature and church schools to well kept buildings and grounds.

The fifth and last heading is "Service-Stewardship." Upon the spiritual emphasis of the four preceding elements is based the contribution of both service and stewardship of one's self and income to the support of the church and its agencies calls for both thought and action.
The "Recommended Five Year Plan" is designed to develop long range thinking and vision. The Commission believes it is their duty to express that thinking and vision, by presenting the 1940-41 Budget at the 1939 Conference. The "Plan" is being given careful study and consideration throughout the Commission at Battle Creek.

It was voted that the Commission approve in principle the "Recommended Five Year Plan" and that the same in revised form be brought to the attention of the pre-Conference meeting of the Commission next August (1940).

It was voted that the Commission thank Rev. James McGeechay, pastor of the Mill Yard Church, London, England, for his kind suggestions setting forth "A Harvest In-gathering Campaign"—these suggestions appearing in a letter to Dr. Corliss F. Randolph.

Considerable attention was given to the nature and possibilities of a proposed pre-Conference Young People's Camp near Battle Creek, Mich. As plans develop the Young People's Board will doubtless offer such information through the SABBATH RECORDER, the Beacon, and other available means. Watch for developments.

The Commission, recognizing the increased need for secretarial assistance, voted to authorize the corresponding secretary of the General Conference to engage such assistance as the need for secretarial nature and possibilities of a nature may be deemed necessary.

Marked attention was given to the problem of providing an increased allowance for retired ministers.

Dr. Corliss F. Randolph, president and librarian of the Historical Society, and Mrs. Randolph with the help of Miss Evalus St. John, assistant librarian, delightfully entertained the Commission at an informal tea immediately after adjournment Friday afternoon.

The Commission wishes to express its appreciation of the facilities of the Seventh Day Baptist Building which enabled the Commission to do its work of interrupted and successful work; of the courtesies extended by the personnel of both the building and the publishing house; and to the Piscataway and Plainfield churches for their hospitality throughout the Commission session.

The members of the Commission would devoutly voice their gratitude to God for strength of mind and body, and for his "energizing presence and power" as they considered some of the problems of Seventh Day Baptists in their increasing consecration and effort to perform his will as revealed in Christ Jesus.

Ben R. Crandall, Chairman, Hurley S. Warren, Secretary.

WOMAN'S WORK

WORSHIP PROGRAM FOR JANUARY, 1940

By Mrs. T. J. Van Horn

Hymn: "In Christ there is no East or West."—Luke 5: 4.


Prayer.

"Never less than..."

Some time, perhaps a year, had passed since Simon and Andrew met Jesus for the first time. That day, by the Jordan, when John the Baptist introduced them to "the Lamb of God," they had spent a wonderful time at the house with Jesus. Then they had gone back to the Sea of Galilee and returned to their business of fishing. How often they must have talked it all over, as they mended their nets or toiled all night at the fishing! Some day they would see Jesus again, listen to his gracious teaching, and believe all that he said.

Then one day Jesus came to the lake country. He had already taught in the synagogue on the Sabbath, had healed a lot of sick people, taken dinner at Simon's house, cured Simon's mother of a great fever. Crowds had followed him to be healed and to listen to him.

On this day they crowded him so hard that he asked permission to sit in one of the boats. He had just fished far enough to be seen and heard by those on shore.

With utmost courtesy he at last turned to the boatmen and suggested that they let down their net. You know the dear, familiar story. Simon thought it useless to try. "We have toiled all night and taken nothing." Then, "Nevertheless, Master, at thy voice..." and then came that marvelous draught of fishes. "The Master of earth and sea" knew better than these experienced fisher folk, just when and where to cast the net.

Is there a lesson for us, both personal and in our society work? Do we sometimes feel that "It's no use to try again?" We have been working so long and so faithfully and the results seem so meagre. Like Simon, "We have toiled all night and taken nothing."

"Nevertheless, at thy word, dear Master." Thank God. At his bidding, faint hearts still lower the net and the blessing comes bountifully.

Closing prayer.

MINUTES OF THE WOMAN'S BOARD

Our Woman's Board met in regular session December 10, 1939, with Mrs. G. H. Trainer of Salem, W. Va. Mrs. O. B. Bond, Mrs. S. O. Bond, Mrs. Edward Davis, Miss Greta Randolph, Miss Lotta Bond, Mrs. Trainer, Mrs. J. L. Skaggs, and Mrs. O. B. Bond were present.

Mrs. S. O. Bond opened our meeting with prayer.

Minutes of last month's meeting were read. Our report which we accepted; she reported a balance of $394.91.

We received correspondence from the following:

Mrs. E. H. Bottoms, board correspondent of the Western Association; Eleanor L. Purvis, chairman of the Committee on International Relations; Mrs. Frank Hubbard; and Mrs. Bob Burnick.

We have voted to mimeographed copies of Mrs. Hubbard's report of the meeting of the Woman's Committee of the Foreign Missions Conference sent to all women's societies and churches.

The Committee on the Cause and Cure of War recommends the list of women to whom they might send literature: we voted that our board members, our correspondents, and Dr. Grace Crandall be the recipients of this work. The Woman's Board voted on the Cause and Cure of War convenes in Washington, D. C., the last of January.

We voted $3.50 to be allowed the Ways and Means Committee for mimeographing and postage.

We voted the usual $5 for the work of each Woman's Board correspondent; also the usual amount to Mrs. T. J. Van Horn for the continuance of the worship programs.

THE SABBATH RECORDER

We voted to send our president, Mrs. E. F. Loofbore, as a delegate to the Conference on the Cause and Cure of War. Mrs. G. H. Trainer plans to attend the conference also, as a delegate, but at her own expense, as in former years.

We adjourned to meet with Mrs. Skaggs at the parsonage in January.

Mrs. E. F. Loofbore, President, Mrs. O. B. Bond, Secretary.
THE SABBATH RECORDER

understand all four, and systematically strive to overcome each one, we are doomed to monotony.

There is unemployment with respect to earning a livelihood. We all have had the experience of being hungry because we have tarried and been late at meal time, but this is only adventure and provides none of the gripping, every moment tense come with the assurance that there is nothing and no prospect of anything. You say, what has this to do with monotony? It takes the joy out of life. It causes worry. It reduces the variety of life. It produces some of the most blighting elements of monotony.

But these same elements may be produced even more destructively in other forms of unemployment. For instance, the unemployment of mental faculties may produce such depressing moods as to make life intolerable even if the necessities and luxuries of life are available.

Another unemployment that can bring a depressing feeling of monotony and even ill health is the unemployment of physical powers. One may have to work for his living, he may have plenty of wholesome material to keep his thinking active; but if his work or leisure does not keep his body active, he will soon find no spring in his step and he will wonder where his spirit has gone.

How shall we escape these unemployment, and their resulting monotonies? Any answer I might give, of course, would not work in every case. But I can perhaps help you in your answer, or help your friends. I think use of leisure time can help in solving these monotonies—even that caused by lack of work or leisure. God sent forth his only Son To rule the world with love and light And raise man up from midnight Of narrow, path bound vision.

Without the foresight, the insight, the vision, the hope, the purpose that use of spiritual resources gives to living, life even in its most pleasurable aspects will become dreary.

Perhaps I can illustrate. I know personally a man who was well known. He was well known for his religious principles and beliefs and honored for his sincerity in religion and honesty in business. That man could have borrowed large sums of cash money for the asking. His life was far from monotonous: he was busy but he got the idea he could make more money in a partnership business. He left his community, he left his church, he lost his business and his home. He went to low life. For years he lived as an alcoholic, and then a day came when he was commanded to take a man he knew to go out to the barn and put him down into a barrel of cow feed which was over run with mice. There were so many mice running all around him that he didn't know what to do, so he just "sat" and howled until he was lifted out. He then rode in a barrel of cow feed in that barrel. Do you blame him for howling?

Are there other children in the Lost Creek church who are in your English class? Perhaps you can get them to send their poems to the Recorder.

Sincerely your friend,
Mizpah S. Greene.

THE SABBATH RECORDER

Dear Mrs. Greene:

I am twelve years old and in the seventh grade at school. I belong to the Lost Creek Seventh Day Baptist Church.

Our seventh grade wrote poems in our English class and this is mine.

My Animals
I have a little black pony whose name is Beauty: To take me after the cows is her duty.

I have a smart dog whose name is Shep: She chases the cows and is full of pep.

I have a 4-H sow whose name is Betty Pig: She has seven little ones and they aren't very big.

I have a black cow whose name is Sweetpea: I like her and she likes me.

I have a black and orange cat: She saw a rat but there she sat.

Dear Hugh:

I like your poem very much, and I smile every time I read the last line about your cat who "sat." It made me think of "Ted," a big grey cat we had a number of years ago. He was a very good cat and kept our house free of mice, so Pastor Greene took him out to the barn and put him down into a barrel of cow feed which was over run with mice. There were so many mice running all around him that he didn't know what to do, so he just "sat" and howled until he was lifted out. He then rode in a barrel of cow feed in that barrel. Do you blame him for howling?

Are there any other children in the Lost Creek church who are in your English class? Perhaps you can get them to send their poems to the Recorder.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have in front of me the Recorder of November 27, and I note your answer to the letter of Donna who lives in Scottsbluff, Neb. and you are wondering in just what part of Nebraska Scottsbluff is. Donna may tell you and I will. My father died there when he was eighty-seven, and I am almost eighty-three as I write this.
Scottsbluff is one of the one hundred fourteen national monuments in the United States. It is on the south side of the North Platte river, just across the river from the city of Scottsbluff, and is in the western part of Nebraska. The old Oregon Trail and the Missouri Pass are close to the south side of the bluff and there is a standpoint there now.

I live at 201 S. Maple Ave., Oak Park, Ill., and have roomed here in a rooming house for over three years. I belong to the Borrowed Time Club, H. C. Van Horn, D.D., ate dinner with me April 8, and we celebrated his wife's birthday and my daughter's twenty-nine. She lives in Washington, D.C. I told her I wrote for your column but I was too old. He said, "Try it," and now I have.

I was in Milton through the Conference and wanted to meet you again, but did not. I met Grace Crandall. It is her prelude.

There are three recommendations of the Religious Life Committee which are fundamental to the perpetuity of Seventh Day Baptists.

1. That Sabbath rest is man's own way, but in harmony with God's will and purpose for us.

2. We need the Sabbath for worship. Man was made for worship; the instinct for worship is in him. But here again we can lay down only the most general rules. Some predominant elements of Christianity, standing windows, altars, candles and the cross, and symbols of sacrifice essential for their worship. Others desire their worship to be almost barren of these. Not all in any one church will agree as to what things are of the greatest aid in lifting the soul up to God.

3. While Jesus offers a man a good deal of liberty in church. It is liberty in Christ Jesus. He adds a great restriction, "The Son of man is Lord also of the Sabbath." Freedom in Christ Jesus? Yes. But that freedom is circumscribed by the fact that the Sabbath is the day of which Jesus Christ is Lord. That liberty strikes deep when we make the application. It declares:

1. That the Sabbath cannot be a day controlled by personal whims. There are some things we ought not to do on the Sabbath; some things we ought not to do, even if we want to do them. The fact that it is God's Holy Day, the Lord's Day, forbids it.

2. The day should not be one for social pleasure, or moral laxity. This is a day when major tasks were being set aside, even, I fear, in many Seventh Day Baptist homes. One of those is keeping the Sabbath as it was once kept in the homes of our fathers. I remember hearing Brother L. C. Randolph, of stamped memory, say something like this: A young man came to his pastor saying, "I must lose my job, or else work on the Sabbath." The pastor replied, "Let the job go. If you think God cannot open a door for you, don't let a man shut one, then you might worry."

I believe the Sabbath is to continue to be a blessing to humanity, because I believe in God who gave us the Sabbath. I believe it is going to continue with us to be "the day of all the people." I believe that our children, by the help of the blessed Christ, are going to be true to the "Faith of their Fathers."

"That Sabbath rest is the distinctive contribution which Seventh Day Baptists are to make to the Church of tomorrow," as we have been told, then it is high time for us to go to work with renewed faith and determination. Let us make a careful survey of our field, take a thorough inventory of our resources, and using all available workers, let us go forward to win men for Christ and the Sabbath.

Verona, N. T.
The following officers were elected: Wallace Greene, moderator; Lottie Langworthy, clerk; Eva Langworthy, treasurer. Mrs. Thorngate, chorister; Leslie Langworthy was elected trustee to succeed Roy Daggett, on account of being absent; Charlie Socwel resigned his position of trustee and Donald Payne was elected to fill the vacancy. Pastor Thorngate was called by a unanimous vote to serve another year.—Dodge Center Star-Record.

North Loup, Neb.
The annual church dinner of the Seventh Day Baptists was held as usual in the church parlors on New Year's day. It was a general conviction on the part of all those who had put much time and effort on the program that it was very well pleased with its ultimate success. However, due to the blocked roads and the cold weather, the crowd was much smaller than usual.

The tables were gaily decorated with artificial flowers or candles, or holly wreaths, and were very pretty. All present, save the helpers, were seated at the first tables. Prayer was offered by Deacon R. G. Babcock.

There were in the neighborhood of twenty-five children cared for by Mr. and Mrs. J. A. Barber, assisted by Elsia Rood. As usual, these met in the balcony where they all played together for several hours.

Following the dinner, the helpers were seated and they also enjoyed the social fully.

The regular quarterly church meeting was held in the afternoon. It was said of the church that it was in a very happy and contented condition.

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some helpful contribution to the cause that we all hold dear. Correspondent.

Albion, Wis.

On Tuesday evening, December 26, the Albion Church helped Deacon and Mrs. Milton J. Babcock celebrate their forty-fifth wedding anniversary, and on the following Tuesday night, the twenty-fifth wedding anniversary of Pastor and Mrs. Leslie O. Greene.

Mr. Babcock, now senior deacon, has served the Albion Church as deacon for many years. He is a son of the late Rev. Simon H. Babcock, twice the pastor of this church, and of the sainted memory. Mrs. Babcock who has served faithfully and efficiently in the choir and in other ways for many years is the youngest daughter of a former deacon of the Albion Church, S. R. Potter. What is sometimes said of ministers' sons and deacons' daughters!

Pastor and Mrs. Greene have established themselves deeply in the esteem and affection of the Albion people, church, and community, in the past two and a half years.

Observer.

MORE LINES
By Rev. Ahva J. C. Bond

I. EVENING PEACE

Neath purple hills the patchwork fields spread, and in varied shape and shade, spread stillness on the shadowed earth, as fast the daylight fades.

In final scene the setting sun.

From distant mountain height floods all the earth with gold again. Then slowly slides from sight.

The peace that from the evening sky across the landscape steals, finds deeper peace within the soul of him who sees and feels. July, 1939.

II. THE FRIENDSHIP ROAD

The Friendship Road leads on all day; wild flowers bloom and berries grow, chokecherries tint the green hedgerow, along the smiling winding way.

The Friendship Road lies long and white; from valley ways it gently calls, as evening on the lowland falls, and up the climbing sunny height.

The Friendship Road has many turns, where vistas break and landscapes lie; till song birds call, and homeward fly, and lovelit candles brightly burn.

August, 1939.

III. TWO TREES

Two trees against the summer sky, from other trees withdraw.

Bend to what breeze stir them both, at evening or at dawn.

Snow swirls in piled and circled drift, or falls in trackless white.

When winds of winter away them both, in daytime or at night.

Each stands alone, and straighter grows, in beauty uniform;

They stand together, sharing life, in sunshine or in storm.

From selfsame soil they draw their strength.

From one warming sun; roots close entwined in common quest.

They are one, two, but one.

August, 1939.

IV. ON NEW YEAR'S DAY

Another year begins today;

For time so magic hand can stay,

Nor lift from hacks the weary load.

Out of the night come pleading cries;

The way before in darkness lies:

I cannot see the waiting road.

I know my God the way can see;

And round the bend there beckons me a waiting worthy Christian task.

His reassuring voice to hear;

And day by day to know him near,

With trusting heart, is all I ask.

January 1, 1940.

MARRIAGES

Mallison - Burdick. — In the Seventh Day Baptist church, De Ruyter, N. Y., December 16, 1939, by the bride's father, Rev. Leon D. Burdick, Mr. William H. Mallison, Jr., and Marjorie M. Burdick, both of Cortland, N. Y.

Green - Scott. — At the home of a friend of the bride in Greenville, Ill., Sunday night, December 31, 1939, at eight o'clock, Maurice Green of Fairna, Ill., and Elvina Scott of Smithboro, Ill., were united in marriage, Rev. Claude L. Hill officiating.

God must have loved the common people. He made so many of them. — A. Lincoln.