daily communion, and sacred living? Or are we "too busy" to be Christian?

At this Thanksgiving time let us give thanks to God as we are accustomed to do. But let us also include thankfulness for spiritual hunger and thirst, otherwise there is no hope for the world of mankind. The world is dark at present because of the sins of man, but God has given man a soul which can hunger after righteousness. An elderly man was visiting a memorial of a religious pioneer whose life spoke of the living Christ. So impressed was this man as he heard the story of the pioneer's life that he cried out, "O God, do it again! Do it again!" May this be the cry from our souls as we hunger after God—and be thankful for it! "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

DENOMINATIONAL "HOOK-UP"

Salemburk, Pa.

Pastor Marion C. Van Horn and wife with several others attended General Conference at Battle Creek. During the pastor's absence Sabbath day, August 24, worship service was in charge of Deacon Albert C. Blough.

Sunday, September 8, the two Seventh Day Baptist churches held their annual picnic near Lafayetteville. The day was unfavorable to start with as it was rainy, but at noon the sun and blue sky came peeping through the dark clouds and made the rest of the day more enjoyable. Everyone wholeheartedly enjoyed the games and contests.

Prayer meeting has been discontinued, much to our regret. Some plans were talked of for meeting with the members of the Brick Church for prayer meetings once a month, but nothing definite has yet been done about it.

Our pastor and wife spent two and one half weeks in West Virginia. They met Sunday, October 13, with the Woman's Board at Salem, and spent about ten days at Middle Island, where Pastor Van Horn conducted a Preaching Mission. During our pastor's absence Rev. Edward E. Noll, pastor of the Reformed Church at Loysburg, filled our pulpit one Sabbath. The other Sabbath we met with the members of the Brick Church.

It was with deep regret that we released our pastor and wife from their duties to the church, so they might take up work in another field December first. We hate to see these dear folks leave us in so few weeks. We send with them God's richest blessing and wish them success in their new work.

Correspondent.

MARRIAGES

Randolph — Clifford. — Kenneth Randolph of Rye, N. H., and Nellie Clifford of South Bristol, Me., were married at the bride's home in South Bristol, October 19, 1940.

OBITUARY

Vandenburg — Hannah Davis Petty, born at West Hatillo, Ill., October 11, 1852, died at Nortonville, Kan., October 11, 1946. She came to Kansas with her parents, Samuel and Eunice W. Petty, in 1857. In her early teens she was baptized and, joined the Nortonville Church. On October 7, 1873, she was married to George Vandenburg, who died in 1880, leaving her with four small children, two of whom are still living—George in Portland, Ore., and Homer in Chicago.

"Little Aunt Hannah" will long be remembered by the many friends who knew, respected, and loved her. She had a good many hard experiences in life, but through it all she trusted in her never-failing Friend, who comforted, strengthened, and upheld her.

Funeral services at the Seventh Day Baptist church were conducted by Rev. Mr. Dennison, a friend and neighbor for years. —Contributed.

"In the hills of life are two trails. One lies along the higher sunlit fields where those who journey see afar, and the light lingers, even when the sun is down; and one leads to the lower ground where those who travel, as they go look over their shoulders with eyes of dread, and gloomy shadows gather long before the sun is down."

A word fitly spoken is like apples of gold in pictures of silver. —Proverbs.

Apprentice Wanted

A good opening for a young man between 18 and 21 to work into the printing trade. Address THE RECORDER PRESS PLAINFIELD, N. J.
LEANERS OR PILLARS

Pastor James W. Morton was secured, years ago, to teach a boys' and young men's class in Sabbath school. Once he illustrated a case with the anecdote of a man who imbibed too freely, propped against the door of the church. When asked if he belonged to the church, he replied, "No, I lean that way."

There are many leaners in the world and sometimes there are leaners in the church—folks seen at special religious meetings or conventions, who mingle with the workers and supporters, but at home are never found at the church service or take an interested part in any religious work or spiritual program. They are just leaners.

There are some in a parish who also are good folks, members, but indifferent to responsibilities, half-hearted, perhaps grumpy, sensitive, and critical of everybody—just enough religion to make them miserable; not enough to make them happy. They are leaners. They count, but not for much. In the game of "horseshoes," a "leaner" counts no more than the shoe near the peg. We would not be overly sorry if we did not count.

Then there are those—"may their tribe increase"—who are upholsters. They are like the "blessed" man described in the First Psalm, who walk like the Daniel placed by the rivers of water. They are dependable, fruitful members. The pastor always knows where they are to be found, and upon them he can depend to sustain the load, to carry the burden. Pillars, not leaners. Their religion fills them with joy, and strength is theirs to hold up and push—they do not have to lean.

The world, yes, the Church, is in need of such workers, whose religion translates life into joyful, active service. Any who knew Elder James Hurley, of sainted memory, remember the one as one who lived the religion he professed; he was completely happy. His messages shone with love and his life radiated an inward peace. People said, "I would like to have a religion like that."

Well, a religion like that is found in faith in Jesus Christ, accompanied by a full surrender to him. Such faith and surrender insure the Church of a supporter, instead of a leaner. Where do we—you and I—classify?

"KNOW AT THE GATES"

In a letter from China appearing in the Recorder of October 14, this, West speaks of the aid of various "passes," certificates, and other credentials in traveling about on their various missions and duties. But "woe betide," she says, "those who are not thus equipped unless one happens to be in company with someone who is provided these requisites and is known at the gates."

That sentence provokes some thought. One is reminded by that last clause, of what the Psalmist said of the keeping of children as a man's heritage and in figure calling them arrows in the quiver which will give the man confidence, he says such a man will not be ashamed, or afraid. (Psalm 127: 5) to "speak with the enemies in the gate."

Equipped with right credentials or accompanied by a well friend, one has confidence to meet whatever may come.

That is what we all need today. Surrounded by uncertainties and confusions, doubts and doubts, what do we need the strength and encouragement given by one's heavenly faith, and the presence by side of one who has passed this way—but unimpaired by his good courage. We have come through the world." Thus fortified, we go on our way doing our tasks, working God's will in and through our lives—undiminished, for there walks with us one Holy One who is "known at the gate."

CHALLENGE OF DIFFICULTIES

Man is not satisfied just to do the easy, the obvious things of life. There is something in him that rises to the challenge of the difficult. History is full of it and about us bears constant testimony of the fact.

The Christian, too, finds this true. He sees the undiminished Christ pitting himself against forces and conditions with courage and perseverance. True to his calling and Lord, the follower of Christ will not flinch nor yield to trying circumstances or hard tasks.

Perhaps one of our most common temptations is to let down when weary. We make that an excuse from doing what ought to be done, but never to do it. Weighed with a hard day's work or travel, he climbed the mountain side to pray. Weighed as well—too weary to accompany the disciples to the village for food, but not too weary to speak to a brokenhearted woman and tell her of the fountain of living water that would satisfy her and her neighbors. In our weariness we are satisfied to find recreation in places of amusement, or rest in early retirement. Why? Should we not be willing to find fellowship in Christ's weariness—since we are not often called to his fellowship in suffering?

Youth responds to challenges. We believe they are glad to answer the call. to difficult things. We talk about holding our young folks. We arrange for their entertainment and recreation. Why? Is it not to equip them for the challenges of life? Young people are not held by these things. Such things never hold. Young people like a contest. They like a struggle. They like to tackle the difficult.

Let the church help them to a vision; let them see the glory in the cross; let them see the field white for harvest, the need of scattered sowers, and the need of the Lord's harvest field. What a joy and a blessing they will find in meeting such a challenge as that.

Speaking of youth—there is the challenge, too, of preparation. Here sometimes people fail. The need of immediate workers here or there seems so great, the days of preparation long and hard; but youth must have vision here, clear and true. God does not want you to tell us, "I am ready. That hard hill of preparation is today your challenge. And as you climb you will find many an opportunity for helpful service among your fellow climbers.
The Sabbath Recorder

MISSIONS

GOD IS NOT LIMITED

The Father is not limited. This is markedly true regarding the means he uses, and would have us use, in leading men to the Christian life. Man's endowments, spiritual and soul body, may be used to establish the kingdom of his Son in the hearts of men and in all the world.

Thus, some in the forepart of November, and two weeks past copies were sent to all our churches. Accompanying the booklets was a letter of explanation which read as follows:

To the Pastors and Church Leaders
Dear Fellow Workers:

The Universal Week of Prayer is observed each year throughout the world the first week in January. The date for the 1941 series is January 5-12, inclusive, beginning on Sunday, the fifth, and concluding the following Sunday.

The Department of Evangelism of the Federal Council of Churches is fostering the Universal Week of Prayer in the United States, and the topic for this year, "The Answer to the World's Need," has been chosen.

These booklets are sent you by the Seventh Day Baptist Missionary Society, which for many years has promoted the Week of Prayer as a part of its evangelistic program. They are sent early, that our churches may have opportunity to plan for its observance.

The Father is not limited.

Faithfully yours,

William L. Burdick.

It should be remembered that while a strenuous effort should be made to secure the observance of the Week of Prayer on the part of all churches, it can be, and throughout the decades has been, observed by individuals. This is very desirable where Christ's followers are so located as not to be able to meet with others.

Copies of the booklet may be secured from the Department of Evangelism, 297 Fifth Ave., New York City; price 5 cents per single copy; up to fifty copies, 3 cents each.

No one is more convinced of the need of the prayer of the people, so that the Father may be heard, than the writer. The need of the Father's prayer, the power of the Father's prayer, the influence of the Father's prayer, are the things we need to know. We must never forget that man is made up of his needs. He has not used the gift given him. Everyone that will have the privilege to be workers in the kingdom of our Master, and the Father wants us to and can use every one of us. He is not limited.

Miss. Sec.

UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

We are nearing the beginning of a new calendar year and doubtless many are already thinking about the observance of the Universal Week of Prayer for the churches, which for many years has been observed throughout the world the first week in January.

The booklet containing the topics and outlines for services was ready the fore part of November, and two weeks past copies were sent to all our churches. Accompanying the booklets was a letter of explanation which reads as follows:

To the Pastors and Church Leaders
Dear Fellow Workers:

The Universal Week of Prayer is observed each year throughout the world the first week in January. The date for the 1941 series is January 5-12, inclusive, beginning on Sunday, the fifth, and concluding the following Sunday.

The Department of Evangelism of the Federal Council of Churches is fostering the Universal Week of Prayer in the United States, and the topic for this year, "The Answer to the World's Need," has been chosen.

These booklets are sent you by the Seventh Day Baptist Missionary Society, which for many years has promoted the Week of Prayer as a part of its evangelistic program. They are sent early, that our churches may have opportunity to plan for its observance.

The Trusting that the year's work of your churches may be

Faithfully yours,

William L. Burdick.
In many communities a group of churches may decide to unite daily for the Week of Prayer. Ofttimes they hold these in the same church building, and at other times the meetings are held at different churches each day.

The leaders for the eight meetings should be selected as far in advance as possible. The Week of Prayer topics are planned to serve only as an outline for each daily meeting, and may be developed as each leader thinks best.

If a special speaker is used, his message should not be finished at the end of the time, at least, should be by the congregation in worship and directed prayer. Instead of one special speaker, it may be advisable to use three or four speakers for six or eight minutes each. A sufficient number of programs should be ordered so that each person present may have a copy and thus take part in the service.

A World Fellowship of Prayer was begun with the Week of Prayer at the Pittsburgh meeting in August and has now spread to a large part of the Christian Missions plans. Since then thousands have enrolled by signing the prayer card. These cards, which are the property of the program, should be given an opportunity to enroll with others in the church. Cards may be ordered so that each person present may have a copy and thus take part in the service.

The author and the reader. Do we feel that way when we read the Bible? It adds to its value as our Father's letter to us who read it. At one time you realize how somebody liked it, too. "A little longer than the angels" means almost equal with God's ministering spirits. Jesus was sent here, not for eleven disciples only. He prays for all. "Take them for them that believe on him. That takes in you and me. It is well to feel that one is working for Christ, not only, but with our Lord. If we were worth saving we are of value as witnesses; and a witness is one who testifies.

A. S. B.

MISSIONS ARE NOT OPTIONAL

By-Dr. James Austin Richards
(Minister, First Methodist Church, Oberlin, Ohio)

The most cancerous idea among Christians today is that the missionary enterprise is optional. How general is the assumption that it is beautiful for a church to support missions if it can conveniently do so after all its home and local needs have been comfortably met. The church is like a college student offered choices. The missionary enterprise is considered an elective.

The reverse is the truth. Christ was not born in America nor did he ever set foot here. The same is true of Europe. The Christianity of every last one of us is the gift of foreign missions. It came by no other path. Not to support missions is to deny our own history.

The heart of Christianity is quest and outreach even to the farthest off and the least convenient. Once we stop, we can give up the outreach, we can hug Christ to ourselves as our private delight, is to betray him. To attempt this is soon to discover that we have defeated ourselves, that the real Christ has vanished out of our sight.

The world needs the Christian ethic and the Christian spirit which transcend all hatred and division and sees and treats humanity as one. Foreign missions are the sublimest patriotism. But that is only one side of the matter. We need to further foreign missions for the most health of our own churches and our own souls. Missions are not an elective. They are a required course without which we shall lose the real Christ of our Christianity.

A Methodist class leader spoke a kind word to a fellow member. "I love you," he said. "I love your children to bring forth fruit unto God and the Father in the name of our Lord Jesus Christ."

Someone has said, "It is good to have money and the things that one can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money cannot buy." We all are thankful this morning for the many things that money has procured for us, but for a moment let us consider some of the things that money cannot buy. We cannot buy the gorgeous sunrises that thrill our hearts, or the equally beautiful sunsets. Money cannot buy the stars, or the sunsets, or the rain. Money cannot buy an earthly friend, or, what is worse than anything else, the friendship of Jesus Christ. Our Lord's love cannot be bought. We all are thankful for these blessings, and there is only one letter's difference between thanksgiving and thankfulness.

Prayer—We do thank thee, our Father, for all the blessings thou hast bestowed upon us. May we show our appreciation by living our gratitude this day and every day. Amen.

Monday, December 2

Zechariah 4: 10—For who hath despised the day of small things? (Read Matthew 13: 31-34)

Many years ago an invading army planned to attack a sleeping garrison in Scotland. In order not to awaken the soldiers, the invaders took off their shoes, but, when almost at their destination, one man stepped on a thistle and cried out. This awakened the sleeping men and enabled them to drive off the enemy. A thistle is a small thing. There are many small things that bring big results, some small things bring much harm, a small insect can do in a garden. So a little habit that seems quite innocent in the beginning may become alarmingly bad in a few years, just as a little good thing may lead to something far greater than we had dreamed.

"Dear Father, we thank thee that thou art ever ready to aid us in our choices between the good and the evil. Help us always to be watchful of the small things. Amen.

Tuesday, December 3

Isaiah 30: 18—And therefore will the Lord wait, that he may be gracious unto you. (Read Psalm 100: 6-18)

Early in the fall a friend called to share with me some carnation plants she had taken from her garden. They were budded, and every day we looked for blossoms, but they were very small. "That is causing the plant to produce fruit," —still we waited. So God waits for us. Down through the ages he has waited for his people, and how patient he has been! He expects his children to bring forth fruit—fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—and so many times he has found only greed and hatred and intemperance.

The carnations bloomed at last, lovely, fragrant blossoms, and our patience was rewarded. How long must God wait?

Prayer—Dear Father, we thank thee for thy patience, for thy love which will not let us go. Forgive us where we have disappointed thee. Amen.

Wednesday, December 4

Psalm 27: 11—Teach me thy way, O Lord, and lead me in a plain path. (Read Psalm 25: 4-10)

A young girl who has recently entered high school answered enthusiastically when questioned about the school. "Oh, I love it! Occasionally one hears a pupil call his school a prison, and we have read of boys and girls running away to escape school. Life is a school in which many lessons not unlike those learned in the public schools have to be mastered. Here, too, we have to learn obedience and co-operation. We must learn
to respect the rights of others, and to work and play together in harmony. Sometimes we think we have learned all the lessons. We are like the small boy who said to his mother, after a day at school, "Mama, haven't I been to school long enough?" Sometimes our work is so blotched and muddled we would like to hide it, as would the pupil who has a poor report card to take home. But we have a teacher who understands us, even Christ Jesus, and we may freely call upon him for assistance.

---

I need Thee every hour,
Teach me Thy will;
And Thy rich promises
In me fulfill.

Amen.

Sabbath, December 7
Psalm 119: 11—Thy word have I hid in mine heart, that I might not sin against thee. (Read Psalm 119: 9-16.)

The idea of military conquest is a daily companion in the way of life. Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.

Whether it be in conducting schools, or relief kitchens, or dressing wounds of soldiers, or rebuilding lives broken by war, or in planning missions to overseas fields, the Christian missionary enterprise in its world-wide outreach. But humanitarian relief is not the simple end. There must be something more vital, more powerful, more impelling which motivates the souls and actions of men. We must continue to tell the world as convincingly as possible that the life and power and love which Christ reveals and releases... The activities of the Church to that end cover the gamut of human needs.
The common law as we know it in the United States, with the exception of the law in the state of Louisiana which is based upon the Napoleonic Code, is based upon the common law of England. There are two types of law courts: courts of law and courts of chancery. Courts of law being restricted by the king's common law, judges over them became rigid in the administration of the law. For instance, in common law if I hit some one over the head with a stick, that was direct trespass and I could be sued for damages on the ground of trespass against the person. On the contrary, if I threw a log in the roadway and someone stumbled against it, I could not be sued for damages. This act was not a direct trespass against the person, and so the injured party had no legal redress. The knowledge of the common law, so he appointed the chancellor, who was the local bishop's assistant, to become the king's secretary to create new writs or authorities. Gradually the court of chancery grew out of this arrangement. This court of chancery came to be known (as still today it is known) as the court of chancery. One can illustrate this fact by quoting to you some of the maxims used in deciding cases in this court: (1) He who is silent when conscience requires him to speak, shall not be permitted to speak when conscience requires him to be silent. (2) Equity rewards the diligent; (3) He who comes into equity must come in with clean hands; (4) Equality is equity; (5) Where there are equal equities, the first in order of time prevails; (6) Equity regards and treats as done which in conscience ought to be done; (7) Equity imputes an intention to fulfill an obligation when the duty is imposed on a party; (8) He who by way of compensation. I am certain that you will agree with me that these maxims appear almost to come from the Bible. I shall use an illustration to indicate in what way a court of chancery determines a given set of circumstances when a remedy different from that in a court of law. Suppose I agree to buy a given piece of real property. At the time of passing of title the seller refuses to convey the title. At law I would recover the deposit I paid with interest. In a court of chancery I could compel the seller to convey the title and, if he still refused, the court decree would act as a conveyance of that title.

The procedure outlined in the court of chancery would appear to me to harmonize with Christian principles of justice and fairness.

Today, courts at law have adopted many equitable principles so that justice can be obtained in courts of law. Procedure has improved so that justice is being granted more speedily.

Statutory Law

I shall give a few examples of statutory law by way of illustration of the impact Christianity has had on the law. Before 1911, in New Jersey, if I were hurt by a fellow employee in a factory or were injured by some condition in the plant, I could not recover because the employer could defend respectively that I was no servant or employee, or I assumed the risk of working in that plant. New Jersey pioneered in Workmen's Compensation law. By this statute these defenses were abrogated and recovery was granted for many injuries which grew out of and in the course of employment.

Health laws were enacted to prevent the spread of the disease that would destroy the body. Vaccination requirements came into being. Such laws aimed at the control of suffering and spread of disease. This in turn was influenced by Christian principles.

As society progressed from transportation by animal to that by machine of various types, traffic laws and regulations must come in with clean hands.

A reading of such codes will easily impress one that fair play and orderly ways are required which also show the influence of such Christian principles.

As society became more industrialized, the need for pensions became apparent. Such laws are definitely an adaptation of the principles in part at least, of being our brother's keeper. Thus we can see that many statutes have been promulgated to broaden personal rights, as means of protection and control, and to establish security.

Legal Philosophy

I was impressed by an article in a recent New Jersey Law Journal by Advisory Master Van Winkle. He quotes Chancellor Kent as having written to a friend: "I saw where justice lay and the moral sense decided the court half the time. I then sat down to search the authorities. I might once in a while be embarrased by a technical rule, but I almost always followed principles suited to my view of the case." Judge Van Winkle points out that the unfortunate part of this quotation is the fact that it is stated in a letter to a friend and not in Kent's Commentaries.

Dean Pound is quoted as having written that the science of the law should embrace how judges decide and also how they ought to decide.

Judge Van Winkle summarizes his position as follows:

"My point is that not only should a judge recognize ethics or morality as a source of law, as a part of the law, and as a ground for decision, as far as he may under existing law, not only that he should assimilate morals, but also that he should include ethics or morality in his decision when he may do so under existing law, that is, by openly ascribing his decision to ethics or morality.

In closing it can be noted that it is important that men and women who are admitted to bar and become our judges should have a firm Christian background so that the administration of the law will be conducted on a higher plane than heretofore."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Anne:

I am very sorry you have been having such a time with your appendix and sincerely hope that old appendix has stopped making trouble by this time. I haven't much use for that organ, have you? We never know we have one until it begins to make trouble. I'm glad to say I haven't found mine yet.

I am very glad you sent such an interesting report of the Southeastern Association Summer Camp. It surely must have been very enjoyable. These summer camps are a fine thing and I hope they will grow in number and attendance all over our denomination. The girls and boys may grow in love and knowledge of God and his own dear Son, Jesus.

I congratulate you on your pleasant trip to Plainfield and New York City. Of course you enjoyed every bit of it, and it was nice you could visit the World's Fair. I wasn't able to see it, I am sorry to say.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

When Grandfather and Grandmother Bond were here a week ago, I showed them a story which I had written for a magazine which my room in school had printed to sell. We gave the money to British children. Grandfather suggested that I send it to you for the Recorder, so here it is:

The Fair

Once upon a time a man named Mr. Ball had a dog. Mr. Ball went to the fair. He took his dog, too. When he got to the fair and started through the turnstile, a man said to Mr. Ball, "Dogs are not allowed at the fair."

Mr. Ball and the dog went home. Mr. Ball dressed the dog like a little girl. Then he went back to the fair, only more so, "Dogs are not allowed at the fair."

Mr. Ball went out of the fair. He found an open place in the fence. He took the dog into the fair. They were in the merry-go-round. The dog's hat and coat blew off. The people were so surprised they fell off the merry-go-round.

Judy Spicer (eight years old, Horace Mann School, N. Y. C.)
November 12, 1940,
509 W. 121st St.,
New York City.

Dear Judy:

I think your Grandfather Bond's suggestion was a very good one, and that you are a pretty good story writer, so I want to write other stories and not forget to send them to me for the Recorder. I wish other boys and girls would write stories for the Recorder, too, don't you?

When I was a little older than you, I think I was about ten or twelve years old, I tried to write a true story in rhyme. It was rather funny, so I'm going to send it to you.

Going to Church

On Sabbath day I went to church; I visited the United Methodist. I went across the grassy fields to the open fences.

My cousin Beulah went with me, and we were very late, and so we did not stop to play. We knew we must not wait.
As we came to the highest fence
We heard an awful roar,
And looking back, we saw a bull
And, my, how he might bore.
How we did run and how we climbed
That tally, sir, was a worry.
Then up we got and run and ran,
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

Your true friend,
Mizpah S. Greene.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

THE SABBATH RECORDER
372

OFFERED HER SHE NOT ONLY
"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus


Text—"a well of water springing up,

Jesus, our Savior and Lord, often drew his lessons and illustrated his truths by the use of the simplest and commonest of human experiences and observations.

The chapter from which our text is taken

Every man that thirsteth, come ye to the waters.

I have written this from memory so it may.
I don't remember how,
But how we laughed when someone said
Our big bull was a cow.

"Water"

The point of the story
The story thus:

Other kind of water that was not in the well.

Records an experience beside a well. Jesus

hunger there, just so surely will he satisfy that longing. We are to expect it. But I am anxious that Seventh Day Baptists should be able to satisfy such folks. May God help us to have water for them."

Now read this quoted paragraph: "In a way I am deeply interested in the Seventh Day Baptist experience in this Battle Creek. Mostly I would like to observe the reaction of people, for if they really had a vital experience there would be a real solution for dissatisfied . . . On the other hand, if they have a nominal experience only, all they have that is different from other Protestants is a theory of the Sabbath. . . . I should like to meet the Seventh Day Baptists . . . need something which they cut loose. I don't know what the future holds for me. I am more interested in the spiritual life than in meeting those who have not the liberty of being a thirsty neighbor."

In the last few years it has been my privilege and duty to arrange for group contacts of Seventh Day Baptists with Sabbath keepers of other connections, or of no connection. Sometimes, as at Boulder, it was made up of regular Seventh Day Baptists who needed to have a nominal experience only, and in number were just a few to several dozens. Over the years I have tried to check as carefully as possible the reaction of other people after they meet with our folks. Sometimes it is very favorable; sometimes disappointing. At times they say, "That is just what I am looking for!" and go away with a new faith and increased with goods, and in need of nothing!" How can we answer that? They are repelled by the superficial and the spiritual complacency. Some of those who think for a deeper spiritual experience say we are just blind, or we thirst for it too. Nobody ever got a vision of Christ in the Sermon on the Mount on the first hearing. We must be blind. How would you reply?

And it matters little what may be done on the Pacific or in any other single place. These neighbors want to know about the whole denomination. "How many pastors among you do outwork?" they ask me. "How many of your laymen have a faith and experience that they must share with others?"

"Just how much zeal do you have as a denomination?" They are wanting to know if there is water in the Seventh Day Baptist well!"
social time was enjoyed, and a union of the young people of this association was formed. Officers of this new organization include the following: president, Mary Ellen Green, Adams Center; vice-president, Francis Palmer, Brookfield; secretary, Esther Burdick, Leominster; treasurer, Wendall Burdick, De Ruyter; counselor, Mrs. S. F. Bates, Adams Center.

An early meeting of this group is scheduled to be held at Verona, at which time a name will probably be chosen for the new organization. Sadie K. Whiford, Correspondent.

De Ruyter, N. Y.

Eight from the De Ruyter Church attended General Conference at Battle Creek, Mich. Rev. O. S. Mills returned with his son, Rev. Neal D. Mills, and family. Before Mr. Mills returned to his home in Alabama, he preached at the De Ruyter church.

On October 12, a number from this church attended the fall association held at Adams Center. The next day, October 13, we held our annual church and society meeting, an all-day meeting with a picnic dinner at noon. All regular business was attended to. At this meeting it was voted to name the new room, The York Memorial Room. The Ladies' Benevolent Society contributed furnishings, and a stove is to be put in.

On October 30, the young people held a Halloween party at the home of Mr. and Mrs. Oscar Blowers. After many games a light lunch was served. The young folks report a fine time.

Sabbath afternoon, October 26, some young people attended the Youth's Retreat at Georgetown, some attended the Toughnong Sunday School Association held at Cuyler; others attended the Seventh Day Adventist meeting at Lincklaen, N. Y.

Brookfield, N. Y.

November 7, the Ladies' Society served a harvest supper in the parish house. As it was a snowy night it was feared there might be few who would come, but over eighty dinners were served, the largest number served within recent years.

On the twelfth Dr. and Mrs. E. E. Whitford began their trek to the Sunny South. They will remain in Brooklyn till after the holidays.

Pastor Crofoot is to preach the Thanksgiving sermon at the union service Wednesday evening. Correspondent.

Waterford, Conn.

Prayer meeting on November 8 varied from the usual procedure. The topic was "Religious Loyalties." The pastor gave a short talk on some of the difficulties that had encountered those who had followed Christ. Some of the persecutions of our own denomination during its early history were given. Following this talk the film of "The Pilgrims," put out by the Yale University Press from the Chronicles of America Series, was shown. During the showing of the picture the congregation was asked to think of the question: Would we be willing to endure such persecutions and hardships for our religious beliefs today?

The advisory committee of the church met at the parsonage on November 22, to discuss how we might best put the Five Year Plan to work. Correspondent.

MARRIAGES

Greene - Furby. - Harold B. Greene, oldest son of Rev. and Mrs. L. O. Greene of Albion, Wis., and Verla Furby, daughter of George Furby of Cedar Rapids, Neb., were united in marriage October 25, 1940, by Rev. Mr. Beckman at Albion. The new home will be at Farmam, Neb., where the groom is teaching music in the public schools.

OBITUARY

Scott. - Hattie Clare, daughter of Joseph and Mary (Nobles) Clare, was born in Hebron, Pa., May 31, 1868, and died at her late home in Hallspur, N. Y., November 7, 1940. She was the widow of James Scott, who died in 1929, and is survived by two daughters, Mrs. Richard Williams of Hallspur, and Mrs. John Jacoby of Richburg, N. Y.; a son, Raymond Scott of Hallspur; a brother, Edgar Clare of Hornell, N. Y.; and five grandchildren.

She was a member of the Second Hebron Seventh Day Baptists Church, where she was highly respected as well as in her home community. Since her marriage she has lived in Oudensport, Pa., and since 1916, at Hallspur, N. Y.

Funeral services were held at her late home, November 10, 1940, conducted by Rev. Walter L. Greene of Andover. Interment at the Five Corners cemetery, Hebron, Pa. W. L. O.